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MANNERS *and* CUSTOMS *of* MANKIND

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Describing the Most Fascinating Side of Human Life

Edited by

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Volume Four

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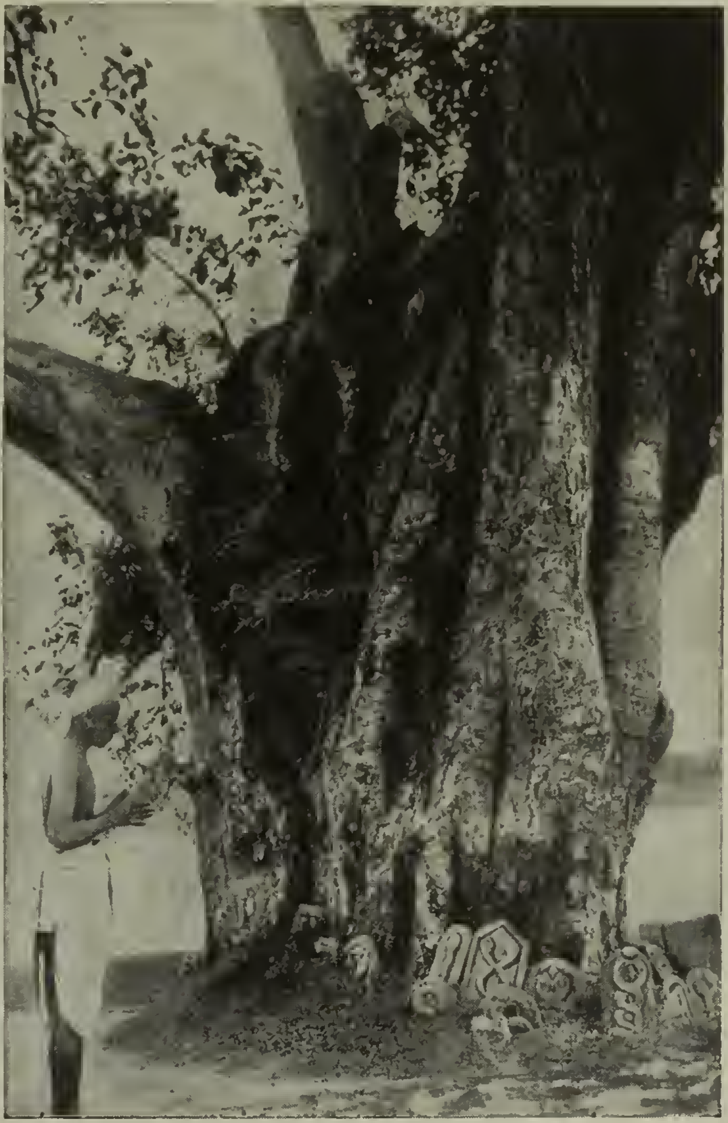
THE WORSHIP OF THE SERPENT

From early times the mysterious attributes of snakes have made them objects of awe and often of veneration, as here described. At one time regarded as a mere superstition with no religious basis, nowadays a line of demarcation is usually drawn between ophiolatry and the various tree and stone cults, which latter are considered in a separate chapter.

One of the oldest forms of worship in the world is that of the serpent. Babylonia and Phoenicia, India, Egypt, Crete and Greece, in past ages, knew of the cult of the serpent, and from those remote times it has persisted in many countries to the present day.

The veneration in which the serpent was held was due to the fact that it was regarded as a very wise reptile. In the third chapter of Genesis we are told, of the serpent which tempted Eve, that it was more 'subtil' than any other beast of the field; this reputation for wisdom obtained also in ancient India, where Shesha-Naga, the serpent god, was looked upon as the teacher of men. Tradition amongst the Aztec ascribed certain forms of knowledge to the serpent, the American serpent-god, Votan, was a 'purveyor of wisdom,' likewise the Babylonian god Ea, who possessed serpent attributes, and there is the Greek tradition of the half-man, half-serpent Cadmus, who introduced a knowledge of mining and agriculture into that land.

Sometimes the serpent was the guardian of the secret of immortality; this was a Babylonian myth, and there is certainly some connexion between the serpent and the Tree of Life in the third chapter of Genesis, whilst a very generally believed-in attribute of the serpent in bygone days was its power of healing. There is the well-known instance in the Bible of Moses displaying a brazen serpent on a pole so that those of the Israelites who had been bitten by a snake during the snake plague might look on this serpent of brass and live. Apparently this brazen serpent was kept by the Israelites, and worshipped in some form for hundreds of years afterwards, for we find, in II Kings, 18, 4, that King Hezekiah 'brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made.' Serpents were maintained by the priests attached to the temple of Aesculapius, the god of healing. The god's symbol was a snake coiled around a staff, and this device is still associated with the medical profession.



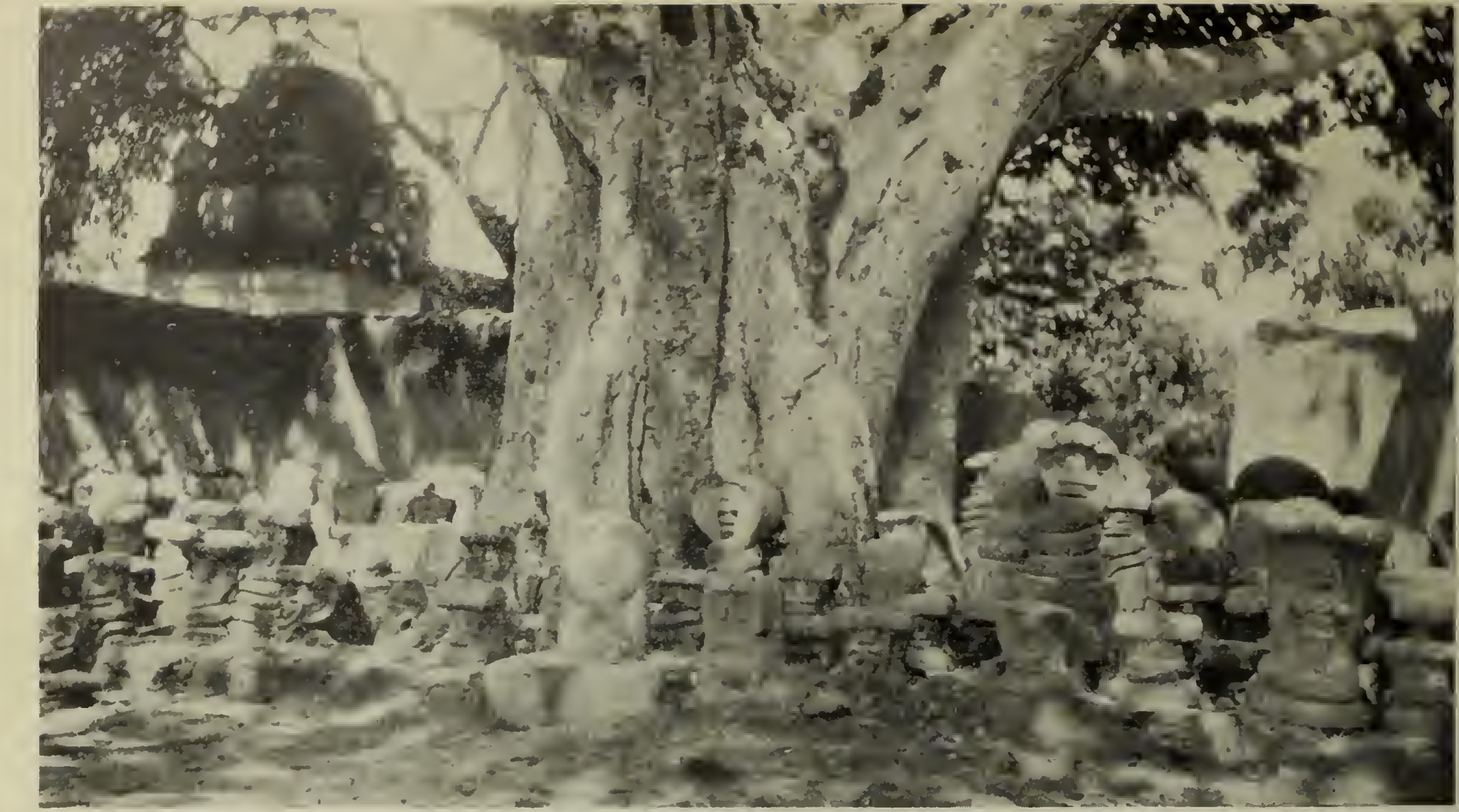
E.N.A

WAYSIDE SNAKE SHRINE OF INDIA

The shrines that are used in India for serpent worship take many forms. In the example here seen stones resembling gravestones, carved in high relief with representations of the sacred reptile—usually of two intertwined—have been placed round the base of an old tree.

This belief in the healing powers of the snake has persisted amongst both civilized and semi-civilized peoples to the present day. There are still tribes in India, particularly in Kashmir, known as 'serpent tribes,' renowned for their medical skill, and the wood of a certain tree grown in the neighbourhood of a famous snake shrine is held to cure its possessor of snake-bite. On the West Coast of Africa today, in some parts, the touch of a serpent's skin, suspended from a pole, is considered to be a cure for illness, and within fairly recent times there was a suit for damages in the court of Larnaca, in Cyprus, for the loss of a snake's horn, which had been lent for the purpose of curing disease. Moreover, a substantial sum was awarded by way of compensation. In Italy, the shrine of S. Domenico of Foligno, famous for its cures, still has its serpent festival on the first Thursday in May.

Sometimes the serpent-healing idea is connected with certain waters, usually those of a well. Jerusalem had its serpent well in Biblical days. There



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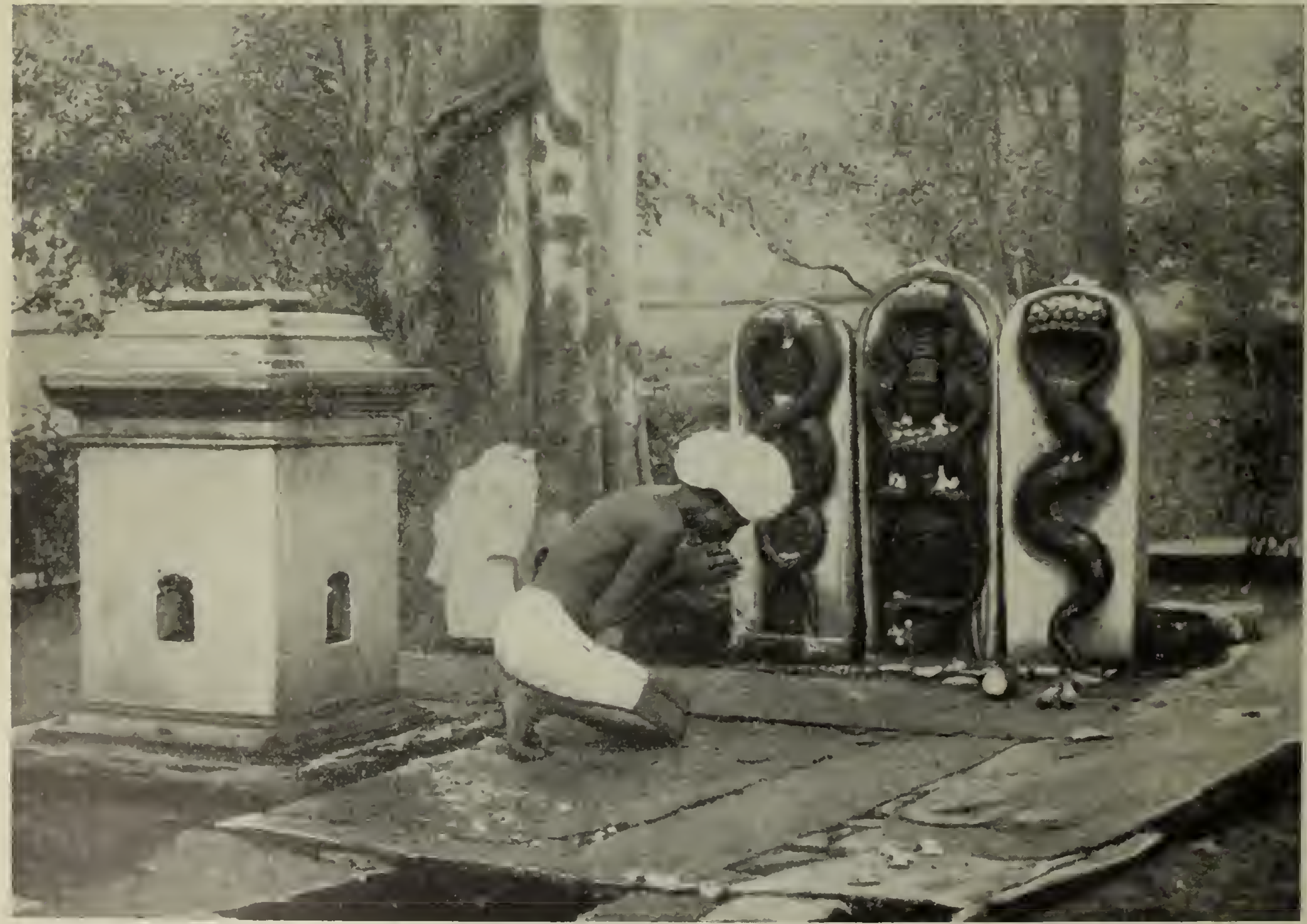


Ewing Galloway

STONES SET UP BY HINDU VOTARIES IN HONOUR OF THE SNAKE

Probably introduced by the aboriginal tribes, serpent worship in India figures largely in the Hindu religion, in some parts temples being specially devoted to the cult. So closely is the worship of the serpent connected with that of the gods and goddesses of the Hindu pantheon that on some snake shrines—as on that seen in the lower photograph—the figure of the deity appears accompanied by representations of the reptiles. Above is seen a snake shrine adjoining the famous Hindu temple at Rameswaram, in Madras.

is still a local belief in the serpent 'guardian' of the well of Ephca, at Palmyra, and serpents held to have control over certain medicinal springs in parts of Arabia and in Tibet are regularly propitiated by means of religious services. This belief in the snake guardianship of wells which possess curative properties obtains also in many parts of India today, and there is a variation of it amongst certain Hottentot tribes, who believe that every well has a snake protector, which must, in turn, be protected, otherwise the waters of the well would dry up.

Planet News

DRAGON GUARDIAN OF THE IMPERIAL PALACE IN PEKING

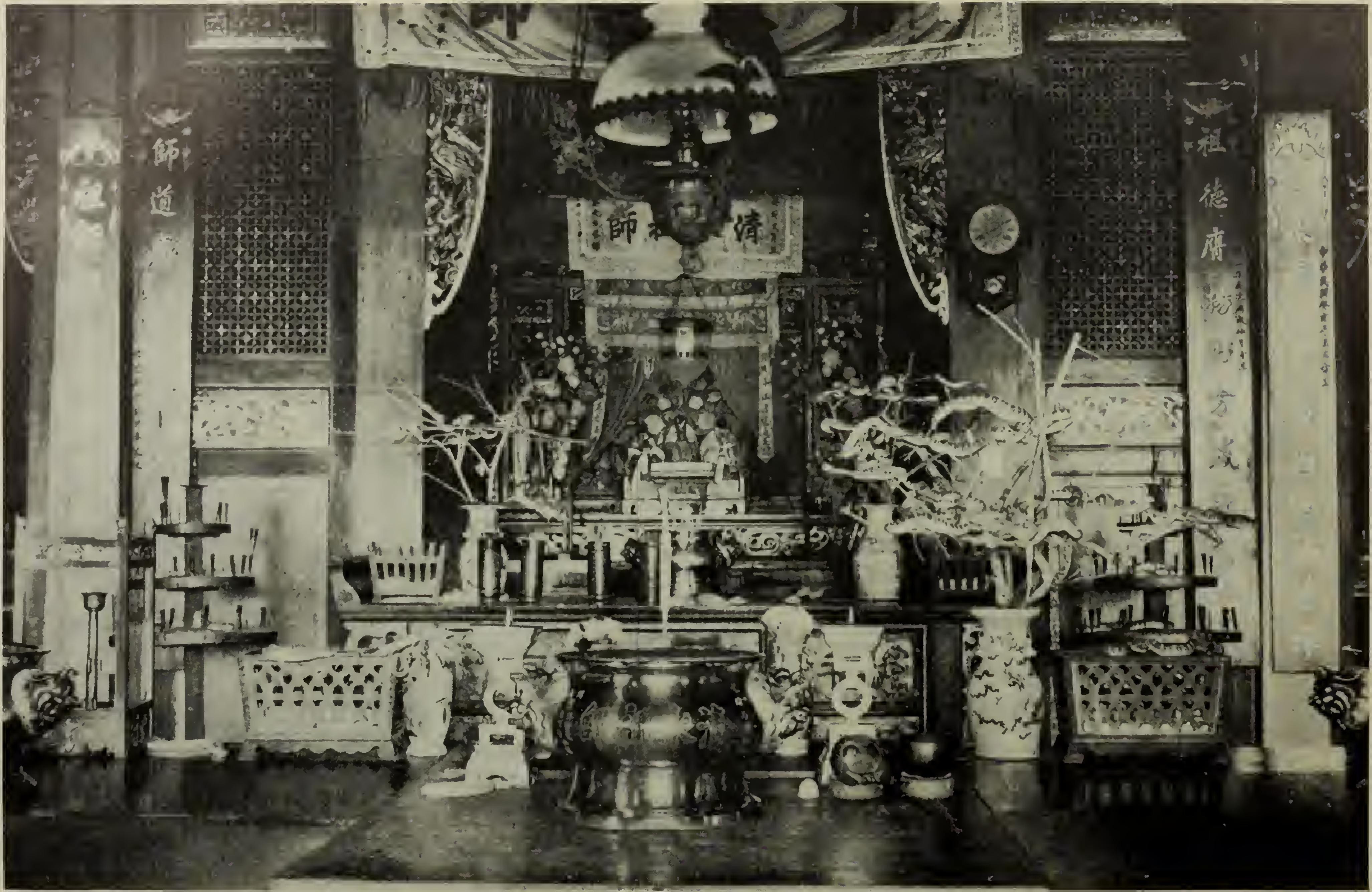
In antiquity the house-haunting snake was widely regarded as a tutelary spirit, a belief still found among certain primitive peoples. The use of the dragon as the national emblem of China and the badge of the imperial family, and its frequent occurrence in Chinese art forms, may have originated in this age-old belief.

The respect in which the snake is held, and fear of harming it, are universal. In many parts of India it is an actual sin to kill a snake, and yet the snake itself takes a deadly toll of the Indian people: the mortality from snake-bite runs into thousands yearly. If you tell an Indian peasant that the snake is an enemy of man, he will smile and reply that the snake has much power, that it never forgets or forgives an injury, and that it is greatly to be respected. The writer, living in northern India a few years ago, discovered that a cobra had taken up its residence in one of the gateposts flanking his carriage drive. He was about to take steps to have it destroyed when one of his oldest and most trusted servants pleaded earnestly that the cobra should be left in peace, practically vouching that it would do no harm. He was so fearful of what would happen if the reptile was killed that he was allowed to have his own way; the cobra remained in the gatepost, and led a very respectable and harmless life there, at any rate until the writer left.

This aversion from killing a snake is to be found among some North American Indian tribes. Some Indians if they encounter a snake will ask it to go away and spare them and their families from evil. They also have a belief that the death of a snake will be avenged by its companions. Amongst the Kaffirs, persons are to be found who will not take the life of a snake, and this unwillingness to kill or harm a snake is very general amongst the various races of the West Coast of Africa.

Sometimes the snake is a totem as, for instance, amongst the Walu and Wasamu clans of the Lebonjess and Sangalo tribes in East Africa, or it is a fetish, being treated as such in Dahomey, where one particular variety is regarded with an extraordinary reverence. Such snakes are kept in a fetish house, and should one stray from the fold it is carefully restored thereto by the finder, who first makes obeisance to it, and treats it as though it were a monarch.

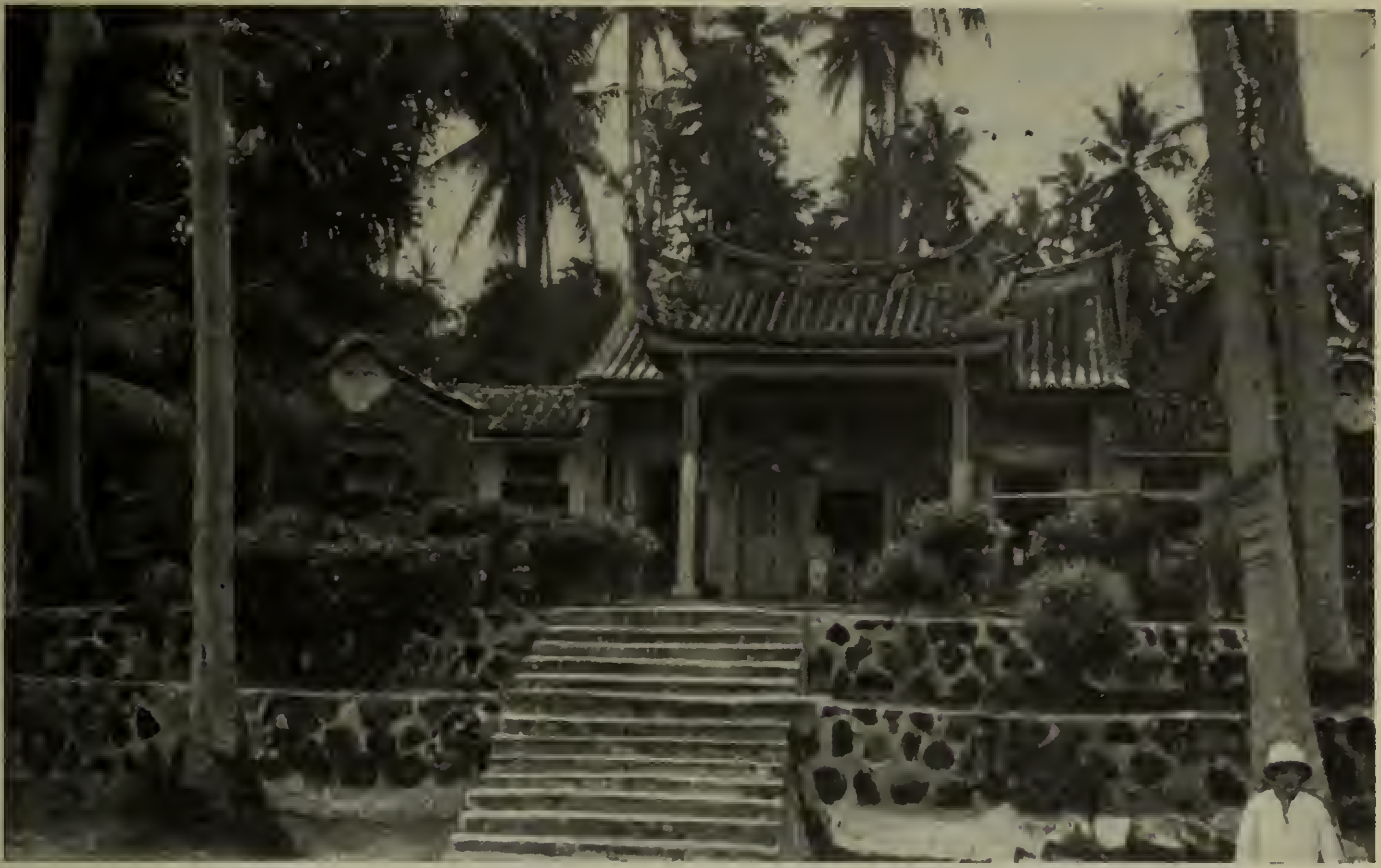
Another phase of serpent worship is to regard the reptile as an ancestor. The idea is a very ancient one, for in Greece and in Egypt, and in many countries of the East—India, China, Arabia, also in Abyssinia—tradition assigns to certain dynasties a serpent as their founder, a serpent figured in the pictorial representations of the Pharaohs, and a serpent symbol is used as a signet by some Indian rajas today. There is a belief amongst the Zulus that certain snakes are ancestors, and that these may be identified by means of special markings. In parts of India and in Senegambia there are snake clans claiming immunity from snake-bite, and amongst the Akikuyu (or Kikuyu) of East Africa, at lengthy intervals, a ceremony is performed which is termed 'the marriage of the snake god,' when numbers of young girls are united mystically to the snake god, the marriage being consummated by the medicine men of the tribe. The children resulting from these unions are looked upon as snake children, descendants



E. E. Long

WHERE SNAKES ROAM AT THEIR WILL IN THE SACRED BUILDING: INTERIOR OF THE SNAKE TEMPLE OF PENANG

The interior appointments of this temple, which is situated in a village in Penang, Straits Settlements, not far from the capital, resemble those that characterise most Chinese temples, save in one particular. From great jars about the sacrificial table project withered branches of trees, and round these coil snakes of different sizes and colours. The whole building is alive with snakes, which are jealously guarded by the temple attendants. The reptiles crawl over the altar, where incense and joss-sticks are burned in their honour, and over the altar steps, where gifts and prayers are offered to them. This serpent cult was doubtless brought to Penang by settlers from China, where the snake, especially when regarded as an aggrieved ancestor, is still accorded profound deference.



E.N.A.

TEMPLE WHOSE PORTAL BEARS EMBLEMS OF THE REPTILES WITHIN

The snake temple of Penang stands sheltered from the scorching sun in a grove of lofty palm trees. The exterior, like the interior (see opposite page), is in the Chinese style. As is usual in Chinese architecture, the roof is a very prominent feature. Here it is of red tiles, the characteristic curved eaves being surmounted by intricately carved dragons. At the entrance of the temple granite tablets are fixed, inscribed with Chinese characters and decorated with carvings in relief of snakes coiled beside an egg.

of the snake god. A curious reversal of this belief is found amongst certain tribes of Australian aborigines, who claim that the souls of some human beings reincarnate in snakes.

From very early times the snake has been regarded as a household god. In the course of the excavations at Cnossus, in Crete, a room in a private house was discovered by Sir Arthur Evans in which there were some very interesting relics of a domestic form of the snake cult—a ' snake table ' arranged for a party of four, and ' snake tubes,' with little cups attached, made to give shelter to the reptiles. The Romans lodged and fed ' household snakes ' in large numbers. They were looked upon as guardian spirits, and special precautions were taken to ensure their protection. Mahomet permitted the retention of the house-dwelling snake amongst his people as a jinn, and the veneration of the snake in this sense persisted long in northern Europe, amongst the people of Prussia, and in Sweden, where the cult was known as late as the sixteenth century. The snake survives as a household deity amongst several African tribes, the people of the Malabar Coast, in southern India, and in the small island of Bali.

It is quite probable that at one time the serpent was a household deity in China, where, even today, the dragon, a serpent form, figures largely in domestic architecture, in pictorial representation and, in effigy, in feast-day processions. Also, amongst some Chinese still, a snake found hiding in a house causes great alarm to the inmates, who look upon it as an ancestor returned in this guise because of the neglect of his descendants to provide for his wants in the other world. A snake found thus is treated with great respect, paper money is burned in its honour, and generally it is fed and protected until it goes off of its own accord.

Knowing this, the writer was profoundly interested to light upon a Chinese snake temple a few miles from the town of Penang, in the Straits Settlements. There are large numbers of Chinese settlers in Penang, many of them exceedingly wealthy, and one can only suppose that the money for the upkeep of this temple, which is quite a substantial building, with a very ornate interior, and possesses two or three full-time attendants, is furnished by some of these Penang Chinese, who must have brought with them from China this attachment to the snake cult. In this building, furnished in nearly all respects like the ordinary Chinese temple with shrine, altar stands for the burning of incense and joss-sticks, emblem columns, banner scrolls, and elaborately-carved and fantastic bowls, there are certain large jars, in which are miniature trees, and coiled about the dead limbs of these trees are numbers of snakes of various kinds and sizes.

It was extremely difficult to obtain any reliable

Illustrations Bureau

PRAYING BEFORE THE SACRED PYTHON

Africa is not the only country in which the python is an object of worship. The sacred albino python here seen has its home in a little mountain village in the Philippine Islands, not far from Manila. The girl holding it is its guardian.

information concerning the purpose of this curious snake temple. The aged head custodian explained that the snakes were quite harmless in the daytime, because then they were torpid, sleepy. Every night they went out in search of food, and came back in the morning, and his business was to see that they were not molested. The writer was allowed to move about freely within the temple, and to approach the snakes, only one of which, with protruding fangs, manifested any interest in his presence. Being assured that some, at any rate, were poisonous, he kept his distance; but the Chinese about the place seemed to have no fear of the reptiles. The ashes of joss-sticks and incense made it obvious that some form of serpent worship was carried on, but there was an unwillingness to say anything concerning it.

The actual worship of the serpent, in a general sense, is still prevalent in several parts of the world, and particularly so in some districts in India. In the Punjab, in the north, amongst a certain tribe, the snake is worshipped for nine days during the month of September with elaborate rites. The snake god is known as Gugga, and small cakes, of snake shape, painted red and black, are made in his honour. These are taken from house to house, in the villages, and they are offered to the inmates, with blessings, and an injunction ' to obey the snake, and they shall thrive.' If a marriage, or a birth, has occurred recently in a particular house a present is offered in return. The snake cake is buried, and a little shrine erected over it, and to this shrine worshippers bring basins of food. A variant of this is to take food into the jungles where snakes are known to abound and leave it there to be consumed by the reptiles. In another form of serpent worship offerings are made to the snake god to appease its wrath by throwing a number of puppets into a river, these puppets having been beaten previously by boys with long switches.

In Bengal there are various forms of serpent worship. A common one is that of propitiation of Manasa, a female snake deity. An earthen pot is smeared with vermilion, placed under a tree, little snakes of clay are placed round it and a trident is driven into the ground: this forms a snake shrine. There are many other forms of snake shrine, and sometimes there is regular worship at such places. A common practice of ensuring immunity from attack by snakes is to draw a ' holy circle ' in cow dung round a house. Serpent worship is very general in southern India. Snake shrines abound, and sometimes regular Hindu temples are used for the purpose. Such a one is the Shivaite temple of Subrahmanya, a village in the Uppinangadi *taluk*, of the South Kanara district, in Madras, and this is known as one of the chief centres of serpent worship in southern India.

The most popular form of Indian serpent worship, however, is that of the Nagas, mythical half human, half snake people, treated by the Aryans of Ancient India as demi-gods and friends of man; the female Nagas were beautiful nymphs, sometimes wooed by mortals. They are always cobras—the snake part of them—possessed of supernatural wisdom, often guardians of treasure, and shrines in their honour are to be met with throughout the country. Usually during the month of July there is a great Naga festival, when pilgrims flock to these shrines and do honour to the Naga snake gods, and principal amongst these snake worshippers are the professional snake charmers, whose name, in India, is legion.

There is one other interesting form of serpent worship which survives in the dragon lore of various countries. This dates back to a time when the serpent was regarded as a monster, demanding human sacrifice, and such sacrifice was made to it. Then it became an heroic act to free mankind from such a curse, and there arose the serpent, or dragon, slayer, witness our English S. George and the Dragon legend. It is claimed that the modern celebration of S. Romain, in Rouen, is connected, remotely, with a period of human sacrifice to a serpent demon, which was overcome by a pagan hero, and undoubtedly the feast of S. Clement, in Metz, is held in honour of this saint as a dragon slayer, and thus a connexion is provided between primitive serpent worship in past ages and remote parts of the world and in modern Europe.

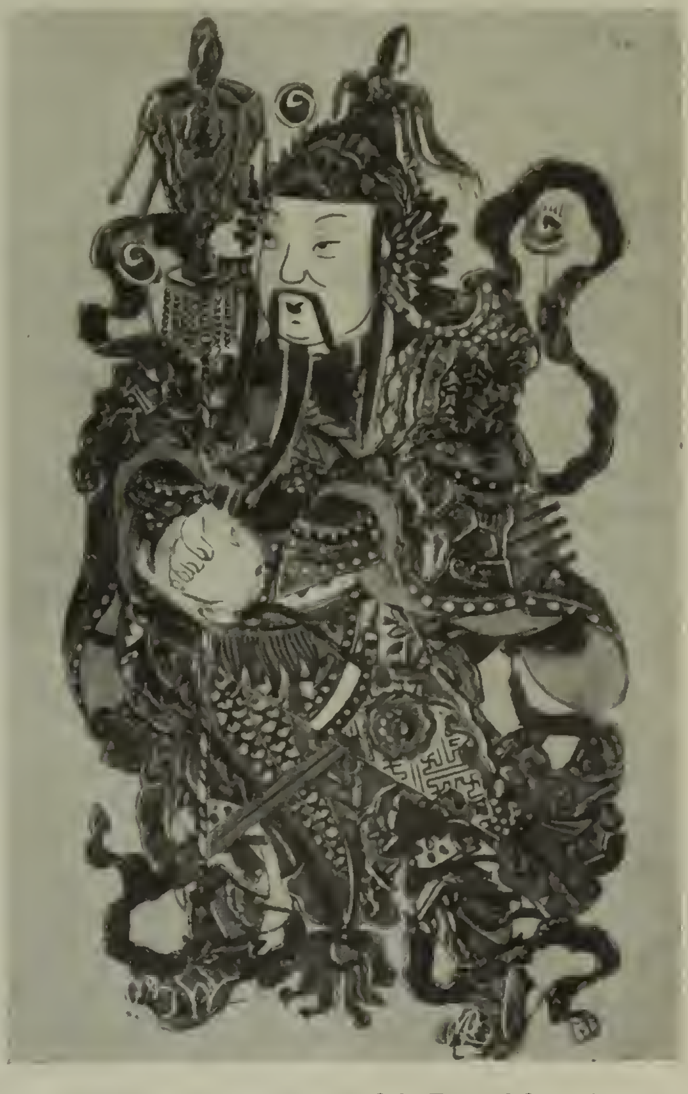
OUTWITTING THE FORCES OF EVIL

SUPERSTITION enters so largely into human thought processes, sophisticated as well as primitive, that there is no relation of life in which it does not affect conduct. Various aspects of it have been treated fully under such headings as Omens, Signs and Portents, and the Mascot or Luck-Bringer, and the present chapter deals with other survivals from old times.

MODERN superstition and primitive belief are at one in their attitude towards the unknown. In both cases the emotion aroused is one of apprehension, if not more positively of fear. Huckleberry Finn, that homely philosopher, lighted on the truth when he observed that 'signs' pointed to bad luck more often than good. The life of the savage is largely ordered by his fear of the invisible, the forces which may be put into operation against him by the action of himself or others; in civilized communities, and that, too, not only among the less educated, many conventions are observed and practices followed which were once means of protection against potentially harmful powers, but of which the purpose has been forgotten in the course of inheritance from our remote ancestors, or has dwindled away to a colourless 'for luck.' The familiar horse-shoe over the stable door, now a symbol of good luck, but once in general use against witches—a purpose which it still serves on occasion—can trace its pedigree back to the horns symbolic of the Egyptian cow-goddess Hathor and even beyond that to the worship of the crescent moon, whose emblem protected her devotees from the forces of evil.

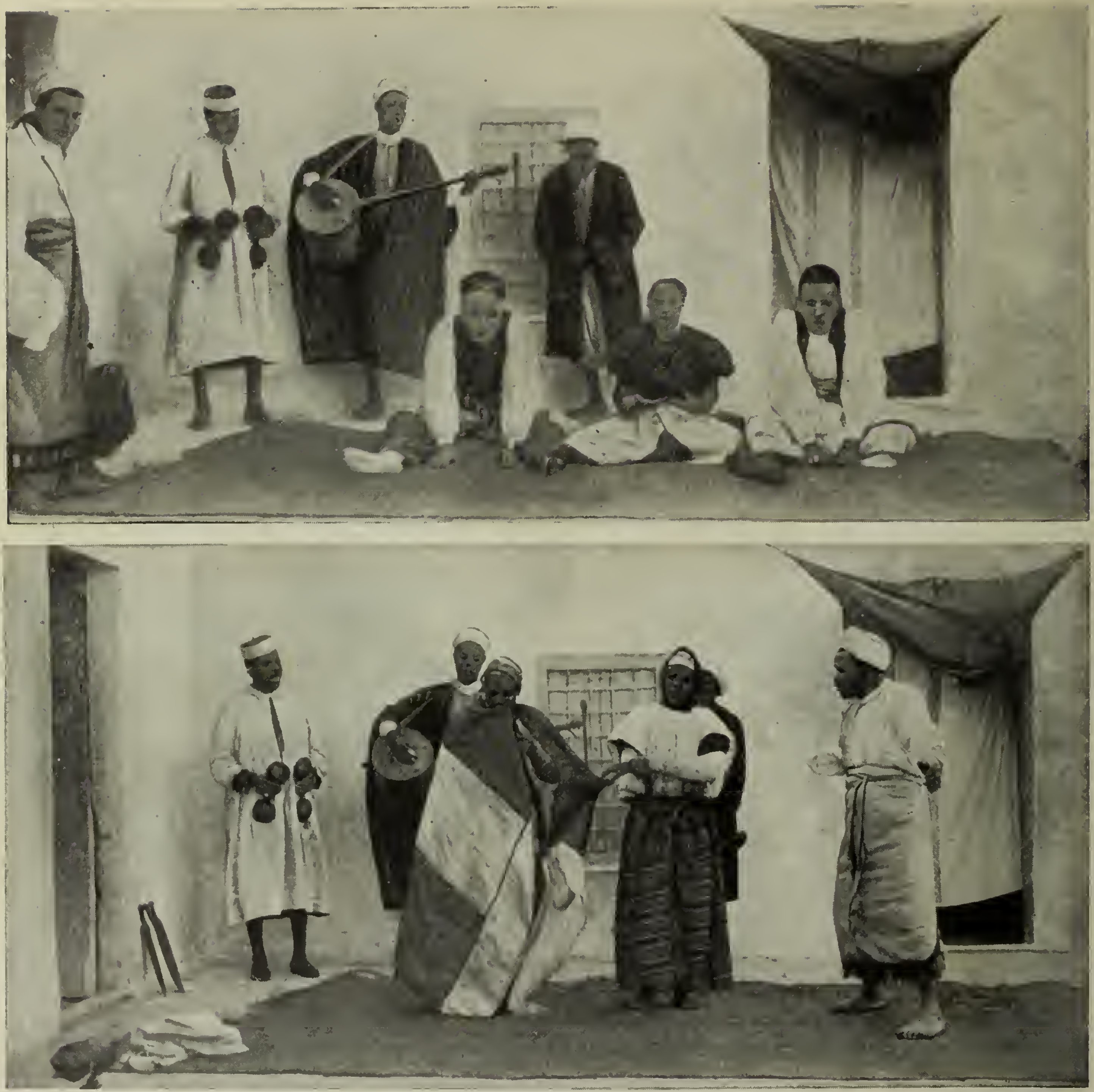
PROTECTIVE measures against evil happenings naturally vary with the character of the forces against which they are devised. Not, indeed, that the conception of these forces is always very clear. More often than not some piece of 'bad luck' is vaguely feared without any attempt to form an idea of how or by what agency it is brought about. This may give rise to the purely negative measure of avoiding certain actions, such as walking under ladders, spilling salt at table, or initiating an enterprise, setting out on a journey and even cutting the hair and nails on a Friday. The remedial measure of casting a pinch of the spilled salt over the left shoulder into the devil's eye suggests a more precise conception of the Enemy of Mankind as the agent of misfortune; but the avoidance of hair-cutting and nail-paring on Friday is perhaps to be observed on that inauspicious day as an intensification of the primitive belief in the possibility of affecting an individual magically to his detriment by material intimately associated with his person. With this may be compared the belief that children's nail-parings and dropped teeth, especially the milk-teeth, should be burnt and not thrown away—'If a dog finds the tooth, a dog's tooth will grow in its place.' In the West of England it is believed, or, at least, it was a belief up till the later years of the nineteenth century, that care should be exercised in disposing of the excreta of an infant. If they were thrown into the fire, it would cause constipation; on the other hand, the umbilical cord must be burned at the proper time, otherwise the individual will suffer from an unpleasant weakness in after life.

It is, of course, firmly believed among primitive peoples that any shred of clothing, any intimate belonging, the cuttings of hair or nails, spittle and the like, may be used in harmful magic. The Malays, for example, believe that even mud taken from the imprint of the foot may be used for this purpose; and in the parks of American cities locks of woolly hair are often found nailed to the bark of trees—some negro's expression of malice or method of



CHINESE GUARDIAN OF THE PORTAL

Affixed to the outside of houses a charm or amulet is supposed to afford protection to all the inmates. In England a door-knocker or bell-pull in symbolic shape is often seen. In China this highly decorative picture of a god is pasted upon many a front door.



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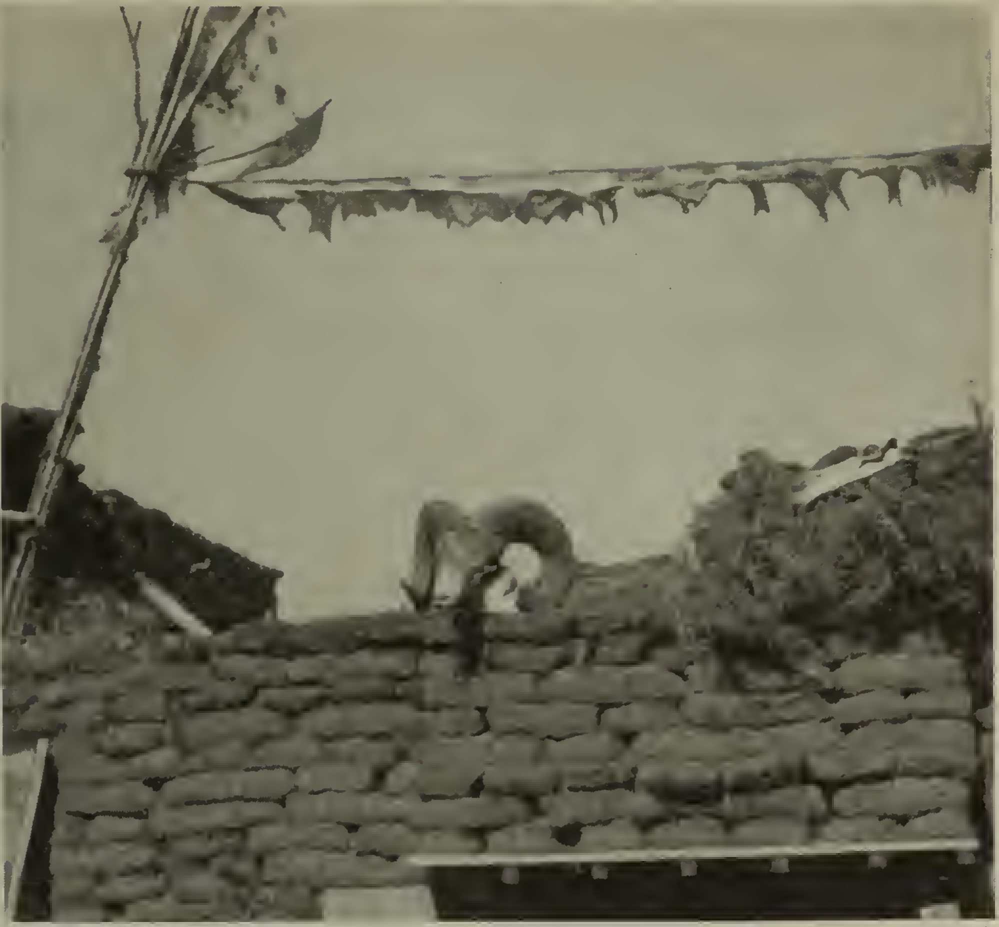
AFRICAN DEMONS OF DISEASE THAT ARE PLACATED AND BEGUILED BY DANCES

In pages 786 and 788 some account has been given of the Bori cult (described by Major A. J. N. Tremearne in his 'Ban of the Bori') that prevails among the Hausas of West Africa and of the ecstatic dances performed to conciliate these demons of disease. The seated bori in the upper photograph, from left to right, give rheumatism, pneumonia and chest complaints. Of the bori in the foreground below, Ba-Dako gives illnesses arising from damp, Mai-Bulala makes husbands and wives quarrel by whipping them secretly, and Ma-Dambache, the boxer, makes the arms of his victims stiff.

revenge. Hence all such matter with an intimate personal association must be carefully guarded or destroyed in such a way that there is no danger that it will fall into the hands of an enemy. For an analogous reason many peoples turn away the head or cover the mouth with the hand when placing food in it, while eating in the company of others Among Moslem peoples by a cognate association of danger with the performance of bodily functions, it is believed that latrines are especially the haunt of the malevolent spirits known as jinn, the genii of the Arabian Nights, whose influence must be averted by a special invocation

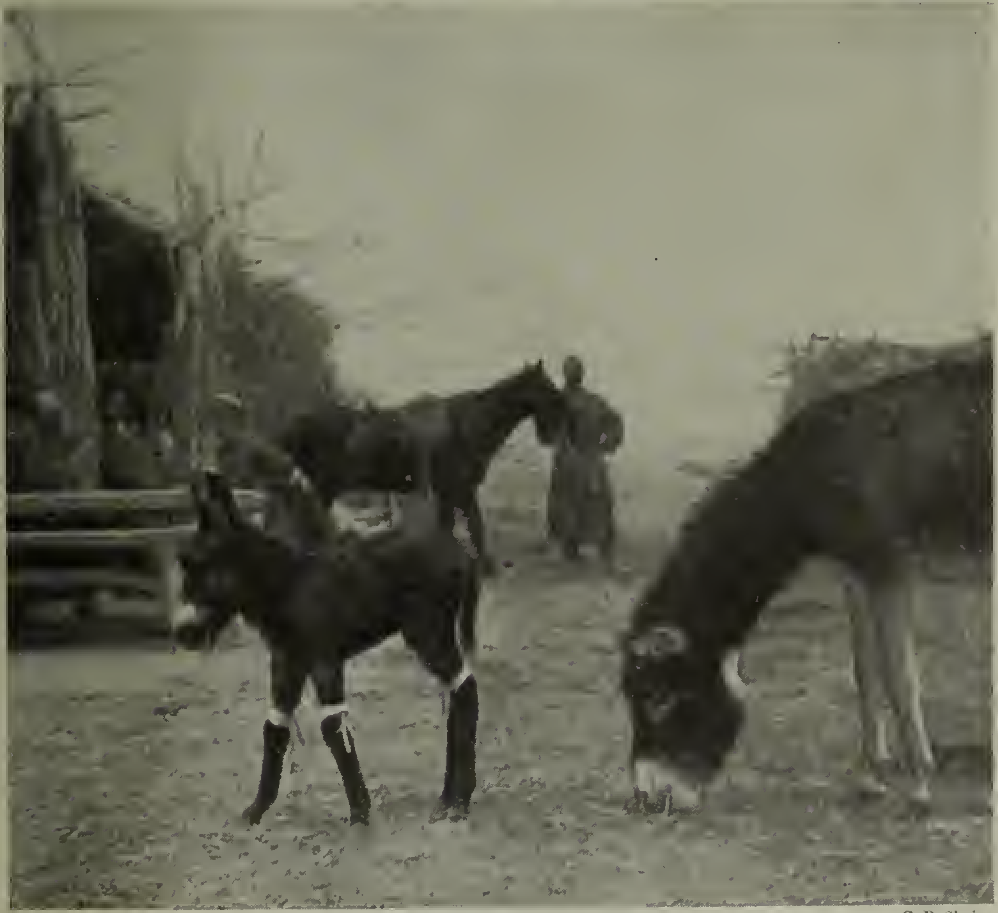
A man's shadow may be made the vehicle of evil. Among the Australian aborigines care must be exercised lest an opportunity be given an enemy to stab the shadow. A modern version of this belief in the close association of personality of the soul and the shadow, and the need, therefore, of guarding the shadow carefully, appears in the German story of Peter Schlemyl, the man who was without a shadow because he had sold it to the devil. Knowledge of



Mondiale

a man's name almost universally among the less sophisticated peoples confers power over the owner of the name. In the fairy tale, it will be remembered, the Queen evaded payment of the forfeit exacted by her spirit helper when she announced his name 'Rumpelstiltskin,' or, as in the English version, 'Tom-Tit-Tot.' Many primitive peoples, therefore, are careful to avoid pronouncing the name of the dead, of their chief, or of those near and dear. The name may be changed; the Chinese, for instance, take on a new name at certain crises of life; the Japanese receive a posthumous name after death, parents sometimes call themselves 'Father-of-so-and-so,' 'Mother-of-so-and-so,' at the birth of the first-born. Renaming is practically universal at initiation. Children should not be praised or admired, especially by strangers; but they may be protected by the imposition of a ridiculous nickname, while the real name is kept secret. Since the advent of the motor car in Irak a favourite name for this purpose is "Buncture," as it is believed, probably with reason, that no spirit would look with envy on a deflated tire.

Failure to observe effectively such precautions as these speedily brings a penalty in its train. The victim falls ill and may, nay, inevitably will, die unless measures are taken to free him from the magical influence. When the danger is known, precautions may be taken at the time. In Nigeria among the Pabir peoples, who practise a cult of the crocodile, members of the Wobiri tribe, when passing the Tilla lake, the home of the cult-animals, continuously wipe the body with cotton cloths, which they throw behind them, thus wiping off the disease with which they may have been affected. More often, however,



C. P. Skrine

SKULLS AND GARTERS TO DEFY DEVILS

Emblems sanctified by religious associations are widely credited with protective efficacy. In Tibet prayer flags set up over houses to ward off the powers of darkness may be supplemented by a skull of the Tibetan blue sheep. The Dulanis of the Yarkand region, who make large use of donkeys, tie garters on all four legs of new-born donkeys to keep all devils away.

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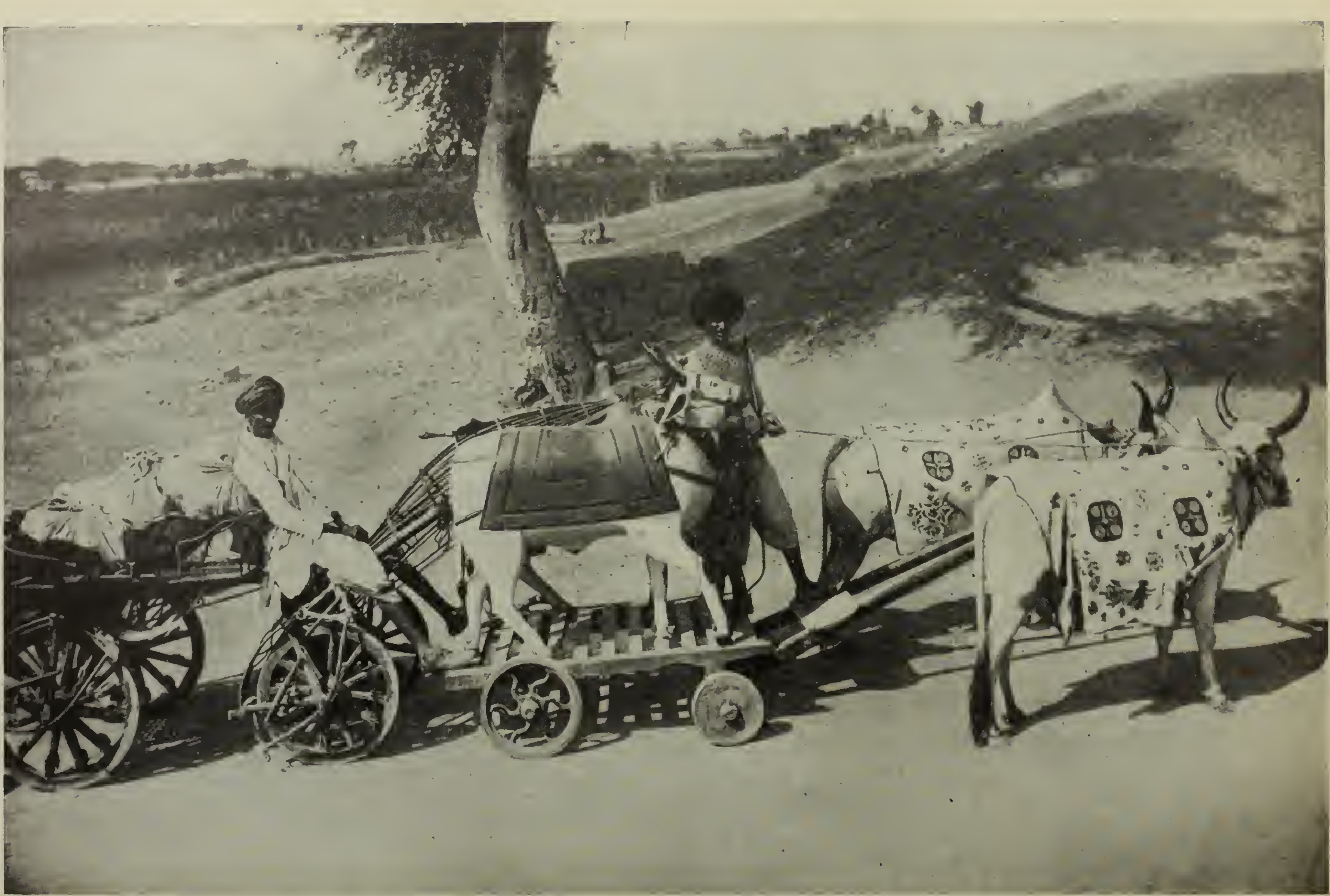
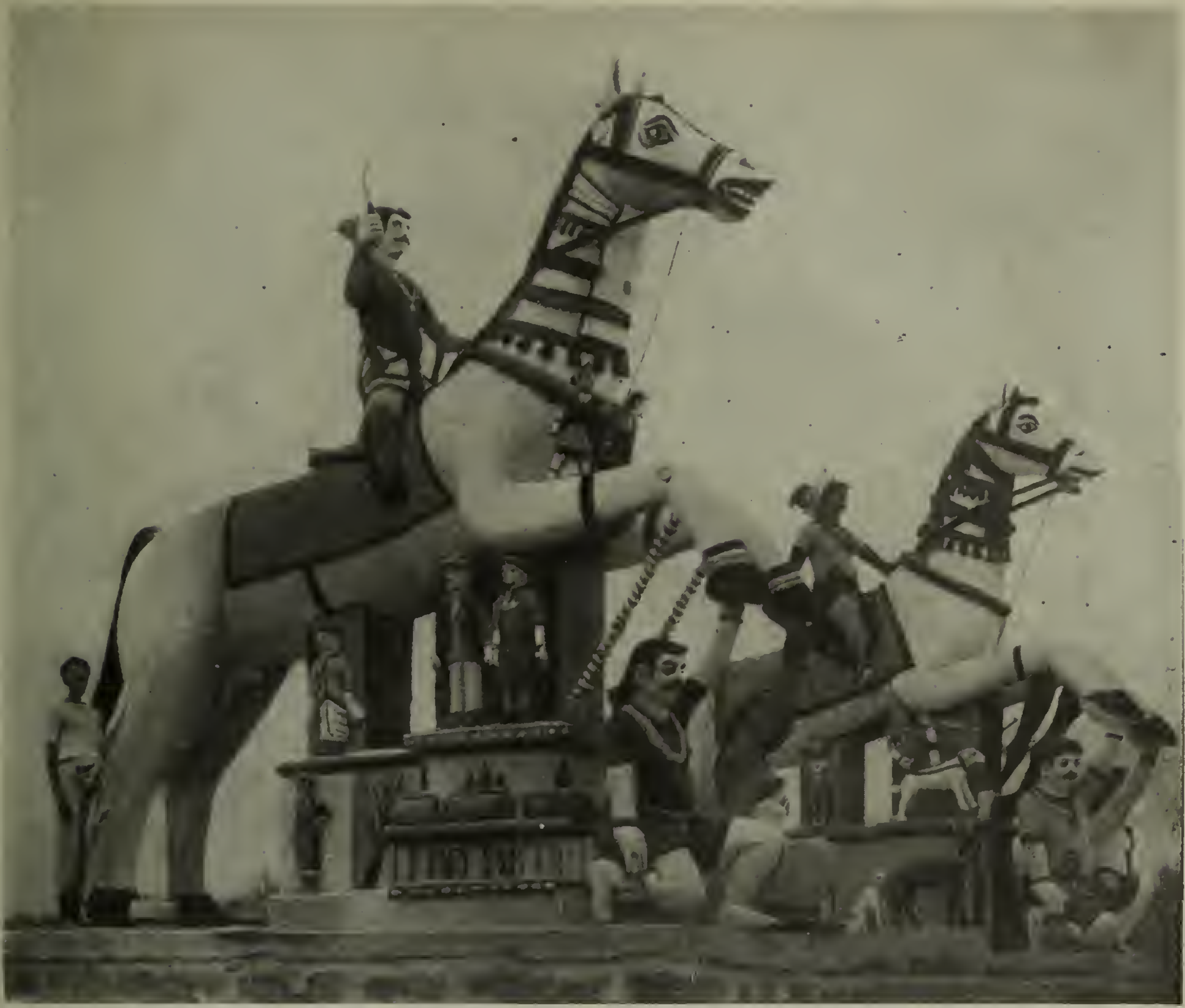


Ewing Galloway

CREDULITY IN EXTREME: WOODEN OXEN THAT KEEP THE EKKA DRIVER'S OUTFIT SAFE FROM HARM

As a material example of superstitious credulity carried to extremes the device adopted by some Indian ekka drivers would be hard to beat. Between the ekka and the patient bullocks that draw it is a low-wheeled trolley on which two life-size wooden models of oxen are borne, the idea, of course, being that these will catch the evil eye of malevolent spirits and distract their unwelcome attention from the live beasts and their owner and his goods. The ekka is the native vehicle in India, and by common consent of all Europeans who have travelled in one is the roughest-riding, most uncomfortable conveyance in the world.



A. R. Slater

NIGHT RIDERS WHO PURSUE FOUL FIENDS THAT PROWL ABOUT THE VILLAGE

This surprising statuary group stands outside the entrance to a village in the Trichinopoly district of South India, furnishing an example of belief in the theory that attack is often the best means of defence. The riders mounted on the huge horses are supposed to go out at night with their hounds to rid the village of prowling malignant spirits. Nor are their own wants neglected ; for among the attendants (two of them in European clothes, under the horse in the foreground one may be noted with a bottle of whisky in each hand.

the incidence of the disease is unexpected and its source unknown, except that it is assumed without question that its origin is magical. The victims resort to the medicine man, the witch doctor, to ascertain who is responsible. In the Trobriands one of the chief functions of the medicine man is to assist those who consult him in this way, freeing them from their troubles by working a more powerful magic. In order to fix responsibility it is usual for some form of divination to be employed.

Divination is not in itself a protective measure ; but while in these modern days astrology, crystal gazing and the like are employed in foretelling the future, among primitive peoples it is used even more frequently as a means of ascertaining the origin of a suspected magical influence. In South Africa, at a time when mortality among native labour in the mines was high, the authorities experienced great difficulty in enforcing a prohibition against ' throwing the bones,' a form of divination much practised among medicine men of the Bantu peoples of South Africa. The objection of the authorities was directed less against the practice itself than against its consequences. For it was followed almost invariably by the murder of the ' witch ' upon whom it fixed the responsibility. This was not so much a measure of savage justice as a precaution against the possibility of any further activity on the part of the witch. In West Africa among the members of the widespread cult of the Bori an important part of the cult, and one by which they attain power and wealth, is the performance of ecstatic dances against the spirits who have brought disease, a special form of dance being employed for each ailment (see pages 786 and 788).

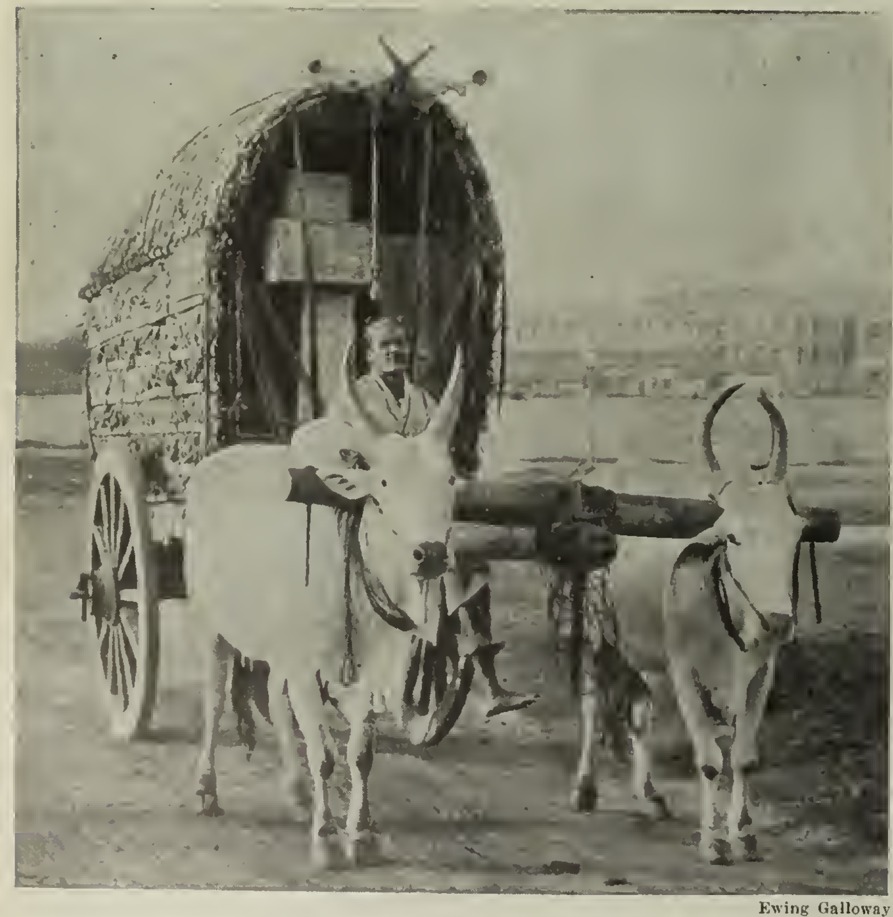
Many elements of the cult of the dead as practised in various parts of the world would seem more specifically to be intended to avert the evil influence by which the dead might affect the living. For while the feeling of affection which bound the living is often conceived as subsisting after death, many ghosts are inimical, particularly the ghosts of those who die untimely—in youth or in childbirth, by murder or in war. Especially may the ghosts of medicine men, witches and vampires be regarded as malignant. Suicides were once buried with a stake through the body that the ghost might not wander, and within living memory in Eastern Europe the grave of a vampire has been opened in order that its activities might be checked by the same means, or by a stroke of the sword. In the more lonely parts of nearly every country of Europe, more particularly in Italy, a cairn of small stones will mark the place where a murder was once committed ; and it is a measure of self-protection, as well as a tribute to the soul of the dead, for each passer-by to add a stone to the heap. With the same aim of self-protection it is the custom to take the head of an enemy killed in war, as in New Guinea and among the Naga tribes of Assam. This conferred the qualities of the slain upon the slayer ; but, more important, it also averted any untoward consequence by giving him control over the ghost.

Fear lest the dead work evil against the living is responsible for various measures taken at and after death to prevent the ghost from returning to its abode on earth. In India thorn bushes are placed in the road, and in Southern Nigeria food serves as a barrier on the paths leading to the village. Sometimes the dwelling-place of the dead man is allowed to collapse and fall into decay. We ourselves close the eyes of the dead and carry the body from the house feet first lest the dead man return ; while at one time it was a frequent practice to remove the coffin through a window or a door made for the purpose, which was afterwards bricked up. In Russia an axe is laid at the door to keep out the ghost. In England blinds are drawn and shutters closed until after the funeral.

This is not the only sign of mourning which serves as a protection against the ghost. The wearing of masks at ceremonial observances among primitive peoples is not always intended as an impersonation of a god or ancestor ; sometimes it serves as a disguise. In India little boys are dressed as girls, and vice versa, as a protection against evil spirits. Similarly the custom of wearing a special dress, differing from that of everyday life, as a sign of mourning, is a precaution to deceive the ghost should it prove hostile to the mourners. As described in the chapter on Widowhood Among the Civilized and Savage, widows are peculiarly susceptible.

The observances of the Christian feast of All Souls, and the pagan fire festivals which survive in the Midsummer and other seasonal bonfires of the European peasantry, when cattle are driven through the smoke and farm servants leap over the flames, are rooted alike in the precautionary measures of the primitive mind against carrying over any evil influences of the past, and particularly that of witches and spirits of the dead, to a new cycle of existence. For such festivals fall at a turn of the year—All Souls corresponds with the Celtic New Year.

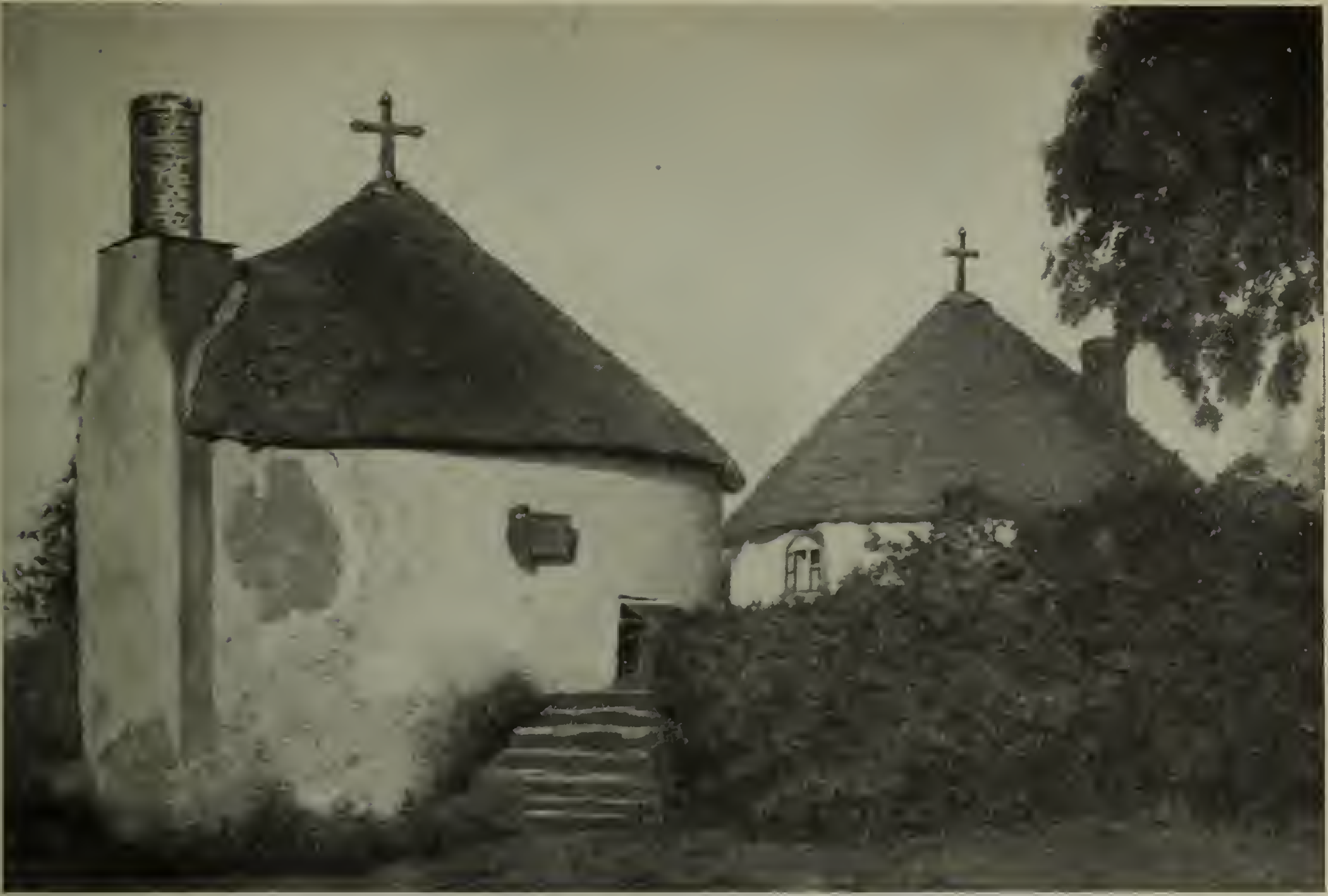
The medieval Christian Church embodied in both its ritual and its doctrines practices and beliefs gathered from eastern heresies and pagan creeds which were, in a broad sense, magical. These beliefs crystallised into the belief in a personal devil and his attendant satellites ; the pagan priest and the worker in magic became the witch who had entered into a covenant with the devil. To their powers was opposed the same means of protection as had been employed by paganism, though sanctified by adoption into the Church—the cross and the sign of the cross, the sacred formula, the saintly relic, bells, candles and incense, the purificatory use of water and, in the ultimate resort, of fire at the stake. All and each of these held at bay or expelled the forces of the



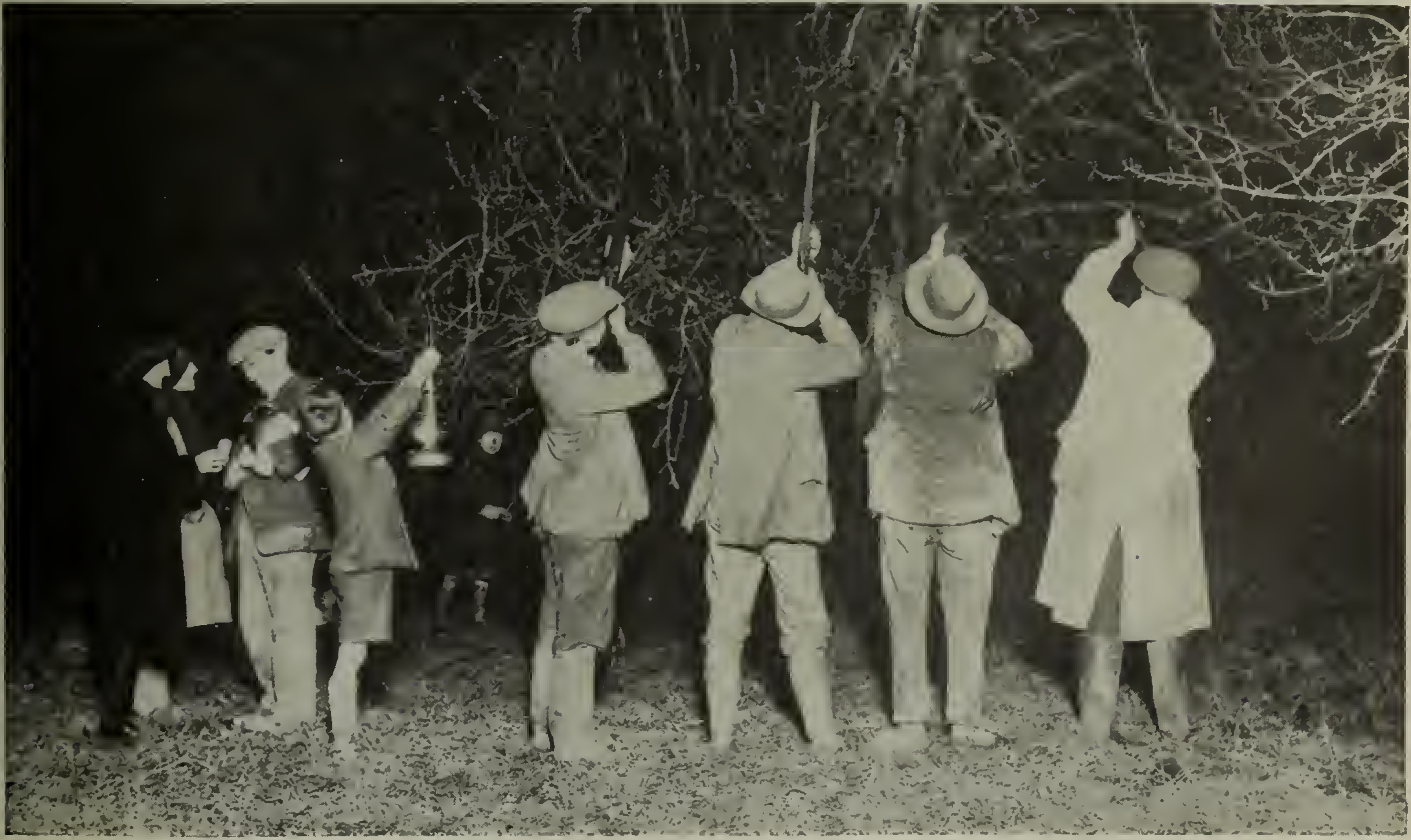
Ewing Galloway

WINDMILLS TO WARD OFF EVIL FROM THE CARRIER'S CART

Miniature windmills with sails of paper or thin wood that revolve and rattle in the breeze are set up in many English gardens to scare birds away from germinating seeds. In Ceylon the natives, more superstitious, believe that their protective power extends against evil spirits, and three little wooden mills are often placed on the top of the carts in which most of the trucking is done.



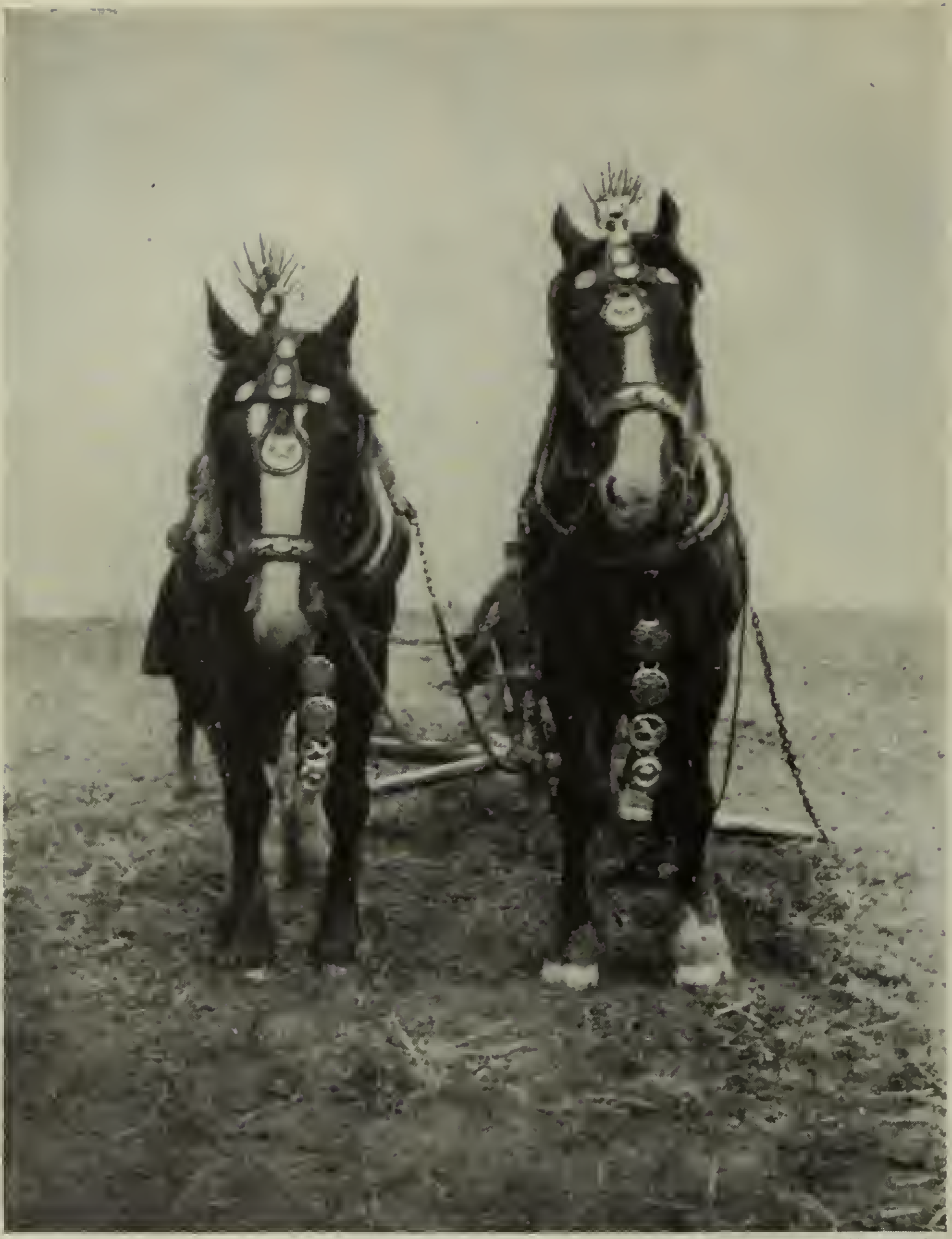
S. Leonard Bastin



Fox Photos

QUAINT SUPERSTITIOUS SURVIVALS IN THE WEST COUNTRY

In many parts of the English West Country, notably in Somerset, the custom still obtains of 'wassailing' the orchards about mid-January to ensure a good crop next season (see also page 9). An important item in the traditional ceremonial is firing guns into the fruit trees after dark to drive away evil spirits. An interesting example of the use of the cross as a defence against harm is seen at Veryan, in Cornwall (top), where crosses are set upon some old cottages at the entrance to the village to keep the devil out.


V. S. Manley

SYMBOLICAL HORSE ORNAMENTS ONCE WORN AS AMULETS

Although looked upon now as purely decorative, horse brasses, or 'metals,' as the carters call them, originated as amulets to avert evil or bring good luck. A full set numbers nineteen, and weighs about six pounds. Between three and four hundred patterns are known, including suns and disks, crescents, lunettes and torques, stars of seven, eight and twelve rays, hearts evolved from the sacred lotus, horses, and mythical harts.

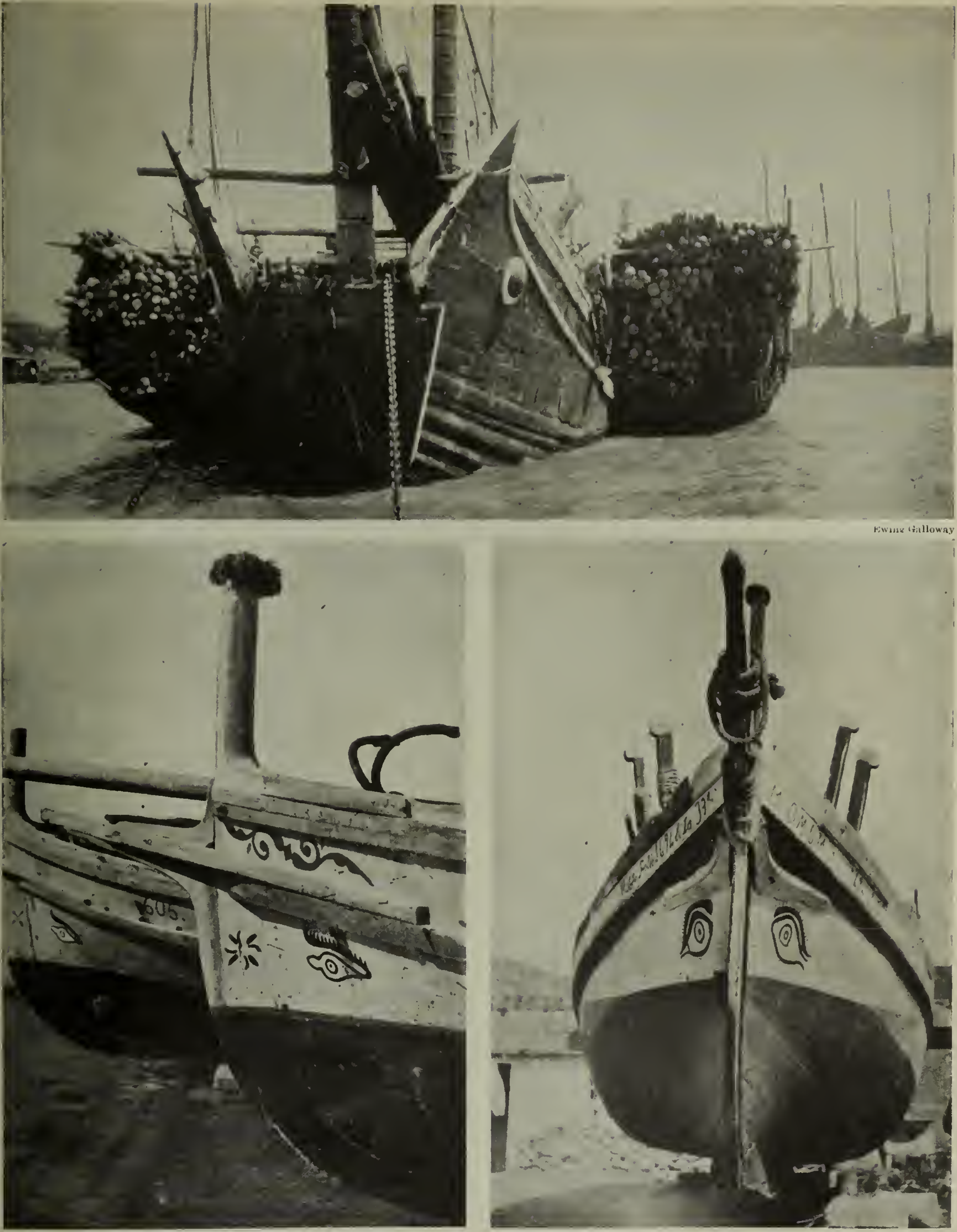
Evil One. It was, however, in their cruder and more frankly magical form that such ideas as these persisted among the laity and are to be found as survivals in the modern community.

In Great Britain there were three forces against which the people were especially on their guard—the witch, the fairies and the dead, or their ghosts. Of these the greatest was the witch. The English fairies, 'the Good People,' were mischievous rather than malevolent, witness the antics of Puck; though in Ireland, where Puck became Pooka, sometimes identified with the devil, the fairies have to be taken more seriously, and on the Devonshire moors to be 'pixy-led' or to follow Jack-o'-my-Lantern may end in a bog or have other serious consequences. But the use of some simple amulet, such as a flint implement or 'elf-shot,' is usually effective, especially if the fairies have interfered with the milking. Moreover, they belong to a pre-metal age, and iron will scare them away. The efficacy of the horse-shoe over the stable lies both in its form and in the material of which it is made. Its use at the stable door is made necessary by the fondness of the witch for riding. Both the negroes of America and the people of the Balkans can tell when the witches ride o' nights, for the horses' manes are matted into 'witches' stirrups' in the morning. By day the animals are protected from malevolent influences by the jingling and glitter of the metal objects on their trappings, as well as by the bells of the old-fashioned carrier's harness.

The power of the witch is still great. Only a year or two ago two men were convicted at Nottingham of assault on an old woman who, they said, had bewitched the wife of one of them. They had sought the usual remedy of 'drawing blood from above the brow' and had gashed her forehead.

When the witch was believed to be in league with the devil and to work through her familiars, the aid of Church and Law was invoked, and her malevolence curbed by the stake and the hangman's rope. But the witch is older than the devil. When by her innate qualities and her knowledge of charms she 'overlooks' the farmer and his family or his cattle and his pigs, the victim reverts to the traditional remedy of primitive man and seeks a stronger magic in the charm of the 'white witch'; while as a general protection against the force of evil which has not yet taken a specific form he relies on some such simple amulet as a branch of rowan or a broom laid at the door. The negro of America carries a rabbit's foot against the witch who seeks to hoodoo him by putting 'snake powder' in his boots.

In great part, however, the protective measures against the witch and the survivals which can be traced to that belief are based upon the idea that it is possible to deflect the evil influence by attracting the attention of the witch elsewhere, thus providing



Ewing Galloway

J. Hornell

AMULETS AGAINST THE EVIL EYE IN MEDITERRANEAN AND CHINESE WATERS

The custom, common all over the Mediterranean, of painting an eye on boats as protection against the evil eye is of immense antiquity. The 'oculi' on these fishing boats of Syracuse (left) and Malaga (right) are precisely similar to those seen on pictures of boats on Greek vases of the fifth century B.C., and still earlier representations of ancient Egyptian vessels plying on the Nile. Many Chinese junks (top) carry the same symbol, partly with the idea that it enables them to see and avoid rocks and shoals.

Sport & General Press

EXORCISING EVIL SPIRITS FROM A MODERN RAILWAY STATION

Prosecuting an inquiry into the cause of several untoward incidents, including several cases of derailment, some suicides, an assassination and an attempted murder, that had happened at Tokyo station, the authorities decided that they were all the work of an evil spirit which was supposed to live in a stone from a tomb that had been built into the platform. The station master accordingly had the stone removed and the Buddhist High Priest of Kyoto performed a solemn exorcism ceremony

a species of magical lightning conductor. This is the basis of the precautions against the evil eye. The belief in the power of certain individuals to cause misfortune by a glance of the eye or a word of praise—a characteristic which, be it noted, is beyond the control of the possessor, and may even be unknown to him—is widespread. Bismarck, more than one of recent popes, and the late Kaiser are credited with this uncanny and inconvenient quality. The evil eye is peculiarly prevalent in the countries bordering on the Mediterranean, and especially in Italy. It is doubtful how far it was known to the Ancient Egyptians, but their frequent use of representations of the eye and the hand as amulets may be significant in this connexion. The eye which was painted on the bows of the boats of the Nile survives in modern times, as e.g. in the boats of Malta and China, and a representation of the eye as a piece of jewelry is frequent as a protection against the evil eye. The means commonly employed, however, is the gesture of the hand with forefinger or fore and little fingers outstretched—' the Horns,' a name which links the gesture with the amuletic and symbolic use of horns and the crescent moon. Among the Arabs the gesture is accompanied by a muttered ' five in your face,' alluding to the fingers; and so ' five ' becomes a lucky number; Thursday, the fifth day, a lucky day, especially for a journey; rude drawings of the hand, or the simple sign of five dots for the fingers, appear on the doorpost or walls of the house.

It is unnecessary to go to primitive peoples for the origin and meaning of jewelry. In Naples, still, as ever, a hotbed of magic and superstition, its protective purpose is to be seen on every side in the pointing hand, the eye, the phallus, the sprig of rue, the Medusa's head and the related octopus, and the like, fashioned in gold, silver, coral and precious and semi-precious stones, each material with its special amuletic value. When worn on the person they protect by diverting the dangerous glance from the individual or from the part for which danger is feared.

Everything that is valued must be protected, hence the charms hung on children and on horses. A child's necklace worn in Pemba (Zanzibar) includes constituents which make the wearer vomit if attacked by evil. When hung on or otherwise attached to the house the charms afford protection to all its inmates.

Hence the protective door-knocker or bell-pull, the weathercock and the Medusa's head, and similar architectural ornament of Renaissance style. The ' nose ' of Brasenose College, Oxford, and the ' imp ' of Lincoln cathedral are familiar examples. The effect of the amulet is enhanced if it is grotesque or obscene, for while the phallus might be interpreted as a substitute, the grotesque, and sometimes obscene, carvings in wood and stone of stalls and gargoyles in Gothic architecture leave no doubt as to their effect on the mind of the observer. In popular phraseology ' You cannot take your eyes off them ' !

BRITISH PARLIAMENTARY CUSTOMS

MANY of the customs peculiar to the British Parliament, and especially those peculiar to the House of Commons, are quaint links with historic events of long ago. While, as such, they are interesting to the student, they are often disconcerting to the new member when first brought into contact with them. An allied chapter deals with The Lawyers: Their Costume and Customs.

THERE is no ceremony which appeals to the public eye more than a Royal opening of Parliament, for then the King and Queen are seen in full apparel, as in the story books, with crowns and sceptres and all the panoply of royalty, surrounded by the great officers of State and the nobility of the realm.

On the appointed day their Majesties drive in the gold and glass coach, drawn by high-stepping horses, to the House of Lords. In the royal gallery a procession is formed, comprising the Lord Chancellor, the Earl Marshal, the Lord Great Chamberlain, the Sword-bearer, and peers carrying the various insignia of the Crown. All these noblemen wear the robes and coronets of their rank, and all are ablaze with the stars of various orders And behind them walks the King, wearing his royal robe over the uniform of a field-marshal, and leading the Queen on his right hand. With slow and measured tread they cross the great apartment, and enter the House of Lords behind the throne and take their seats on the two thrones. The Prince of Wales, when present, sits on a lower chair on the Queen's right. Below His Majesty, facing the throne, the judges in scarlet and ermine and full-bottomed wigs sit on the steps of the throne.

The House of Lords presents a splendid spectacle. The red morocco benches are filled with peers in scarlet and ermine, and peeresses (for peer's wives are admitted on this occasion) blazing with jewels. The King, on seating himself, puts on the crown, and immediately the peers sit down and don every one his coronet

Topical Press

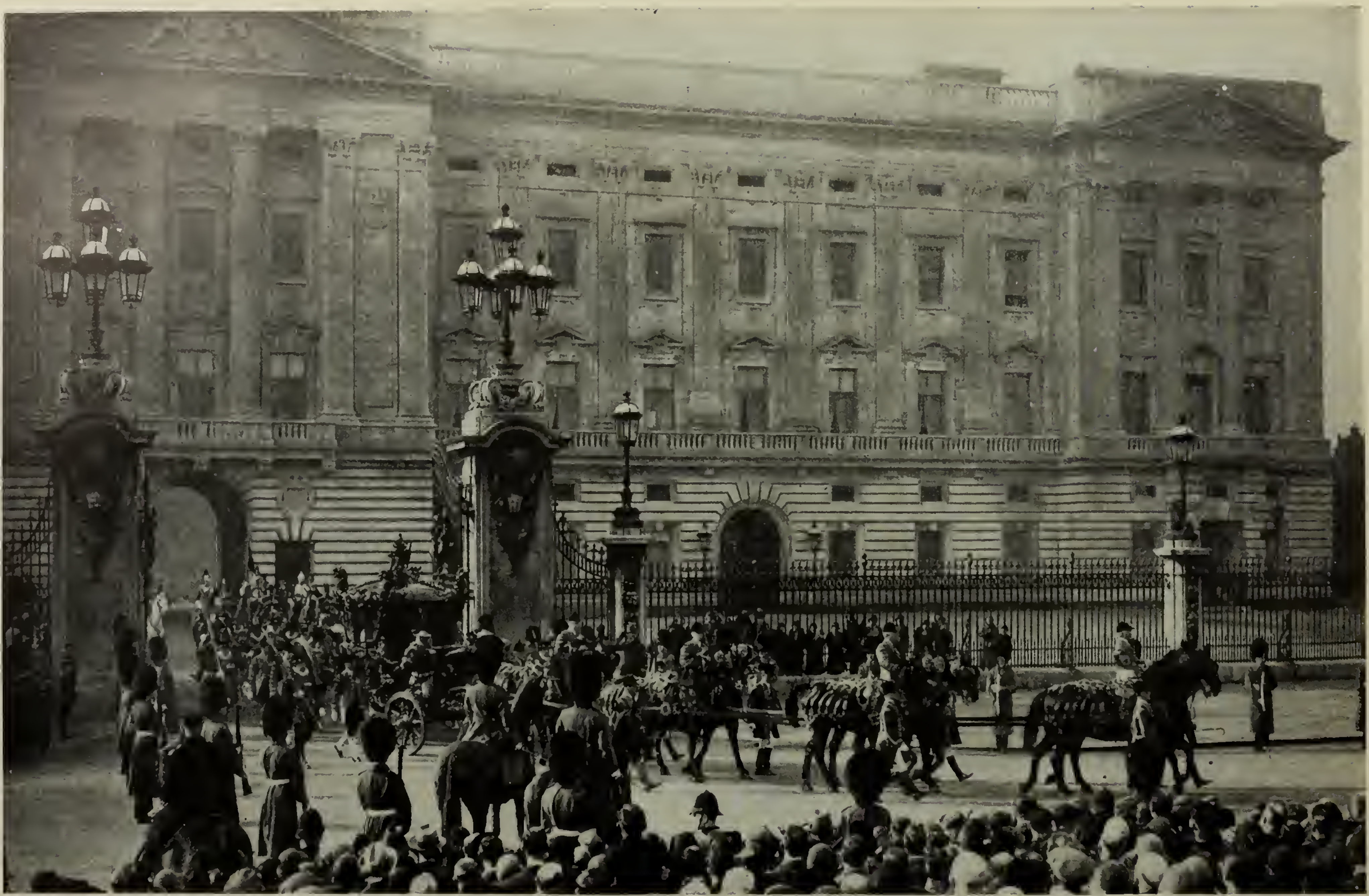
'BY THE KING A PROCLAMATION'

Proclamations are the utterance of the legally constituted executive authority, emanating from the king in council and issued under the great seal. Dissolution or prorogation of Parliament is always announced this way, the proclamation being read aloud at specified places in Great Britain by specially appointed officials.

Black Rod is sent to summon the Commons, who, headed by Mr. Speaker, troop in and stand at the bar. The Lord Chancellor kneels on one knee and hands a paper to the Sovereign. It is the King's Speech, really prepared by the Cabinet, announcing what measures are to be introduced during the coming session and what the policy of the Government is. The King, seated, reads it, hands it back to the Chancellor, rises, assists his consort to rise, the procession re-forms and returns through the Royal Gallery—and the next day the newspapers record that the King in person opened Parliament yesterday.

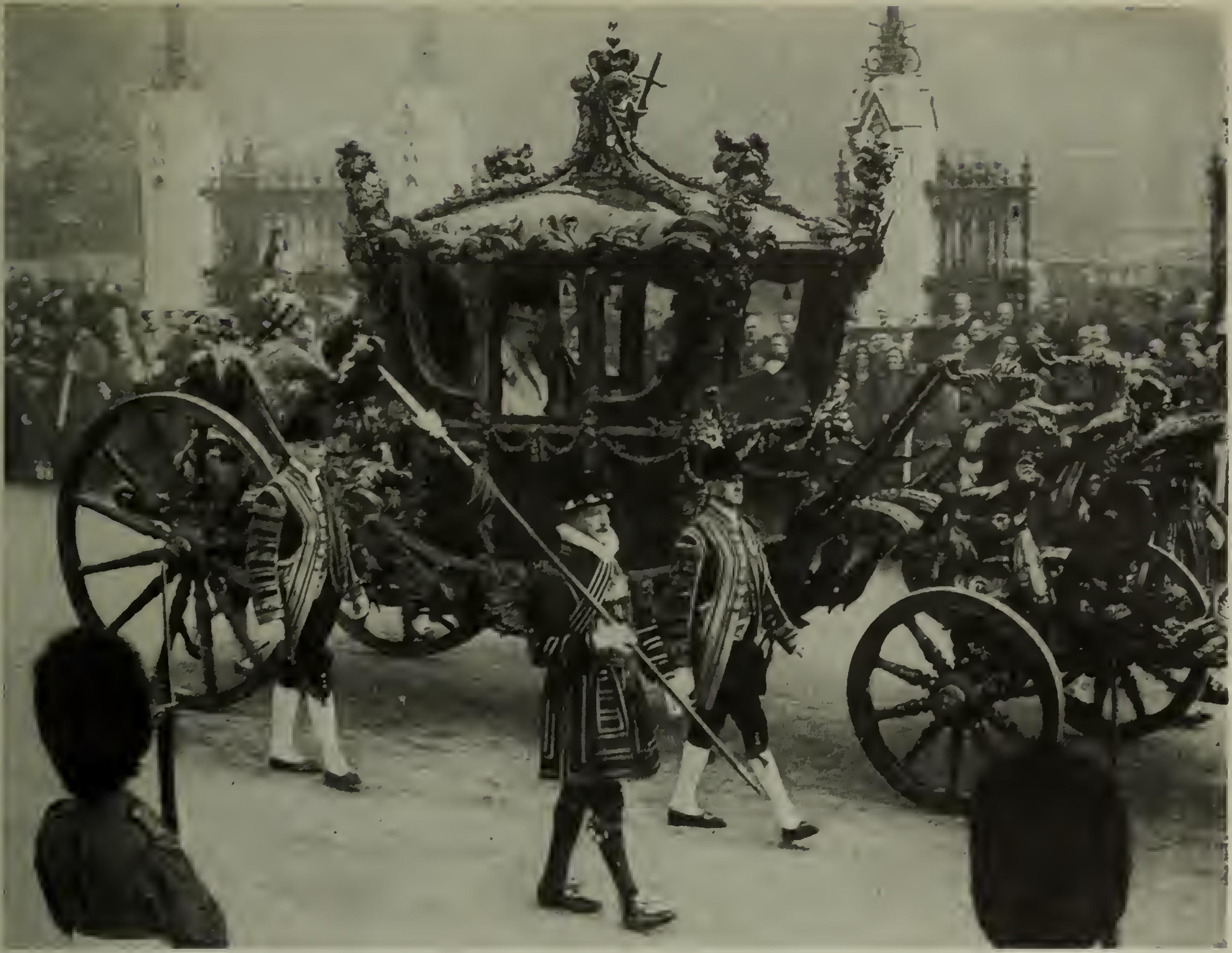
There is one custom of the House of Commons which arose from the fact that the original chamber was a chapel. When a member enters he always bows towards the Speaker's chair, and when he leaves the chamber he turns round, faces the chair and bows; and most people regard this as an act of deference to Mr. Speaker—or the Chairman of Committees if the House is in committee. In truth the custom dates from pre-Reformation times, when the table in front of the Speaker was an altar, with a crucifix erected on it, and members made a genuflexion to the sacred emblem. There is no altar now, and no symbol of the Christian faith, but custom persists.

In no respect is the difference between the House of Lords and the Commons more striking than in the usages prevailing with regard to the chairman, or president. The Lord Chancellor is also Lord Speaker, and when he is present presides over the peers; but when a speaker addresses the House, he does not address the chair; he begins, 'My lords,'



PAGEANTRY AND POMP ATTEND THE ROYAL OPENING OF PARLIAMENT BY THE SOVEREIGN IN PERSON

The opening of Parliament by the Sovereign in person is the only occasion when the general public have an opportunity of seeing the King and Queen in all the panoply of royalty, for they are attired in their royal robes when they leave Buckingham Palace in the state coach, through the glass panels of which they are plainly visible. The display is most impressive. The coach is drawn by eight magnificent horses, attended by a picked company of the King's Bodyguard of the Yeomen of the Guard, and followed by a Sovereign's Escort of the Lifeguards. The whole length of the route from Buckingham Palace to the Palace of Westminster is held by troops, behind whom the crowd of eager spectators line up eight and ten deep.



Central Press

THEIR MAJESTIES GO TO PARLIAMENT IN 'THE MOST SUPERB CARRIAGE EVER BUILT'

Sir William Chambers designed the royal state coach and Cipriani executed the paintings on it. Two tritons in front bear the driver, whose footboard is a scallop shell, and two behind carry imperial fasces topped with tridents. Eight palm trees form the body of the coach, and, branching out at the top, sustain the roof, on which stand three boys, representing the genii of England, Scotland and Ireland, supporting the imperial crown of Great Britain and holding in their hands the sceptre, sword of state and ensigns of knighthood.

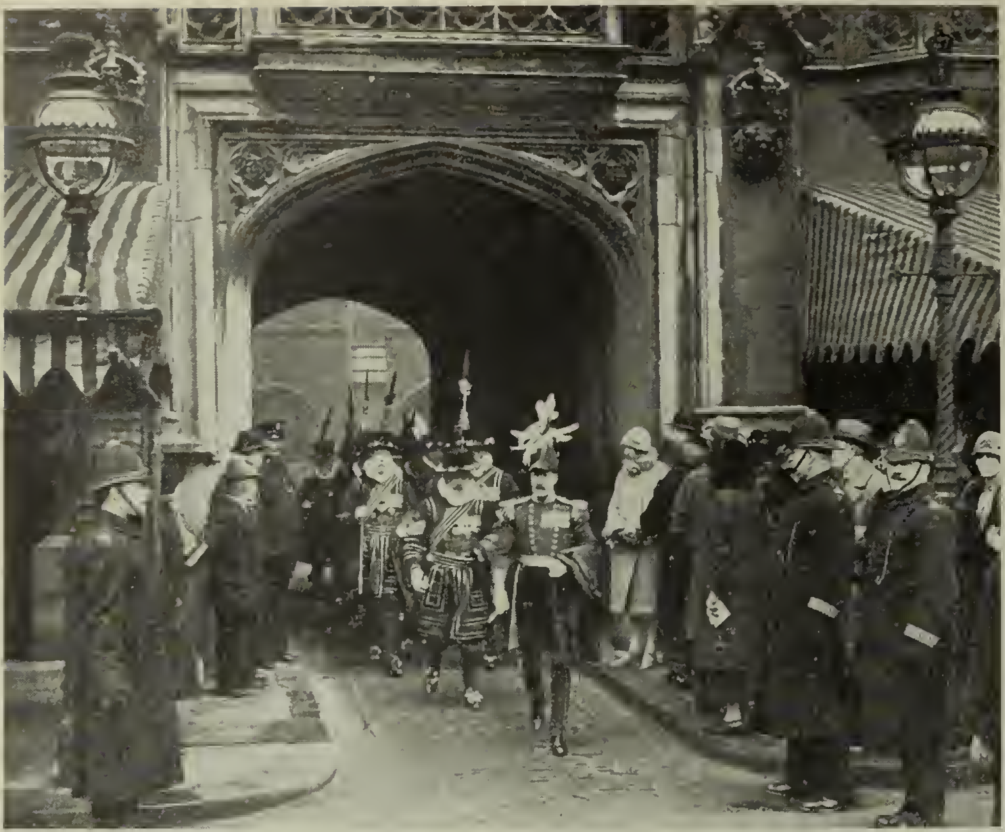
speaking directly to the members of the assembly. In the lower House a member must start his address 'Mr. Speaker,' and he must address the chair all the time. Again, in the House of Lords, the Lord Chancellor has no control over the course of the debate. If two peers rise to speak at the same time, and neither will give way, the House itself chooses whom it wishes to hear, by a vote if necessary. In the Commons the Speaker selects the person to continue the debate. This is what is known as 'catching the Speaker's eye.'

The Speaker of the House of Commons, on the other hand, is not a member of the Government, but is chosen by the House itself, and indeed, the House is so jealous of the Ministers in this respect that by ancient custom, when a new Speaker has to be elected, he must be proposed and seconded by private members, and not by anyone who is a leader either of the Government party or the Opposition party. It is the invariable rule to propose for election some member of experience in the House who has not been a rabid partisan and is of good appearance.

Before the motion to elect him is put to the House, the gentleman nominated rises in his place and, according to custom, declares his own unworthiness; this declaration of unfitness seems to have begun with Mr. Serjeant (after Sir Christopher) Yelverton, an Elizabethan member for Brackley, who on being nominated Speaker delivered himself of a most modest oration in the following terms:

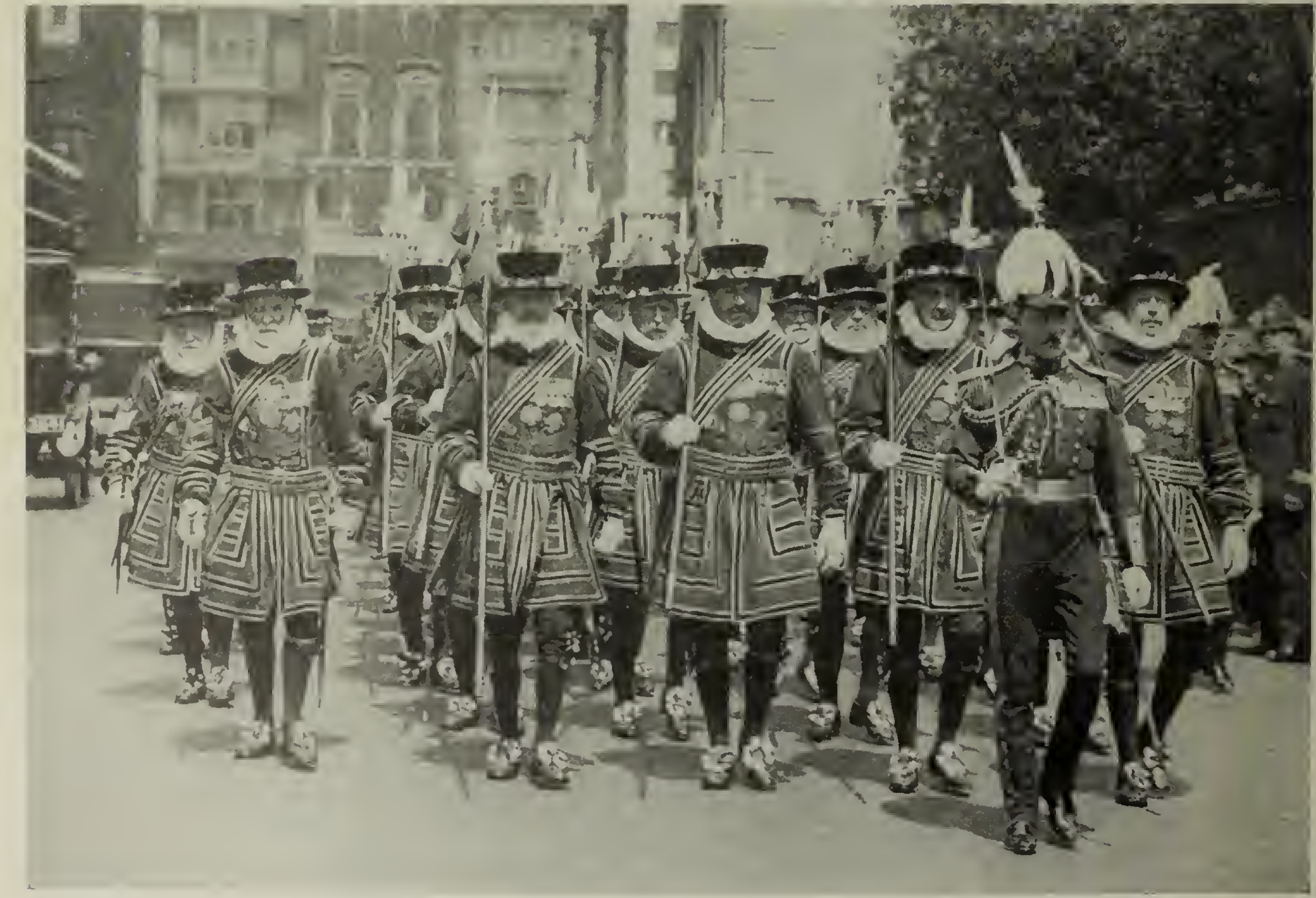
> Neither from my person or nature doth this choice arise; for he that supplieth this place ought to be a man big and comely, stately and well spoken, his voice great, his carriage majestical, his nature haughty and his purse plentiful and heavy; but, contrarily, the stature of my body is small, my self not so well spoken, my voice low, my carriage lawyer-like and of the common fashion, my nature soft and bashful my purse thin, light and never yet plentiful.

After this, it is no wonder that the members 'with one accord and consent,' cried out, 'Aye! Aye! Aye! We will have him'; and the proposer and seconder seized him by the hands and pulled him to the chair. The custom has survived of the Speaker-Elect making a show of resistance and reluctance;



and to this day he sits firmly in his place until his proposer and seconder take him by the hand and lead him to the chair. Standing on the steps of the dais, facing the House, he returns thanks for the honour accorded him; and then retires to the Speaker's residence, which is part of the building, but soon returns dressed in a costume of black silk knee breeches, stockings, shoes with buckles, and coat cut like that of a King's Counsel, but without robe or wig; for he is not yet Mr. Speaker, but only Mr. Speaker-Elect.

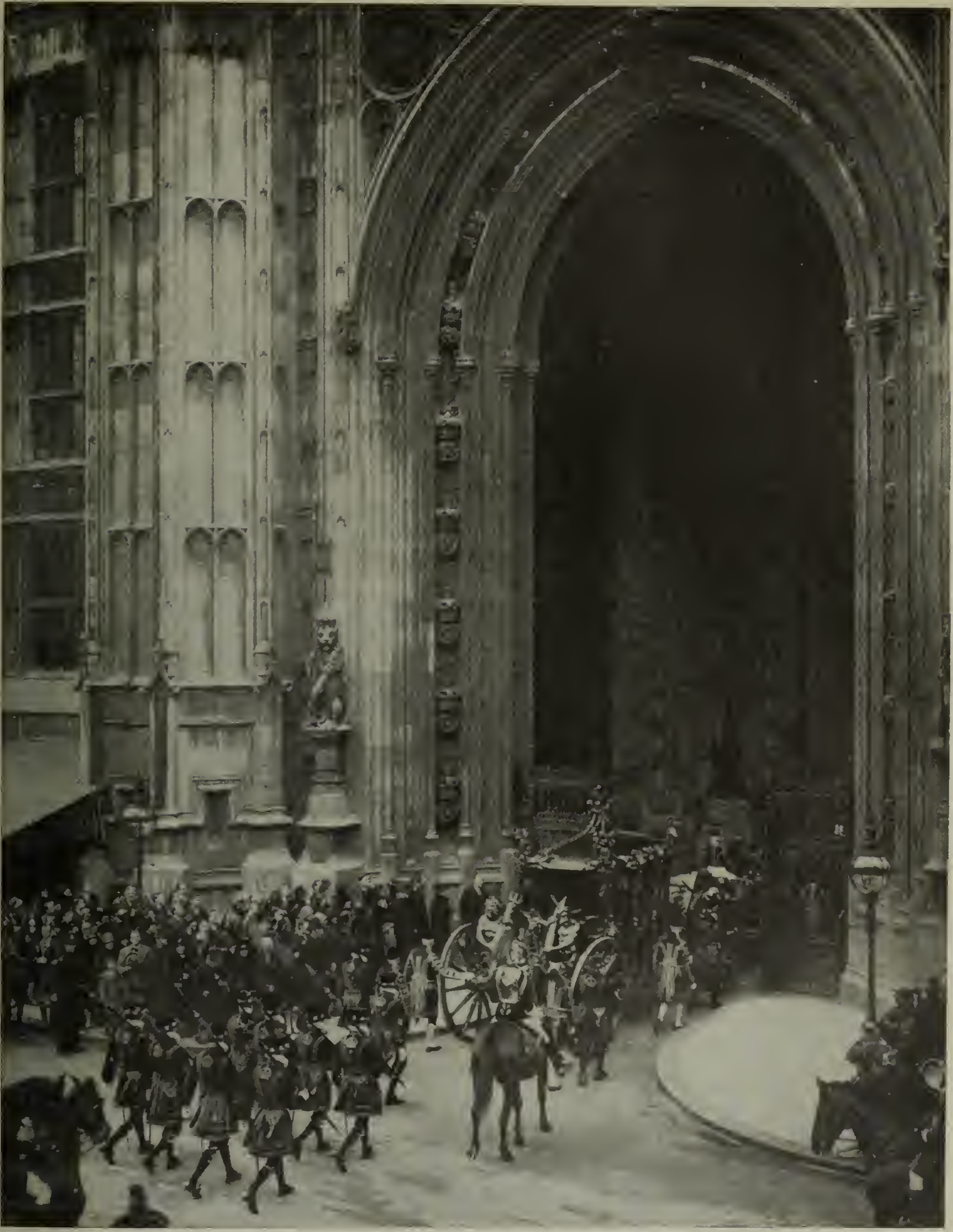
Presently the House is summoned to the House of Lords, where three peers clad in full robes, one of whom is generally the Lord Chancellor, are discovered seated side by side on the Woolsack. These



Central Press

SPECTACULAR REMINDER OF A DRAMATIC INCIDENT OF LONG AGO

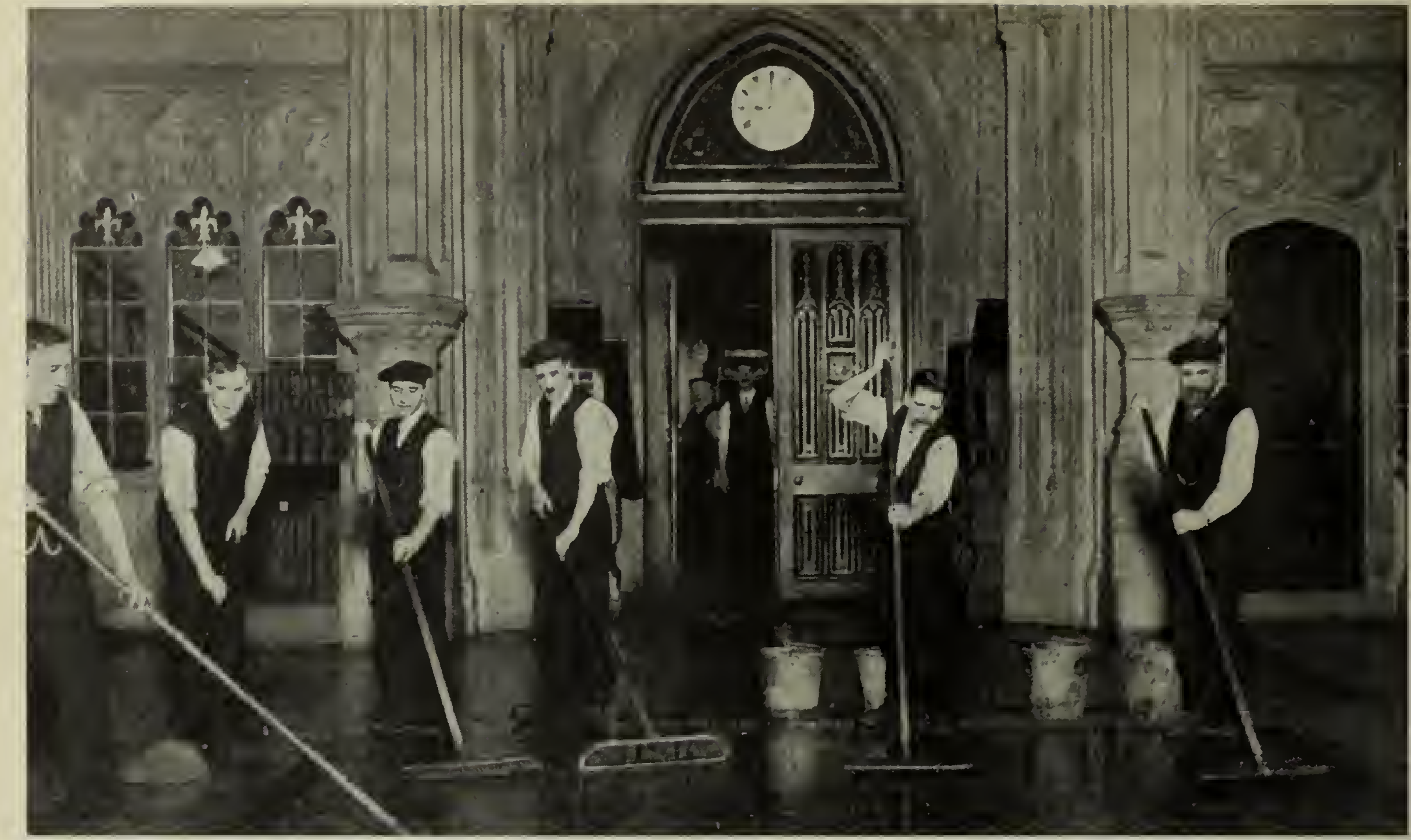
Ever since the detection of the Gunpowder Plot in 1605 the vaults of the Palace of Westminster have been searched for hidden explosives on every occasion of the opening of Parliament. The duty is entrusted to the Yeomen of the Guard, here shown (below) passing St. James's Palace—the headquarters of the corps—on their way to Westminster and (above) leaving the Victoria Tower after the search. Except in minor details the uniform of the Yeomen of the Guard is precisely as it was when the corps was founded by Henry VII.

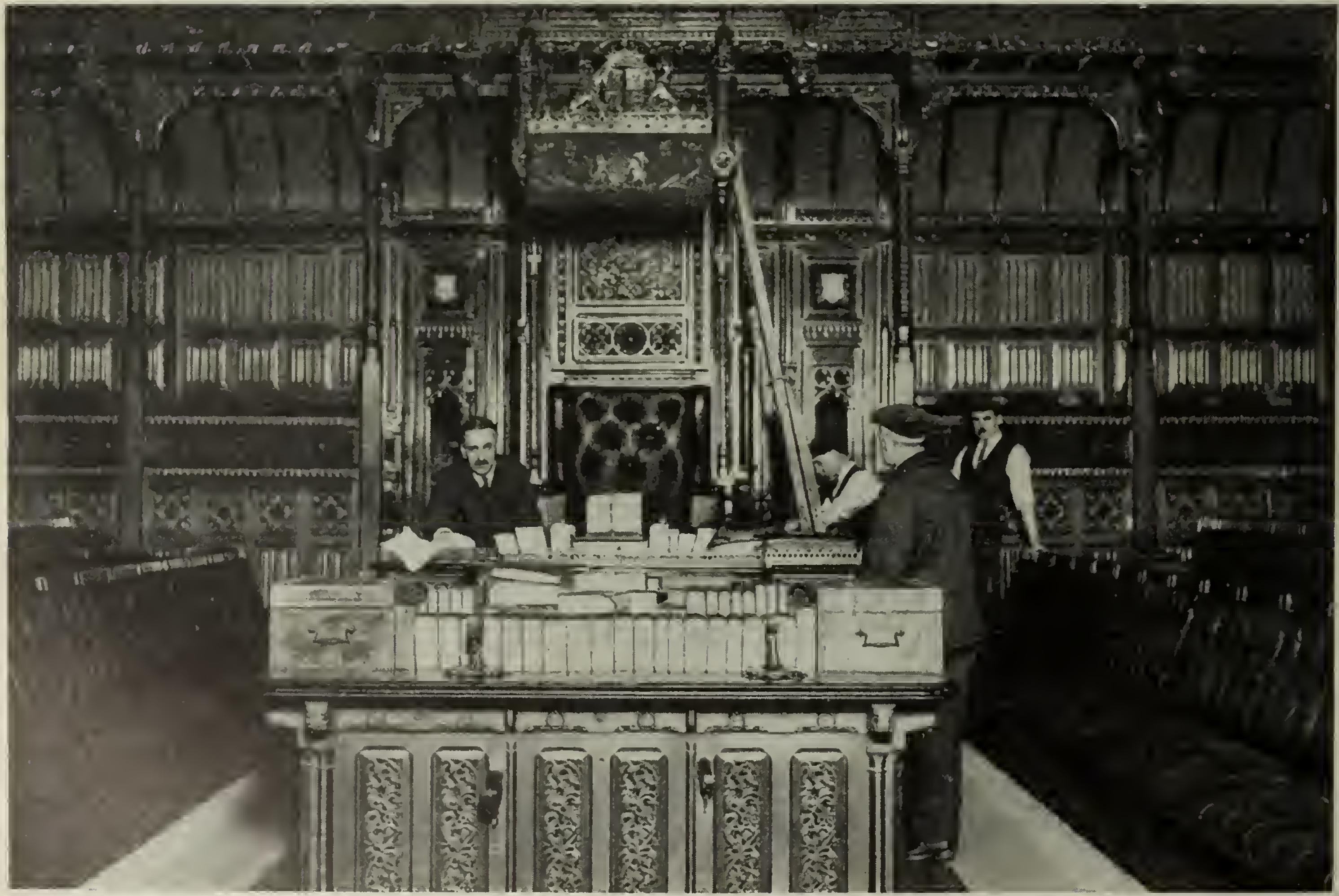


Central Press

THE STATE COACH PASSING THROUGH THE GATES OF THE VICTORIA TOWER

The Sovereign's entrance to the House of Lords is through the imposing archway in the Victoria Tower. Although their Majesties are already attired in their robes of state they proceed first to a robing room to have any necessary final adjustments made to their toilet. From this room they pass through great doors into the royal gallery, where a procession is formed of the great officers of state and peers carrying the insignia of the Crown, with the King behind them leading the Queen on his right hand.





Central Press

WHERE HIS MAJESTY'S FAITHFUL COMMONS CONDUCT THE COUNTRY'S BUSINESS

These photographs, taken when the building was being got ready for the reassembling of Parliament (no others are permitted), show, above, the Lobby of the House of Commons and, below, the interior of the Lower Chamber. The Speaker's chair is under the canopy; the first row of seats on either side are the 'front benches,' that on the Speaker's right hand being occupied by the leaders of the government, and that on his left by the leaders of the opposition. On the brackets in the front of the table the mace is laid when the Speaker is present.

are the King's Commissioners, and to them the Speaker-Elect offers himself as the choice of the House of Commons and prays that his election may be confirmed by His Majesty. The senior of the Lords Commissioners, on the King's behalf, assents to the choice of the Commons ; and then, having become Mr. Speaker, the newly-chosen one walks back to the House of Commons preceded by the Serjeant-at-Arms bearing the Mace, which is the symbol of a Speaker's dignity and power. He retires to the Speaker's house again, and returns to the chair wearing a long full-bottomed wig and a silk gown depending from his shoulders and almost reaching the ground. Moreover, Mr. Speaker does not enter the House from behind his chair but, preceded by the Serjeant-at-Arms bearing the Mace, walks from the door of his residence along a corridor which leads to the door of the chamber facing his chair ; and all the way along the corridor and until he crosses the Bar of the House the stentorian voices of policemen and attendants may be heard crying 'Mr. Speaker ! Make way for Mr. Speaker ! ' And as they pass along everybody bares his head and stands to attention.

Persons who are not members of the House are always called 'Strangers.' Hence the outer lobby of the House is called the Strangers' Lobby, as distinct from the inner lobby, which is known as the Members' Lobby. Hence, also, when a member wishes a debate to be conducted in private, he can rise in his place and say : 'Mr. Speaker, I spy strangers.' Whereupon the public galleries are cleared. At the beginning of every session the House of Commons asserts its privileges, a long list of which is read out from the chair ; and in order to prove its complete independence of the executive, it is customary for some private Bill to be read a first time before any government business is considered.

There are many little customs of the Commons which prove traps to the new member. Hats, for instance. When a member is in the House and seated he is supposed to wear his hat. But he must not stand up with a hat on, nor walk up the floor of the House covered. If he does, he is assailed with cries of 'Order ! Order ! ' No member may speak standing in the gangway ; and if he happens to be sitting in a corner seat and on rising to speak puts one foot outside on the forbidden territory, again he is greeted with cries of 'Order ! Order ! ' So also if, rising to speak from one of the front seats below the gangway, he puts so much as a toe over a red line which is drawn on the carpet about two feet from the edge. It is said that the prohibition from crossing the red line was imposed in order to prevent the possibility of fighting, at a time when members wore swords.

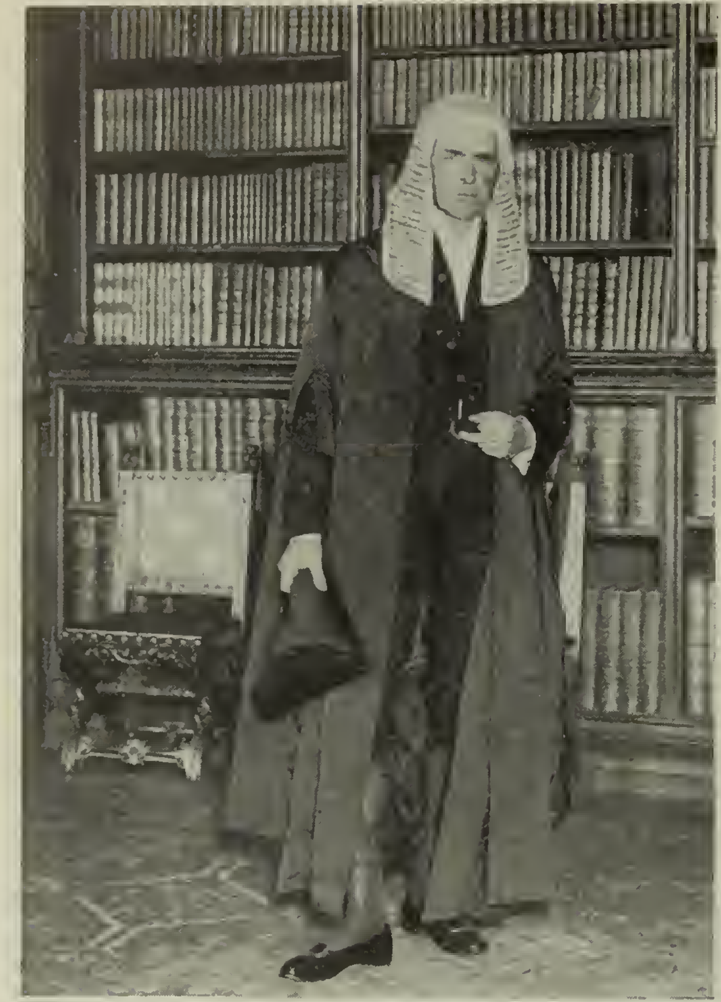
Every member speaks standing in his place and bare-headed. There is, however, one occasion when a member must speak seated and with his hat on. That is when he wishes to address the Speaker at a time when a division is in progress. The reason for the hat being on is because by tradition a member always had his hat on when he was seated. Why do M.P.'s wear their hats in the House ? The origin of this ancient custom is quite simple. The first parliaments that were summoned consisted of earls and nobles and the greater clergy, knights of the shire and burgesses and citizens. When the assembly met, the earls and nobles kept their hats on to show their superiority. The knights of the shire, or county members, who were also men of good birth, kept theirs on to show that they were just as good gentlemen as the nobles. Thereupon the stout burgesses, saying that after all knights of the shire were only representatives and commoners, kept their hats on to prove that they were not below the county members.

One other custom connected with hats is that as each member is coming out of the division lobby and is being counted he raises his hat as he passes the tellers. This arises from a time when lighting being by candles only, and very dim at that, some graceless stranger contrived to get into the lobby

Topical Press

WHERE A MEMORY FOR FACES IS REQUIRED

Upon the doorkeeper of the chamber devolves the duty of ringing the lobby bell in the event of a division and also of excluding from the chamber any person not entitled to admission. Thus he is required to know by sight every one of the 615 Members of the House of Common.



Photopress

THE FIRST COMMONER IN THE KINGDOM

As attired while presiding over a session of the House of Commons the Speaker wears the long full-bottomed wig and black silk gown of a Master of the Rolls over a costume of black silk knee-breeches and stockings, buckle shoes and coat like that of a King's Counsel.

with his hat pulled over his eyes, pass the teller, and be counted in the division. When the fraud was discovered it was ordered that in future members should uncover on passing the tellers.

A stranger in a lobby or committee room of the House of Commons will be startled to hear the continuous ringing of bells from time to time. These are division bells. When a debate is ended and the time comes to put the question the Speaker or Chairman rises and says ' The question is (for instance) that Clause 4 stand part of the Bill. As many as are of that opinion say ' Aye ! ", to the contrary " No ! " ' Follow shouts of ' Aye ! ' from one side and of ' No ! ' from the other. ' I think the Ayes have it,' says the Speaker. Loud shouts of ' No ! No ! No ! ' from the other side. Then the Speaker gives the order ' Clear the Lobbies ' ; and at that moment the clerk at the table presses a button which sets in motion all the division bells all over the House and at the same time he turns up a sand glass which runs for two minutes. Immediately he hears ' Clear the Lobbies,' the attendant at the door of the chamber bawls ' Division ! ' and the cry is taken up by attendants and policemen in every corridor throughout the vast building. One of them puts his head into every dining room, committee room, or other places where members are likely to be, and shouts it at the top of his voice. After the sand glass has run for two minutes the Speaker puts the question again, and on a division being again challenged he orders Ayes to the right and Noes to the left and names two tellers to count for each side. If two tellers cannot be found, then the division collapses. This is the final or effective challenge for a division, and on it being made a sand glass is turned over and the division bells are rung again. On hearing the second bell, members engaged in the library and other places know that the challenge is serious, and all come tumbling in to the lobbies to vote. By courtesy, invalids and cripples, provided they are in the House, are allowed to have their votes counted without walking through the lobby.

THE hours of the House of Commons are on ordinary days from 2.45 to 11 p.m., unless the House passes a resolution to sit later—this is called ' suspending the 11 o'clock rule '—or the business in hand is what is called exempted business. When the Speaker leaves the chair at the end of the sitting a quaint cry arises, started by the attendant at the door of the chamber, ' Who goes home ? ' This is bawled throughout the members' part of the House ; and derives from the time when there were no police and no street lighting and footpads were plentiful, and members who lived in the same direction used to go home in groups for mutual protection.

The pomp and ceremonial about the Mace is part of the ritual of the Commons. As the symbol of the Speaker's authority it is never exhibited in the House unless the Speaker is in the chair. Now the House is not always sitting as a House. It sometimes sits as a committee. This is established for the purpose of considering finance under the two heads of Supply, and Ways and Means. At the beginning of every parliament there are elected from amongst the members of the House a Chairman and Deputy Chairman of Ways and Means, whose business it is to preside over the House when it is in committee and also to act as deputies for the Speaker when that officer is obliged to absent himself. The Chairman and Deputy Chairman are always nominated by the government of the day from amongst its own supporters. But although they are party nominees, they are supposed to be strictly impartial and, by modern custom, to take no part in the controversial business of the House, not to vote in divisions, and not even to make controversial speeches in their own constituencies or elsewhere. Every day the House meets as a House with the Speaker in the chair and the Mace placed on the table in front of him ; but as soon as the House resolves itself into a committee, the Speaker rises from the chair and goes into his house and the Chairman or Deputy Chairman of Ways and Means slips into a chair which is situated at the clerks' table. He wears no robes or any distinctive dress and the custom is not to call him 'Mr. Chairman,' but to address him by name. Moreover, it is not customary to speak at these times of the House, but of the committee. Further to mark the distinction, as soon as the Speaker leaves his chair the Serjeant-at-Arms, a picturesque figure in Court dress with sword complete, marches up the floor of the House, bows, lifts the Mace from the table and places it on some hooks underneath, to be replaced on the table when the House resumes as a House.

Bowing is an accomplishment to be cultivated in the Commons, for there are several occasions upon which bows must be executed—in fact on every occasion when a member advances from the Bar to the table formally. For instance, a new member elected at a by-election must advance, with two introducers, to take the oath and sign the roll, and the three of them must start from the Bar in a row, making one bow immediately they cross the Bar, a second when they reach the middle of the floor, and a third as they arrive at the table. The tellers also, who are generally the Government and Opposition Whips, make the same three bows when they come in with the results of a division, the winning pair always walking on the right.

For many hundreds of years it has been customary in Parliament to confine all expressions of approval or disapproval to the simple words 'Hear! Hear!' It is quite extraordinary how much can be conveyed by these two simple words. Unstinted applause, angry disapproval, irony, sarcasm, derision, good-natured banter, and the fiercest contempt are expressed thereby. There is really no need for any other method; which, indeed, would be out of order. It was even disorderly when on that fateful night in 1914 M.P.'s rose as one man and sang 'God Save the King.' And, to speak further of his Majesty, there is only one place in England where the King has by custom no right to enter and where his presence would be fiercely resented, and that is the House of Commons.

Perhaps the most picturesque of all Parliamentary customs is that connected with the royal assent to Bills—the final step that turns them into Acts of Parliament. The ceremony takes place in the House of Lords; and on the day there issues from the portals of the Upper House the dignified figure of the Usher of the Black Rod, clad in Court costume, and carrying at the slope a short, black stick. He marches with measured tread along the Lords' corridor; he crosses the Strangers' lobby; he enters the Commons' corridor; and as soon as he sets foot therein the nearest policeman shouts at the top of his voice 'Black Rod!' The cry is taken up until it reaches the Commons' doorkeeper, who walks quickly into the House and shouts 'Black Rod!' Instantly all proceedings are suspended. 'Shut the door!' Mr. Speaker

Central Press

WATCHING THE ARRIVAL OF MEMBERS AT PALACE YARD

Much interest is displayed in every reassembly of Parliament, numbers of people gathering round the entrance to the House of Commons to watch the arrival of members, new and old. This entrance is at the Westminster Bridge end of the palace, and is strictly reserved for members and officials. The general public are admitted through a door at the other end of Westminster Hall.

Topical Press

BEACON THAT TELLS THE CITY ALL IS WELL

The light that now shines from the top of the Clock Tower at Westminster during a session of the House of Commons recalls the troublous times preceding the Civil Wars; for it began as a beacon set burning to assure the City that Parliament was sitting and free from molestation by the King.

commands; and the massive door is closed in the face of the Lords' messenger just as he is within a few yards of it. With the end of his rod he gives three loud knocks. Upon this the Commons' doorkeeper cautiously opens a little wicket and peers out. He is informed, 'Black Rod! with a measure from their Lordships' House.' The wicket is closed and the message repeated to the Speaker, who orders 'Admit him!' The door swings back, and Black Rod advances, bowing low; then, halting, delivers his message: 'Their lordships desire the presence of this House in the House of Peers.' The Speaker immediately rises. Serjeant-at-Arms comes forward and shoulders the Mace, and slowly a procession forms —Black Rod in front, then the Mace, then Mr. Speaker, and behind him, two and two, the faithful Commons. Arrived at the Upper Chamber, the Speaker stands at the bar, with his flock behind him; and perceives, at the far end of the House, three Lords, who have been appointed Commissioners under the Great Seal to signify the King's assent to the Bills. There they sit, in full robes and wearing cocked hats.

FIRST, the Royal letters are read, appointing 'Our trusty and well-beloved' Viscount this, Earl that, and Baron the other, and as the name of each is read the trusty and well-beloved solemnly raises his cocked hat. Then steps forth the Clerk of the Crown, an official in black robes with full-bottomed wig, and stands on the right facing the Commissioners; and the Clerk of the Parliaments in a less sumptuous gown with a bob wig, who stands on the left. The Clerk of the Crown reads out the title of the measure, the Clerk of Parliaments intones 'Le Roy le veult' (the King wills it), bows to the Commissioners, and their lordships raise their cocked hats. In like manner each Act is separately assented to. When the Bill is a private one the form is 'Soit fait comme il est desiré.'

It ought to be said that all Bills for granting supplies to the Crown are specially carried up by the Clerk of the House of Commons, handed by Mr. Speaker to the Clerk of the Parliaments, and assented to before all other Bills, in the words 'Le Roy remercie ses bon sujets, accepte leur benevolence, et ainsi le veult.'

If, instead of assenting to the Bill, the King rejects it, the Clerk says 'Le Roy s'avisera' instead of 'Le Roy le veult.' The last time the Crown exercised its right of rejection was in 1707 (Queen Anne). This use of Norman-French is the last relic of the time when all proceedings in the Law Courts and in Parliament were conducted in that language.

Londoners will have noticed, on the top of the Clock Tower, a light burning during the session of the House of Commons. This beacon began in the time of Charles I, when the Commons, with good cause, feared violence from the King. The City of London stood stoutly for Parliament, and agreed to stand by it; and it was therefore arranged that a beacon should be lit, and kept burning, so as to be visible to the City, so long as the House was sitting and in safety.

NATIONAL FESTIVALS AND THANKSGIVING DAYS

It is a natural instinct among civilized communities to set aside certain dates for commemoration by the whole nation. Thus, when an epoch-making and beneficial change has been effected, or some crushing calamity suffered, the event is celebrated with appropriate ceremonies. Some phases of national grief are considered in the chapters on How Nations Mourn Their Heroes, and Customs of Armistice Day.

Almost every nation keeps some date in its history as a holiday, as an occasion for patriotic celebrations. The most famous of such festivals is the American Fourth of July, observed all over the world by citizens of the United States, which on that date in the year 1776 declared themselves free and independent of Britain. By this act the colonists not only brought into existence a new national State; they released an immense force which has by no means expended itself yet. There had been, and still were, republics. Though Venice had ceased to keep up that form of government, Switzerland still did so. England under the government of Oliver Cromwell had come near to being a republic, though it had speedily relapsed into contentment with monarchical rule. There never had been in the world, however, such a republic as the American colonists created, nor such a declaration as that with which they launched it.

Philosophers had theorised about the Rights of Man, about the objects of government, about the absurdity of allowing kings to tyrannise over their subjects. But never before had it been solemnly and sincerely asserted in a political document issued to the world that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. Never before had men undertaking the task of government avowed that their aim was to secure these rights, and, further, that any system which did not make this its aim ought to be altered or abolished. This Declaration was a tremendous document; it went reverberating through the world. It opened a new era in the history of mankind. The idea that governments existed only for the benefit of peoples and could not derive their authority from any source but the popular will was staggering to the eighteenth century. All the events that have attracted wide attention since 1776 have been influenced by the event of that Fourth of July. The French Revolution was the earliest of these; among the latest, the Russian Revolution and the abolition of so many thrones as one result of the Great War.

Still there stands in the heart of Philadelphia the little old Statehouse from which the severance of the United States from King George the Third's dominions was announced to the population of the city. The Liberty Bell which was rung to make it known can still be seen. The people, according to historians, became 'delirious with joy.' Messengers on horseback were sent in every direction carrying the news. The Declaration was read in public places, from pulpits, by army commanders to their brigades. There were processions, firing of guns, ringing of church bells, lighting of bonfires, illuminations,

Underwood

CHRISTMAS FARE FOR HARVEST THANKSGIVING

Thanksgiving Day in the United States is the great family festival, with turkey and cranberry sauce and plum pudding the staple dishes. It was first celebrated in 1621, when the Plymouth Colony appointed a day for thanksgiving after their first harvest. The holiday, since 1864 the last Thursday in November, is proclaimed each year by the president and state governors.

Wide World Photos

FIREWORK REJOICINGS AFTER A CENTURY AND A HALF

For citizens of the United States the Fourth of July is a legal holiday, and the reading of the Declaration of Independence often forms part of the ceremonies, which usually conclude with the letting off of fireworks. The Washington Monument is here seen lighted up by an Independence Day firework display in the Monument grounds at Washington, D.C.

rejoicing of all kinds. How many Americans now connect the letting off of fireworks and other observances by which the day is celebrated with the magnificent phrases of Thomas Jefferson; how many recall his ringing, thrilling sentences on the national holiday, one cannot tell. But this is certain—that they all know something remarkable happened on the Fourth of July which made it a holiday for all time.

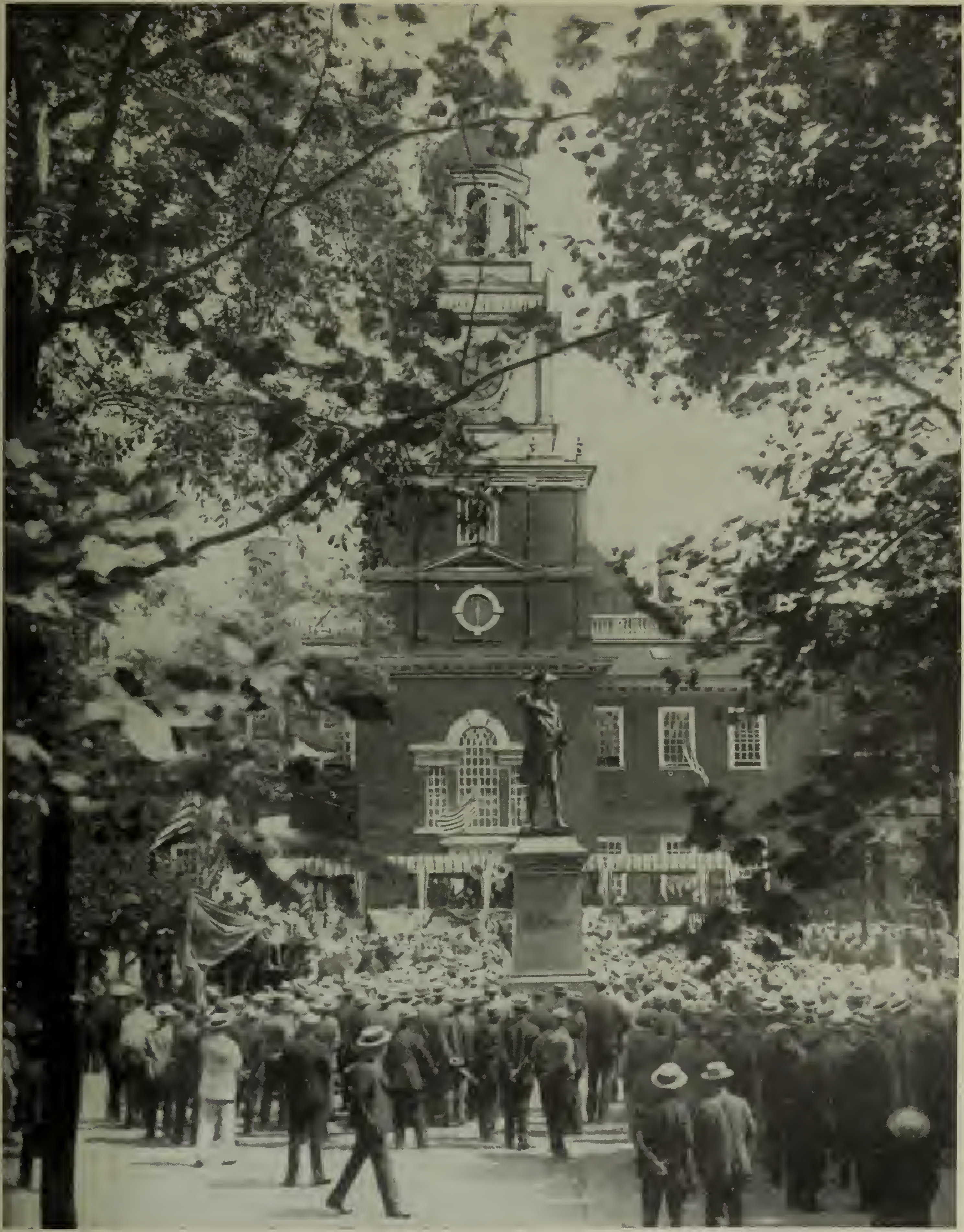
Equally well observed in the United States is Thanksgiving Day, at the end of November. The origin of this goes more than a century farther back than that of Independence Day. In 1621 the colonists in New England held a service of gratitude to God after their first harvest had been gathered in. Thenceforward the custom prevailed. Every year a day for thanksgiving was fixed by proclamation, and this method of fixing it is continued still, though actually the date has in practice become pegged to the last Thursday in November. Since 1864 the President has each year appointed this to be a public holiday. The idea came from a woman journalist who is the reputed author of the lines:

'Mary had a little lamb,
Whose fleece was white as snow,' etc.

This was Sarah Josepha Hale, well known in her time as editor of magazines for ladies and as a writer of books. On Thanksgiving Day dinner in most American households consists of turkey with cranberry sauce and plum pudding; it corresponds to the English Christmas dinner, and in all probability derives from the same source. 'Thanksgiving' is also, like Christmas, an occasion for family gatherings.

ANOTHER public holiday in the United States falls on the first Monday in September. Since 1884 this has been known as Labor Day. At first it was an unofficial celebration of the triumphs and the dignity of work, especially work done with the hands. Then the demand arose that it should be officially recognized. In 1887 this recognition began. It is a day specially marked, of course, by meetings of workers, who listen to speeches, but most people simply take it thankfully as a holiday, and do not celebrate it with any reference to its origin.

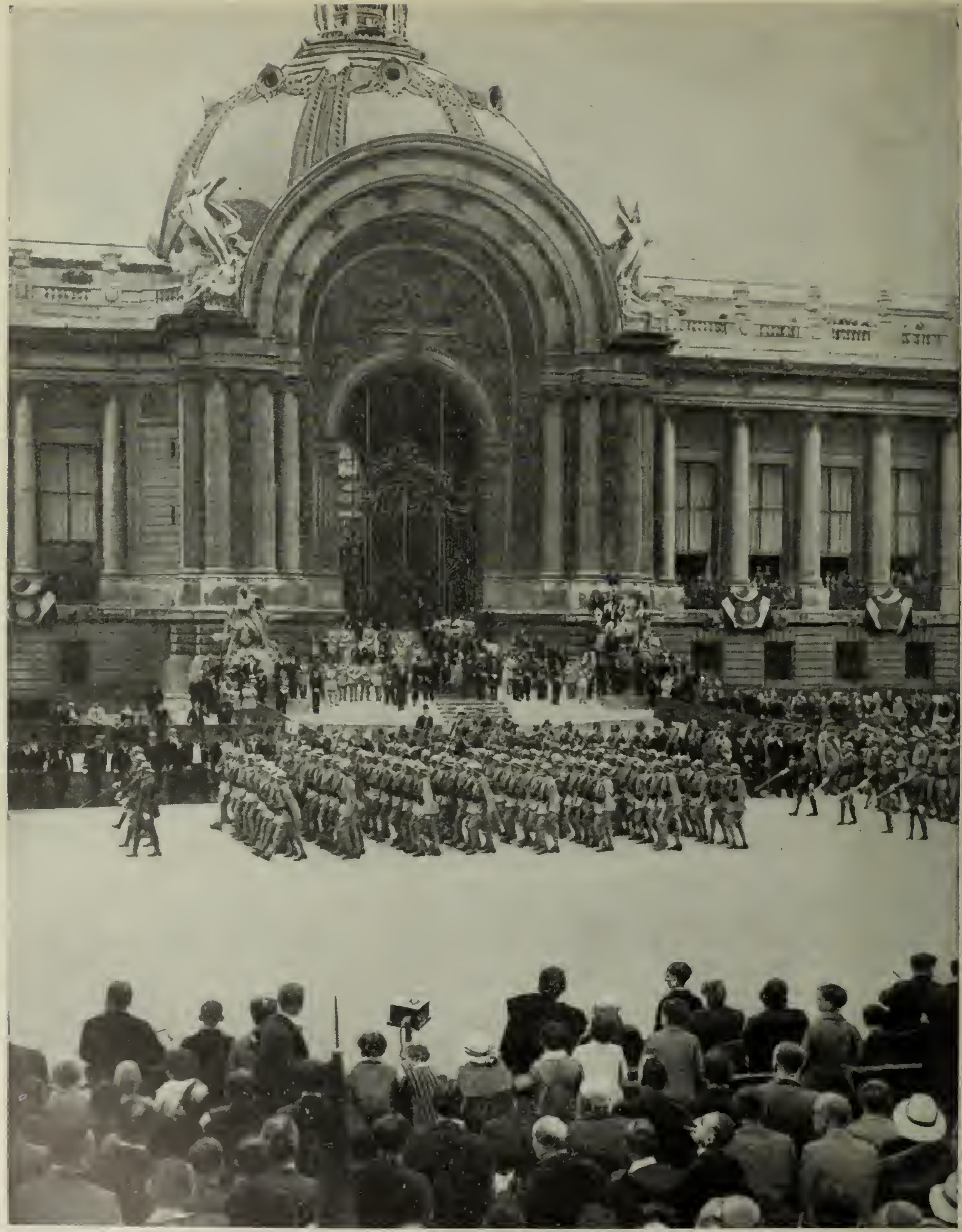
Another national festival which, like Independence Day, commemorates a great event in the annals of human liberty is the Fourteenth of July in France. On that date in 1789 the Bastille was stormed by Parisians and the overt acts of the French Revolution began. For centuries this grim fortress-prison had stood near the heart of Paris as a warning not only to evil-doers, but to any who dared disagree with the king and his counsellors. It had been once a gate of the city, but to the citizens of Paris in 1789 it was known as a state prison. Indeed, it was for them the embodiment in stone of an irresponsible, pitiless



Wide World Photos

WHERE THE LIBERTY BELL SPREAD THE NEWS OF THE BIRTH OF A NEW NATION

One of America's most famous historical landmarks is Independence Hall, Philadelphia, in front of which a Fourth of July celebration is here seen in progress. In this little building the Declaration of Independence was adopted, and from its tower the Liberty Bell rang out the glad tidings in 1783. The bell is now kept on the main floor. Erected in 1735, the building was used as the Statehouse until 1799. From time to time it has undergone architectural changes, but it has now been restored to its original form.



FRANCE'S NATIONAL FESTIVAL: MARCH PAST OF THE TROOPS IN FRONT OF THE PETIT PALAIS

By reason of the number of persons imprisoned there by lettres de cachet, the Bastille came to be regarded as the emblem of tyranny and oppression, and it was not unnatural that the great fortress prison should be singled out by the Paris mob as one of the first objects of attack. From its thus marking the beginning of the French Revolution, the anniversary of the storming of the Bastille (July 14, 1789) is celebrated as the national festival. The day is made the occasion of a military review.

The Times

UNIFORMS OF YESTERDAY WORN BY FRENCH SOLDIERS OF TODAY ON THE FOURTEENTH OF JULY

In 1931 a pageant of the French colonies was staged in connexion with the celebration of the national festival in Paris, and the presence of colonial potentates in their native dress, who had come to the capital for the Colonial Exhibition, added a picturesque note. A striking feature of the proceedings was the parade of troops wearing uniforms of regiments famous in the colonial history of France. Those here seen, passing down the Champs Elysées, represent troops identified with former French possessions in Canada.

tyranny. Little wonder, then, that when they were exasperated against Louis XVI to the point of taking up arms, they turned those arms first against the Bastille. It was the king's prison. Thither were sent the men who were rash enough to oppose the royal will. That royal will was what the Parisians sought to break.

Louis was taking measures to protect himself against the changes threatened by the States-general, the assembly which, elected by suffrage almost universal, had demanded a constitution and the abandonment of autocratic pretensions. Around Paris there were not only French troops, but regiments of Swiss and Austrian mercenaries, who could better be trusted to fire on a French mob. This infuriated the population, and they were alarmed also by the dismissal on July 11 of Necker, the minister who seemed to be in favour of the People's Cause. As soon as this act of the king became known there was a general feeling that at any moment an attempt might be made to beat down that cause by force. Defence was hastily organized, a collection of arms was made. None were found in the city arsenals. These had been emptied by their commandants as a precaution. Somehow, however, a large quantity of muskets and ammunition was obtained, and by the morning of July 14 the rebels felt they were in a position to attack something. The Bastille naturally suggested itself to their inflamed imaginations.

At ten o'clock they sent a man to demand that the guns should be withdrawn from the bastions and the place thrown open. To this no definite answer was returned, so the crowd discussed confusedly what to do next. Eventually they decided to storm the Bastille. By no standard of reason could this be justified, wrote Michelet the historian; 'it was an act of faith.' Yet in two and a half hours it had succeeded in its aim. No calculated resistance was made. None was possible, since the garrison consisted only of 114 men, unless the guns had been used to prevent an entrance being effected. As soon as the attackers got across the drawbridge and into the first courtyard all hope of repulsing them was gone and after some delay the garrison surrendered.

At once the prisoners, of whom there were but seven, were released, and the attackers gave themselves up to senseless massacre and destruction. An effort was made to save the governor's life, but so fierce was the execration in which he was held that he was torn from his escort and killed on the spot. Next day the demolition of the Bastille was ordered, but it was not completed until 1791. A good deal of its stone was used in making the Pont de la Concorde over the Seine, close to which stands the present Chamber of Deputies. Though it is admitted now that the taking of the Bastille was not a great act of heroism, it is nevertheless regarded as the first actual blow struck against Louis XVI. Therefore the Fourteenth of July was the actual beginning of the Revolution and is honoured on this account every year in France.

Britain has no national festival to set beside these. Our bank holidays lack historical significance. Three of them have their dates fixed by religious occurrences; for the fourth the first Monday in August was chosen merely as a convenience. Efforts have been made without success to popularise S. George's Day, which is also Shakespeare's birthday. The English do not seem to feel the affection for their patron saint which is felt by the Irish for S. Patrick, whose day (March 17) is celebrated by Irish people everywhere; or for their greatest poet the reverence and enthusiasm shown by the Scottish nation for Robert Burns. Every year on January 25, Burns's birthday, there are gatherings of Scots in all parts of the world, the 'immortal memory' of the poet is honoured, haggis is eaten, whisky is drunk The English have nothing to set beside these festivals of Scots and Irish.

During the later eighteenth century and up to the end nearly of the nineteenth the birthday of the sovereign was kept as a public holiday, with a military display and illuminations at night. That died out with the passing of Queen Victoria. But her birthday, May 24, is still commemorated, for that is Empire Day, which was suggested as an annual celebration by the Earl of Meath in 1902, and was adopted by the Government in 1904. The idea was both to pay respect to the memory of Queen Victoria and also to keep in mind the history of the empire of which she was for so long the figure-head. But Empire Day, for some reason, has never welded itself into the fabric of English national life. Some people attribute this to its not being a holiday, and would like to see it substituted for the Whitsuntide Bank Holiday, the Easter one being fixed early in April. But although Empire Day would no doubt attract more attention in that event, its meaning would not necessarily come into greater prominence.

It is hardly probable, in any case, that it would impress itself on the national imagination as Armistice Day has done. This impression is largely due no doubt to the very solemn and at the same time stirring effect of the two minutes' silence at eleven o'clock before the beginning of the religious service at the Cenotaph in Whitehall. Both as a tribute of remembrance and gratitude to those who fell in the Great War, and also as a yearly incentive to the prevention of any further futile attempts to settle national disputes by force, this celebration has taken firm root. It is still military in character, but the feeling that this element should be diminished, or even eliminated, is growing so strongly that a change is likely before long. How long Armistice Day will continue to be observed, whether it will make any appeal to a generation that grew up after the War, whether it will be swept away by another clash of nations in arms, are all questions to which only the future can reply, but there is no doubt of its being by far the most deeply felt of all British national celebrations.

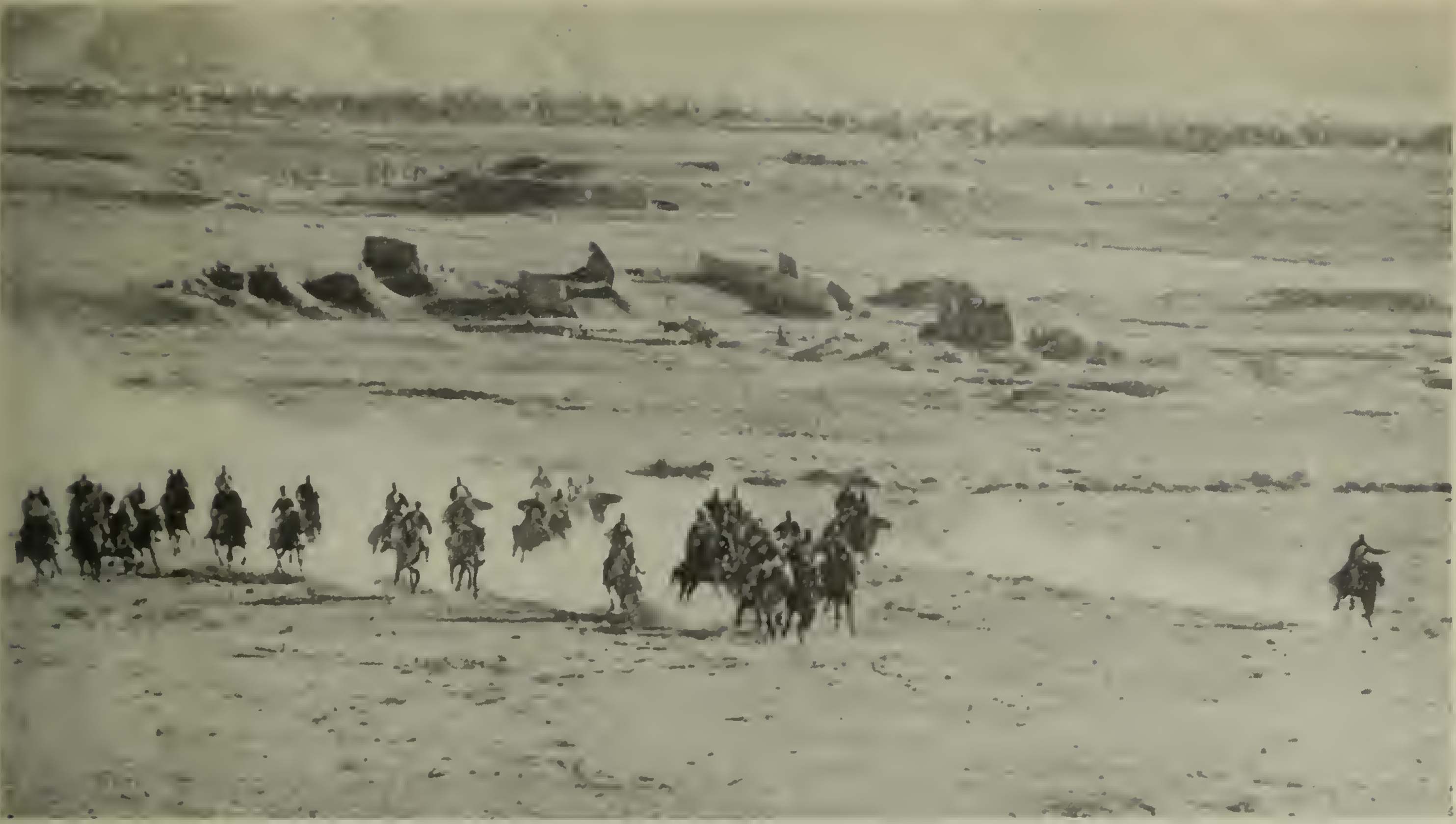
The king's birthday, once so generally observed, passes now almost unnoticed by the mass of the nation, and Empire Day seems to be concerned with an aspect of the empire which has long since been in abeyance. Flags are flown on a good many buildings to mark it, but that is all the public notice which is taken of it. In Canada it is celebrated with far more spirit. In all Canadian schools the children are paraded, they salute the flag, they listen to an address on the significance of the empire, they sing 'Oh Canada!' and 'God Save the King.'

Yet, even so, this cannot be compared with the doings in Canada on the

Keystone

PIPING IN THE BEEF ON S. GEORGE'S DAY

Although the feast day of England's patron saint, observed on April 23, has been shorn of most of its old pageantry and festive character, some relics of these still survive. Royal Marines, in the uniform of seventeenth-century pikemen, are here seen performing a striking ceremony at the annual banquet of the Royal Society of S. George in London



The Times

Afghan national independence is annually celebrated at Kabul with dancing, games and military displays. At the 1931 festival a game of baigu was played on the open ground below the ramparts of Bala Hissar. In this the players are mounted, and the object is to get possession of the 'ball,' which is the headless carcass of a goat, manoeuvre it through the 'scrum,' and ride with it to the winning post. Players are here seen attempting to intercept one of their number in his race to the goal.

Keystone

KEEPING IN MEMORY THE PASSING OF THE OLD ORDER IN EUROPE AND IN ASIA

The change from the monarchical to the republican form of government, so common a result of the Great War, has given rise to the observance of national festivals in many countries, in commemoration of the inauguration of the new régime. The torchlight procession here seen passing through the Brandenburger Tor, in Berlin, on its way from the Lustgarten to the Square of the Republic, was the culminating feature of ceremonies in 1931 celebrating the adoption of the Reichsbanner, the republican flag of black, red and gold.

E.N.A

IN MEMORY OF DELIVERANCE FROM THE TURKS

The centenary of Greek independence was the occasion of widespread rejoicing. These picturesque warriors are officers of the Evzone (highland) regiment which took part in the festivities at Salonica. The national costume is preserved in their uniform.

First of July, which is the festival of Canadian nationality. On that date in 1867 the existence of the Dominion of Canada was announced by royal proclamation. The British Parliament had passed the British North America Act, which brought together into one system of government the provinces of Nova Scotia, New Brunswick, Quebec and Ontario. The new Dominion had a population of 3½ millions (now it is 10 millions). Between the frontiers of Ontario and the Pacific, where now the richest productive areas of the country lie, there were not more than 100,000 people. Herds of buffalo roamed over deserts of prairie grass which were to be turned into marvellous wheat lands. Where now there are towns every few miles Hudson's Bay posts were scattered far apart in the unoccupied wilderness.

What turned this into a region capable of supplying a large part of the wheat required by the world was the Canadian Pacific Railroad. This did not come into existence until some years later, but simultaneously with the proclamation of the new mode of government in Canada a guarantee of £3,000,000 was given for the expenses of an 'inter-colonial' railway. At that time the notion of carrying the rails farther west than Ontario would have been considered insane. Even when the C.P.R. was being built, predictions of its failure were frequently heard. A British politician declared that the line could never earn enough money to pay for its axle grease. He lived to see it become one of the most successful railway companies in the world

Canada has its Labour Day as well as the United States, but it cannot compare with the First of July as a national celebration. Nor has Canada (although it marks Armistice Day) any day of memory to set alongside Anzac Day as it is kept in Australia and New Zealand on April 25, the anniversary of the first landing on the Gallipoli Peninsula in 1915. Throughout the Commonwealth and in all parts of New Zealand services are held; men who took part in the expedition, which in the opinion of many people might, if it had been better supported, have ended the war, march together —in Melbourne past the Cenotaph, in Sydney to the Domain (public park). At Canberra (seat of the Commonwealth

Mondiale

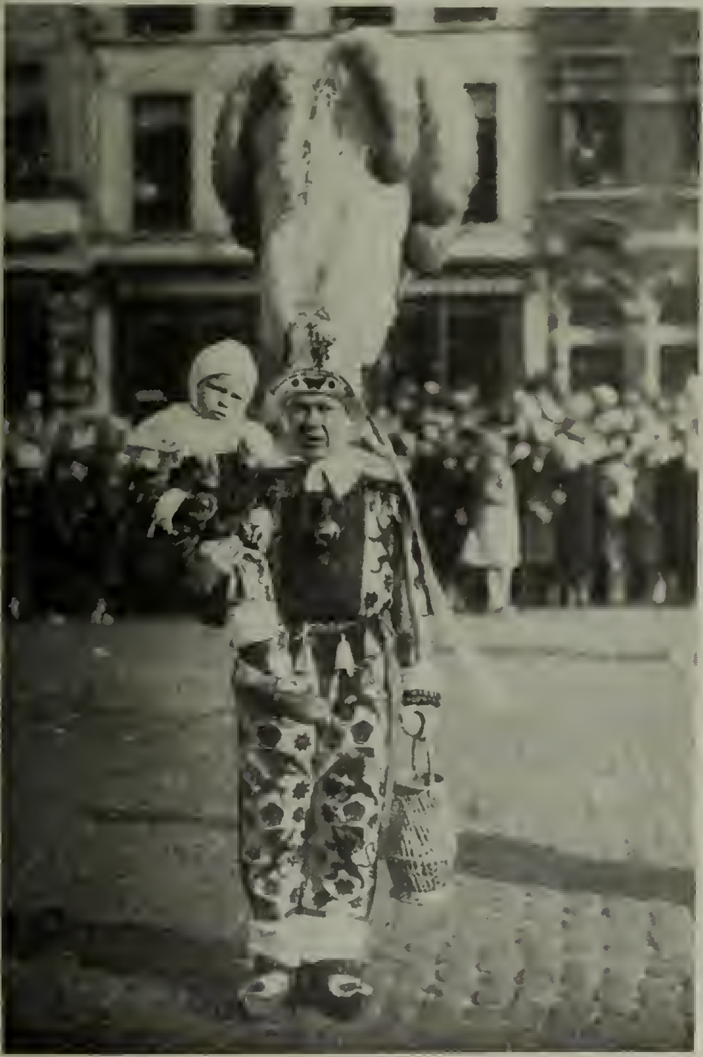
STOCKHOLM STUDENTS CELEBRATE 'FLAG DAY'

June 6 is observed every year as the national day, or 'flag day, of Sweden. It was on this day, in the year 1523, that Gustavus Vasa became the first king of an independent Sweden, the three Scandinavian kingdoms having been united before that date.

government) the religious exercises take place on the steps of the Parliament House. Shops are closed during the morning, which is like that of Sunday, but in the afternoon amusement takes the place of solemnity as on any other holiday. The British bank holidays are observed in Australia only by banks—it may almost be said only by British banks. The great national celebration is on January 26. Known in Victoria as Foundation Day, but everywhere else called Anniversary Day, it is the anniversary of the foundation of the Australian State by the landing of Captain Cook in Botany Bay on January 26, 1770. Another Australian day of rejoicing is Eight Hours' Day (sometimes called Labour Day) which takes place at different times in different parts of the Commonwealth. This is marked by Trade Union processions with banners and bands.

REVELLERS AT A BELGIAN FESTIVAL

One of the oldest kermesses in Belgium takes place at the little town of Binche. It lasts three days, concluding on Shrove Tuesday with a dance by picked executants through the streets, accompanied by other dancers in pierrot and similar fancy costumes.



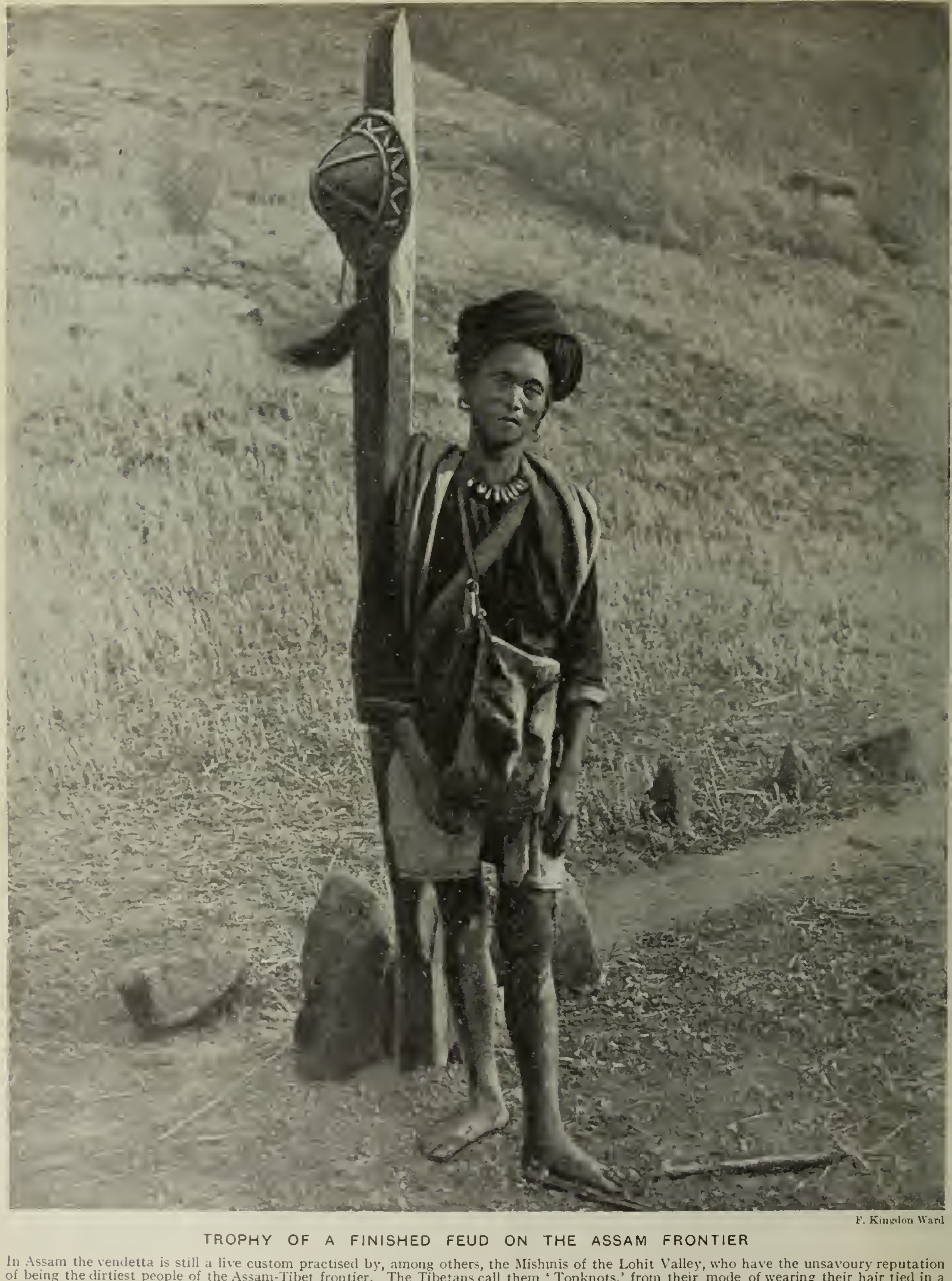
Keystone

FINE FEATHERS OF THE DANCERS OF BINCHE

The 'gilles,' or special dancers, at the Binche kermesse are distinguished by their towering ostrich plume head-dresses. These are worth fabulous sums, and are hired for the occasion. The gilles throw oranges from baskets to the crowd during their dance.

A holiday peculiar to South Africa, and appealing more particularly to those of Dutch origin, is Dingaan's Day (December 16). This keeps in memory the defeat of a cruel and treacherous Zulu king, who received a Boer expedition in an apparently friendly way and then attacked it, killing its leader and many more. At once the Boers got together a force to punish Dingaan. He was defeated, and not long afterwards had to flee from Zululand.

Of all popular festivals, those which most vividly keep up the medieval spirit of jollity and coarse fun are the 'kermesses' of Belgium. They are not held everywhere at the same time, and some of the more elaborate only take place once in seven years. Many have been brought more or less into connexion with religion, and all take place in the Flemish-speaking part of the country. The origin of the name is said to be 'kerk-messe' (church market), the market which was held round a church or in the church square, as many still are today. Now the kermesses are what in England used to be called 'fairs.' Shrove Tuesday at Binche, between Mons and Charleroi, sees one of the most characteristic of these fêtes. The young people of the town dress up, some as pierrots and pierrettes, some as 'gilles' (a name of obscure meaning), and dance down the main street, throwing confetti and oranges at the spectators at windows or on balconies. Many thousands of people flock into Binche to see this ancient celebration kept up.



F. Kingdon Ward

TROPHY OF A FINISHED FEUD ON THE ASSAM FRONTIER

In Assam the vendetta is still a live custom practised by, among others, the Mishmis of the Lohit Valley, who have the unsavoury reputation of being the dirtiest people of the Assam-Tibet frontier. The Tibetans call them 'Topknots,' from their mode of wearing their hair tied in a knot on top of the head. This fellow is standing by a pole on which is hung the cane helmet of a murdered Mishmi, the pole having been erected by the murderer to commemorate the successful finale of his feud.

BLOOD FEUDS AND VENDETTA

In various chapters of this work dealing with marriage customs in different parts of the world there are references more or less detailed to the frequently co-existent custom of the vendetta. Here the subject is studied as it exists in primitive communities, where it is to be explained as an inevitable phase in the development of justice between individuals and between tribal units

We civilized folk deem ourselves to be a long way past savagery, and indeed in many respects we are. At most we consent to remember that our origins go back to that intermediate condition known as barbarism. Certain institutions, however, are common to savage and barbarian, while they likewise persist among peoples whom it would be decidedly unwise to insult, at any rate face to face, by suggesting that their claim to be civilized was at all open to question.

A typical case is that of the blood feud. The obligation to avenge the murder of a kinsman on a strict principle of tit-for-tat is hardly less sacred in the eyes of a Corsican or an Albanian than in those of an Australian aboriginal or an American Indian. So universal, in fact, is the recognition of the duty of vendetta at what may be broadly termed the tribal stage of society that, instead of regarding it as a moral aberration, we must, on the contrary, pronounce it a necessary step in the evolution of the idea of social justice. A policy of reprisals as between different sections of the same community ceases to be defensible as soon as there exists an impartial authority capable of repressing crime by duly punishing the party adjudged guilty. So long, however, as no such central control has been established, the only practicable way of preventing outrage is by repayment in kind ; for to suffer evil like to that which he has inflicted on another brings home to the stupidest ruffian that violence does not pay in the long run.

Essentially, then, the blood feud is a quasi-legal method of adjusting relations between neighbours in the unconsolidated type of human society. Wherever such loose tribalism prevails, a man distinguishes sharply between kinsmen, neighbours and strangers. Thus, on the one hand, to slay a kinsman is a deadly sin. The voice of his brother's blood cries from the ground against the murderer—that is, the very earth is blighted by his presence and will not yield its increase until he is banished the country. So in Greek legend Orestes, the matricide, must flee the land pursued by the Furies who personify the mother's curse ; nor would the foreigner harbour him, all distraught as he was and clean out of his senses, until he had purified himself. This at length he did, not merely by shaving his head—a stock way of getting rid of impurity—but by biting off a finger. Such a sacrifice caused the Furies, who had before appeared black to him, to turn white ; for thus to make a blood covenant with a ghost, since it was his mother's blood that coursed in his own veins, was bound to convert the avenger into an ally.

As for human as contrasted with superhuman retribution, nothing as a rule is done by the injured kin, the punishment being quite severe enough if left to the ghost, which is almost to say to the guilty man's conscience. We hear, however, from Australia of a horrible method of redressing trespass against the laws of the blood, which is, however, perhaps to be interpreted not as a chastisement but rather as an act of mercy. Among the tribes of the Wotjo group the totemites, having slain their offending brother, chopped the body into pieces and reabsorbed it into the totem—in simpler language, ate it ! Even if kindly meant, this procedure would no doubt serve as a deterrent, since there clearly were physical drawbacks to this mode of re-entry into spiritual communion with the kin.

On the other hand, to slay a stranger is no sin at all but merely an incident of war ; for the savage has his full share of that race prejudice which expresses itself in hatred of the alien and his unreasonable ways. Just as the ancient Greeks spoke contemptuously of non-Greeks as 'barbarians,' so primitive folk are wont to refer to themselves as 'the men' and to the rest of the world by some more or less opprobrious term suggesting that they are riff-raff and scum of the earth.

Even in relation to the outer enemy, however, manslaying is restrained by certain qualms of conscience which array themselves for the savage imagination in the shape of ghostly pursuers. The warrior who in fair fight has struck a blow for home and country is not exempt from these terrors, unless he disarms his foe by a post-mortem reconciliation which as likely as not may take the form of eating him, or at least tasting his blood. When a Nandi of East Africa has slain a man of another tribe, he must be careful to wash the blood off his spear and drink it up, or else he is liable to go mad. The same custom is found away in the West of Africa among the Ibo, who think that unless this is done the manslayer will run amok among his own people. For the matter of that, it is stated that in the Italy of today the Calabrian who has used his dagger in a quarrel will lick the blade in the hope of going scot-free. It looks, in fact, as if man was by nature peacefully inclined, and inclined to associate homicide, justifiable or otherwise, with a sort of temporary insanity, a fit of berserk frenzy apt to pass all bounds unless curbed by ceremonies of atonement. These alone can bring the war-intoxicated man back to his normal and human frame of mind.

We come at length to that intermediate class,

G.P.A.

RED RUIN OVERTAKES THE VANQUISHED IN AN AFRICAN VENDETTA

In some parts of Central Africa, where a loose tribalism prevails, with no central impartial authority capable of settling disputes and repressing violent reprisals, a condition of intertribal vendetta exists which virtually amounts to perpetual intertribal war. After a successful raid by one tribe a large and fully armed batch of warriors from the other sets out on a campaign of revenge and does not desist until it has routed the hereditary enemy and set fire to his village, leaving nothing but ashes on the site.

the neighbours who are less than kinsfolk but more than utter strangers. The loosest aggregate of clans shows the makings of a society ; for, although a central government is lacking and there is little cohesion except when the threat of war from outside brings the related groups temporarily into line, even so they speak one language ; while, again, they have common customs and, in particular, a common religion. In such circumstances war to the knife is inconceivable, though a certain amount of mutual bickering will be likely to result from a rivalry hardly to be deemed unhealthy, since it serves to keep one and all up to the mark. Moreover, the constituent clans or kins will almost invariably be of that one-sided type which bars marriage with either the mother's or the father's side of the family altogether. Thus one depends on one's neighbour to this important and indeed vital extent, that a man has to look to another kin for a wife

Exogamy, as this practice of marrying outside the clan is called, regularly coexists with the blood feud. Thus vendetta amounts to nothing else than a mode of squabbling with one's 'in-laws,' whether actual or possible. So well recognized, indeed, is this fact, that in Corsica the favourite way of putting a stop to a spirited series of blood-lettings between families is to arrange a wedding ; though it is lucky if the ceremony comes off without a fresh outbreak of hostilities among the two sets of guests. It is no wonder that in rude societies woman so often fulfils the gracious function of a peace-maker ; for she may well be seeking to prevent her husband and her brother from doing their best to destroy one another.

On the other side of the account, however, must be set the fact that by their extravagant lamentations over the dead the women do much to incite the men to thoughts of vengeance ; and one might even suppose that if primitive funerals were accompanied by less violence of emotion, there might never have arisen the belief that every death is due to someone's evil magic which is the curse of aboriginal Australia. By egging one another on to a pitch of hysterical excitement that seeks discharge in any direction, they readily swing round from sorrow to rage and seek a sedative in some precipitate and pernicious murder.

FORTUNATELY, however, for savage humanity, which could scarcely survive if this theory of a death for a death were strictly carried out, there exists in the primitive breast an infinite capacity for make-believe ; so that, as long as the ritual of custom is enacted with dramatic thoroughness, the will is taken for the deed and passion exhausts itself on the symbol. Thus —the point has previously been touched upon in relation to the use of magic in war (see page 892)— among the Arunta of Central Australia no one dies, however old or decrepit he may be, without someone else being proved responsible for it by divination on the part of the medicine man ; who, for instance, if an animal burrows near the grave, decides that the culprit is to be sought in the corresponding direction. It is thereupon incumbent on the relatives to form an avenging party or, as they call it, to 'go kurdaitcha.'

The man who does this takes a medicine man with him, and they carry charms to make them strong, invulnerable, invisible, and so on. When they overtake their victim they are supposed to spear him magically so that he falls, but afterwards comes back to life without knowing what has happened to him; though in the end he assuredly sickens and dies in consequence. Before starting on such an expedition both of them must have gone through a painful operation involving the dislocation of a toe. Now it is obvious that this make-believe slaying is pure myth; and yet many natives can proudly display their dislocated toes, and their self-importance is much enhanced by the mystery that surrounds them in the eyes of those who have not 'gone kurdaitcha.'

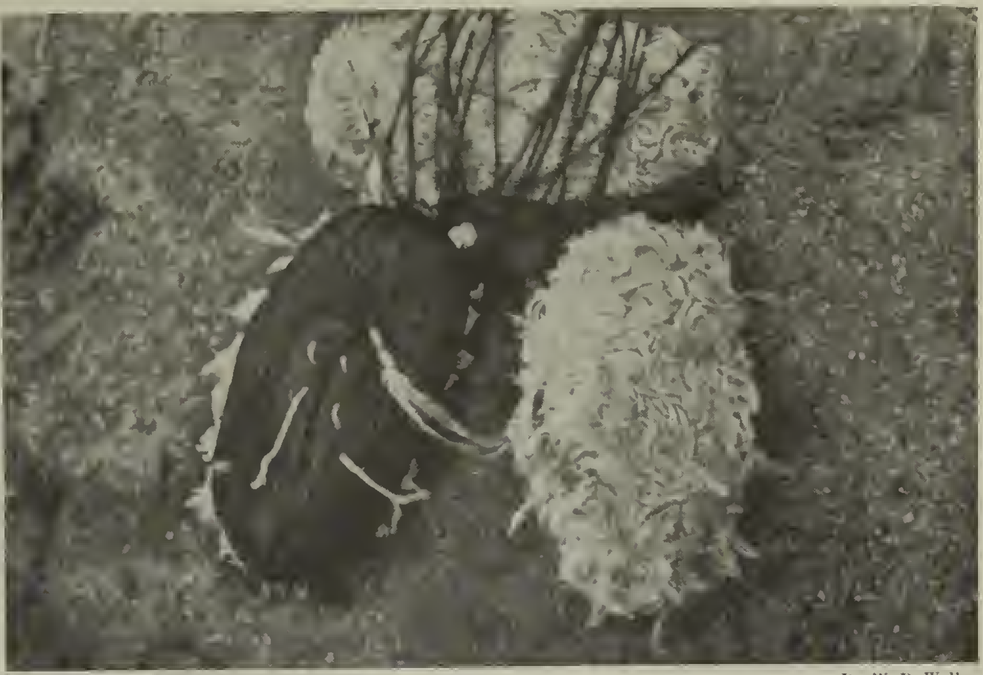
On the other hand Sir Baldwin Spencer actually witnessed the despatch of a large and well-armed avenging party who, eschewing the magical procedure that called for broken toes, went off after a death in camp to destroy someone living 130 miles away on the pretext that he must have 'gone kurdaitcha' against their kinsman. They were quite successful, for although the man they wanted had got wind of it and had discreetly cleared off, they managed to spear his father. No doubt in due course the old man's group would pay a return visit to their neighbours to take toll of them. 'In this way,' writes Spencer, 'year after year an endless kind of vendetta is maintained among these tribes, though, fortunately, it sometimes happens that there is more noise than bloodshed.'

For noisy and tumultuous as any meetings of wild folk must be who have unsettled grievances against each other, custom prescribes a nascently legal, because a regulated, procedure for bringing the dispute to an end. One way is to substitute for the collective bear-fight a duel between selected champions. Each man presents his head in turn for the other to strike with a club—their pates are fortunately very hard—until blood flows, anger evaporates, and honour is satisfied. Another way is for the accused man to stand up to a shower of boomerangs and spears, dodging them as best he can, without attempting any counter-attack, until his assailants have worked off their angry feelings. Once decided, the matter cannot be reopened. (See also page 981.) For example, if the two groups fraternise so far as to exchange gifts—which at that rude level of society is much the same thing as to trade—all causes of quarrel between them are wiped out.

This latter rule foreshadows what in later times becomes a regular substitute for the vendetta, namely composition for homicide by the payment of a blood-fine. Most of the early law of our own country is

MAGIC AIDS TO VICTORY IN THE QUEST

When setting out on a punitive expedition the Australian aborigine provides himself with numerous charms which will render himself invisible, invulnerable, more formidable and so forth. Among these may be the tail of a kangaroo rat. It is worn over the left shoulder. One very strange magical procedure is the dislocation of a toe of the avenger.



Dr. W. D. Walker

'KURDAITCHA' SHOES DESIGNED TO BAFFLE PURSUIT

A much more practical precaution than the above is the donning of special shoes of oval shape which, leaving no heel or toe mark, make the footprints difficult to track. The sole (right) is made of white emu feathers stuck on with human blood and the dark upper (left) has a slit through which the foot is inserted. Above this is a second pair tied together with human hair.

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concerned with the assessment of ' wergelt ' or blood-money. Nay, relatively savage peoples, such as American Indians, indulged in elaborate estimates in kind, if not in money, of the price of a life as distributed among the members of the guilty group. No doubt in hot blood they would usually kill. If, however, the murderer could escape for the time being, gentler counsels would prevail, and the relations might hope to buy him off, though always at a cost that made manslaughter an expensive luxury.

To round off this account of the blood feud from a legal point of view, it is to be noted that the transition from the private to the public type of criminal law is gradual, so that many intermediate forms occur. Though the central authority whether represented by a tribal council or by a single chief, may be fairly strong, it may hesitate to intervene in quarrels between subordinate groups except in a more or less advisory capacity. Thus a judge is hardly more than an arbitrator if, after delivering sentence, he leaves it to the injured party to exact punishment or compensation as best it can. On the other hand, an ambitious ruler will soon discover that fines can be diverted from their original function of making up for private losses and turned into profits whereby the government can be suitably rewarded for maintaining public order.

Again, since the primitive overlord tends to be king and priest in one, it will naturally fall to him to preside over those religious accompaniments of early law, such as notably the ordeal and the oath, which impart to its decisions something of the force of divine decrees. Indeed, whereas the private blood-feud might be said to treat homicide as a crime, it is reserved for the public trial, which as it were but interprets and carries out a judgement of heaven, to impress on it the character of a deadly sin. Hence, as compared with the more loosely organized societies in which as often as not fining quickly brings fighting to an end, the centrally governed state is from the first severe, not to say harsh, in its punishments, and the nascent citizen is hammered into shape with a heavy hand. As all along it involved a curse to slay within the kin, so henceforth in respect to the whole society, as if it were an enlarged brotherhood, it becomes abominable to shed blood.

It remains to say something about the moral aspect of the blood feud. A savage who prosecutes a vendetta has no notion that he is indulging in unseemly hate or lust for blood. On the contrary, over and above the plain duty of keeping the fighting strength of his group level with that of its rivals, he perceives in the act of avenging his dead an obligation dictated by affection, by honour, and by conscience itself.

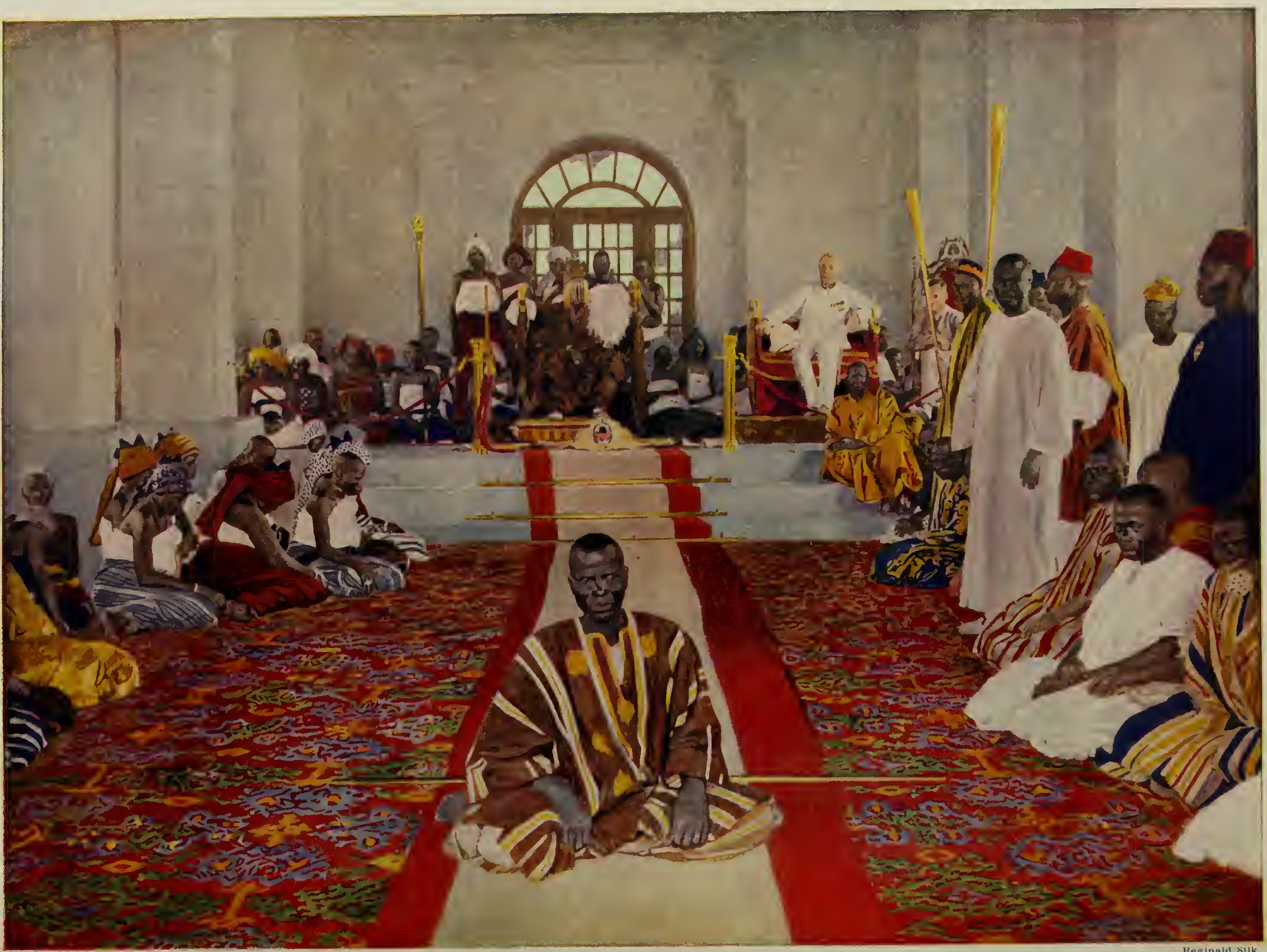
Thus a native at work on an Australian station, and supposed to be more or less tamed, lost his wife. With the logic of his people he instantly concluded that she was the victim of evil magic. Reproved by the white man for his foolishness, he went about his duties for a while, steadily growing thinner, however, and obviously pining. Indeed, he asserted that the ghost of his wife kept appearing to him and reproving him for his slackness. At length he stole off, and was no more seen for a month. On his return he was sleek and happy, so that there could be little doubt as to what had happened in the meantime.

Or, again, though we move upwards from this low grade of culture to the verge of civilization, we find little change in the ethical outlook. In Serbian the word for taking blood in a feud is ' osvetiti ' which also means to hallow or consecrate. Revenge, in short, is a religious rite. Miss Durham quotes a Montenegrin author of 1860, who writes thus: ' Osveta (vengeance) is something born in a man. The Montenegrin would rather die than live shamefully. The " osvetnik " tracks the " krvnik " (man who has taken blood). He cannot work, he cannot sleep . . . . In truth he must take blood, otherwise he has no place and no honour among the Montenegrins.'

Though a mother knows she will probably lose her son if she sends him out, at the age of fifteen or so, to slay or be slain for his father's sake, she does not scruple to produce from her dower chest the blood-stained piece of the dead man's coat which, so all believe, becomes moist so that ' pervlon gjak ' blood boils. Nay, the soul of the murdered one cannot rest until blood has been taken for him. Wherefore the Albanian despite the refusal of his religion to countenance such barbarism, declares ' that he would rather be in hell with his honour clean than in heaven with it black.'

When, therefore, from our civilized standpoint we condemn, and rightly condemn, the whole spirit of the old-world practice of the blood feud, we must remember that, if we are no longer justified in taking the law into our own hands, it is simply and solely because the law of the sovereign state has taken over from private hands the function of suppressing outrage by the use of force. Whenever the central authority is not up to its duties, it becomes incumbent on the citizen in his individual capacity to take up arms on behalf of justice and right; and on these lines a defence of lynch law is possible if, though only if, the state is impotent to keep the peace. Otherwise, granted complete impunity, crime will stalk through the land and the mad dog will spread its poison throughout the pack.

For the rest, of all the problems of morals none is more difficult than how to reconcile justice with mercy—to administer punishment where it is needed without disregarding the healing power of forgiveness. Whereas savagery scarcely looks beyond the needs of the group, we civilized folk have gradually come to study the needs of the individual; and, the more we do so, the greater is our unwillingness to judge any man bad beyond all saving. At least, then, we have taught ourselves to hate the crime rather than the criminal, who thus when he suffers the extreme penalty is hardly more outcast than victim—a vicarious sacrifice whereby we remind ourselves that to go back on society is to go back on life itself.



Reginald Silk

COURT DIVINER OF NIGERIA GUARDS HIS ROYAL MASTER FROM ILL

In Africa divination is directed towards many ends, important among which is the detection of evil influences caused by persons living or dead. When the Alifin of Oyo, in Nigeria, one of the ablest and most enlightened rulers in that part of Africa, holds a council a diviner is always present. The figure here seen sitting in the centre foreground is the king's diviner, who takes up this position at the entrance to the court during a session, to ward off any evil influences that may be brought about by the presence of strangers. On the dais behind, seated on the throne, his face veiled with strings of beads, is the Alifin himself, who never appears in public with face uncovered. On the ruler's left is the British Administrative Officer.

DIVINATION AND SECOND SIGHT

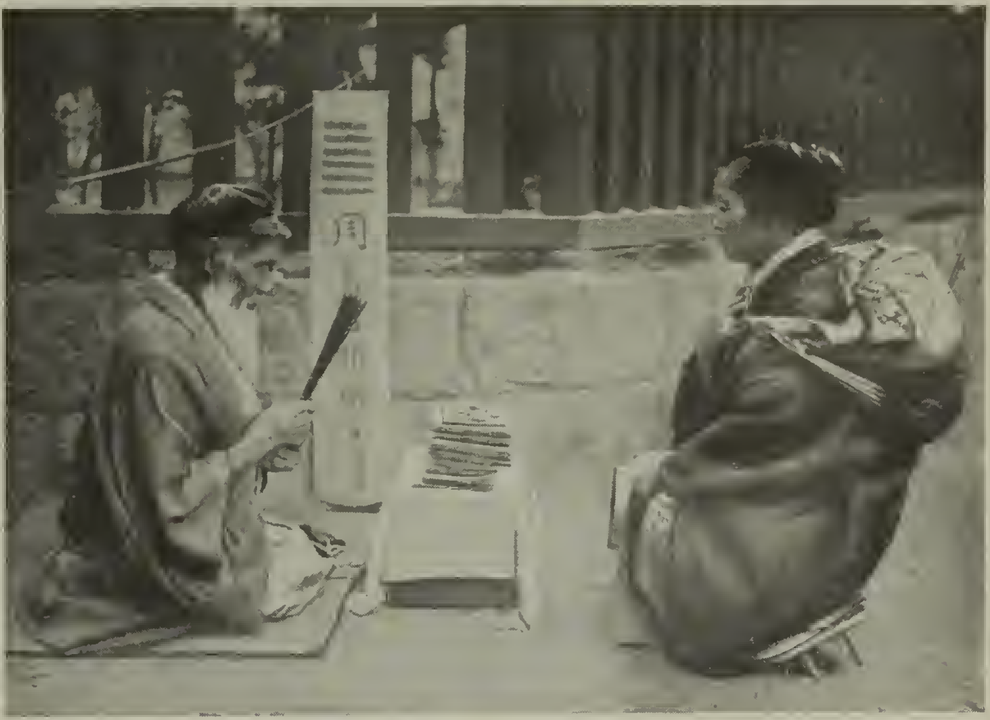
In Western Asia, at the dawn of history, divination was the controlling force in public and private life, and the urge to probe the future, as seen in these pages, has survived both in primitive cultures and in popular superstitions. Other aspects of the subject are touched upon in the chapters on Omens, Signs and Portents, Wayside Entertainers of the East, and Driving Out the Devils of Disease.

In all parts of the world, as in all periods of history, we find abundant evidence of an innate human desire to peer into the future and of the practice of various customs with that end in view. Nor is the haunting concern regarding coming events and experiences confined to individuals or social groups in low stages of culture. The reader of tea-cups, the teller of fortunes by means of cards, the palmist, the astrologer, the crystal gazer and the diviner may be met with in refined and educated circles, and they are as much respected and credited by those to whom they make appeal as are the professional prophets and omen readers in the islands of the Pacific, the wilds of central Asia, or the depths of Africa.

We find, too, that certain individuals are possessed of mysterious faculties which they manifest either as mediums or as seers of prophetic visions that are either induced by the practice of concentration and fasting, which culminates in a hypnotic state of mind or trance, or appear suddenly and spontaneously during waking hours without preparation or conscious desire, or during sleep as prophetic or telepathic dreams. Of the latter type of psychic phenomena much was heard during the Great War, when certain sensitive individuals dreamt of the wounding or the death of those dear to them. The seers of those visions that come in normal circumstances, when no national crisis induces the concentration of many minds in a happening of general concern, are more difficult to account for. Their particular faculty is usually referred to as 'second sight,' and nowhere else have we so much evidence regarding it as in the Highlands of Scotland, where it appears to have a connexion with certain families, but is manifested only by individual members.

When so grave an investigator as Dr. Samuel Johnson visited the Highlands and the Hebrides in 1773 he was greatly interested in 'second sight,' which he defined as 'an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived and seen as if they were present.' He found that 'this receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained or recalled. The impression is sudden, and the effect often painful.' He emphasises that the seers have never sought or gained any profit. Those possessed of the faculty never made boast of it. Indeed, some, like an educated Highland gentleman whom he met, complained of 'the terrors to which he is exposed.'

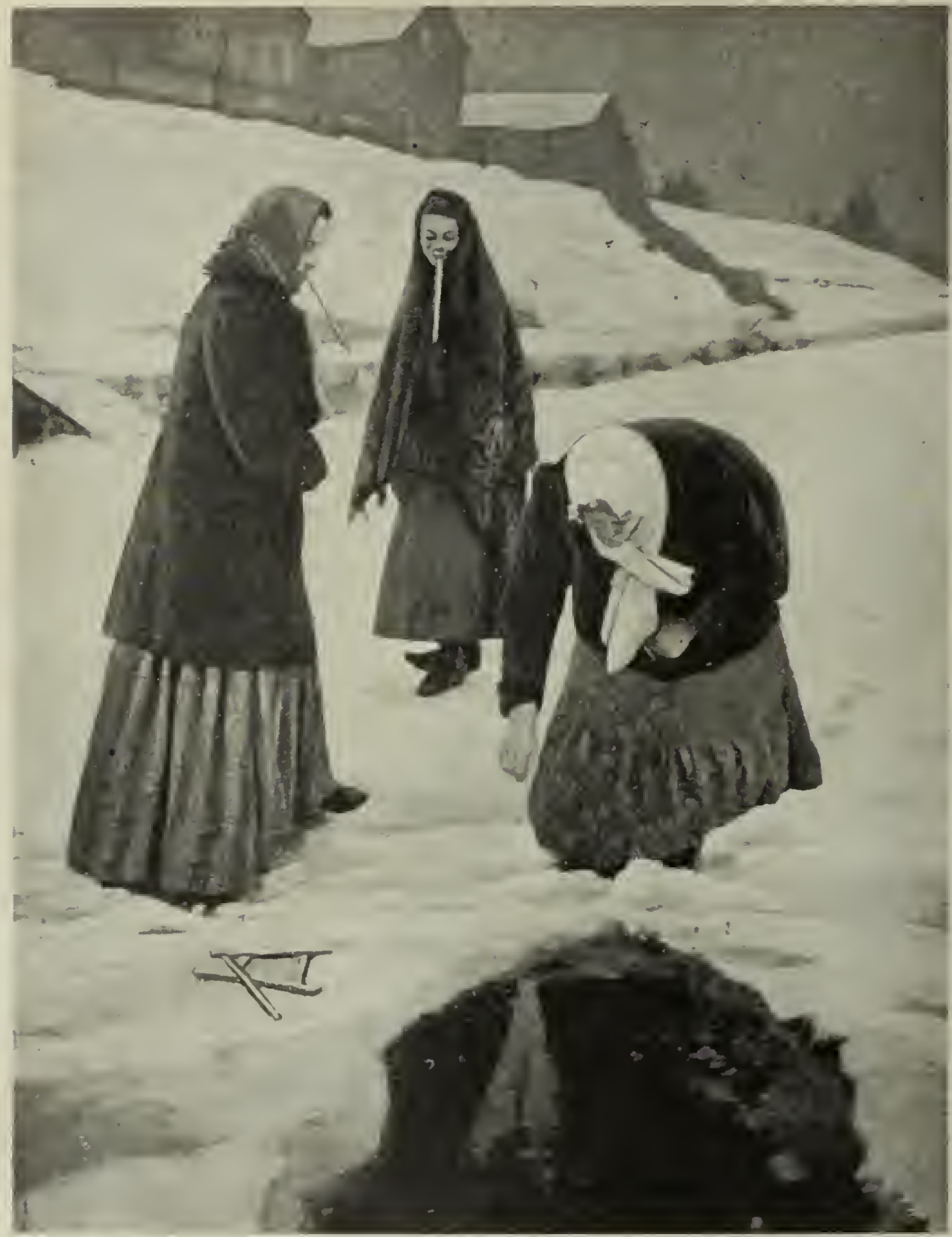
Belief in 'second sight' is still as rife in the Highlands as it was in Dr. Johnson's time. The faculty is known in Gaelic by various names, such as Dashealladh ('two seeings' or 'double vision'), Taibhsdearachd ('apparition beholding'), Faisneachd ('prophecy, omen'), and Fiosachd ('knowledge condition' or 'faculty of divining'). There are degrees of experience. Some may simply have presentiments, some profess to hear knocks, the footsteps of approaching individuals or other sounds distinguished as 'second hearing,' while others see lights or dark shadows. The highest degree of the mysterious faculty is manifested in those who have visions by night, in the dusk of evening, or in full daylight. It is said of some seers that if, when they



Keystone

STREET FORTUNE TELLER OF JAPAN AND HIS CLIENT

Squatting behind a low table, which, though small, amply accommodates his modest stock in trade, the fortune teller plies his strange calling. The sticks composing the bundle in his hand are numbered, and so are the cards on the table, these latter bearing varied information concerning the future. The woman, having drawn a stick, will be given the corresponding card.



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HOW SOME WOMEN OF RUSSIA PEER INTO THE FUTURE

Hydromancy, or divination from observation of objects cast or plunged into water, is a widespread form of artificial or inductive divination. In parts of Russia women throw garlands of flowers into streams with a view to probing the future (see page 622). The Russian women here seen (from Rene Fülöp-Miller's 'Mind and Face of Bolshevism'), standing on the frozen Neva, are dipping chips of wood with the same intention.

behold a vision, they should touch another person, he or she may also behold it.

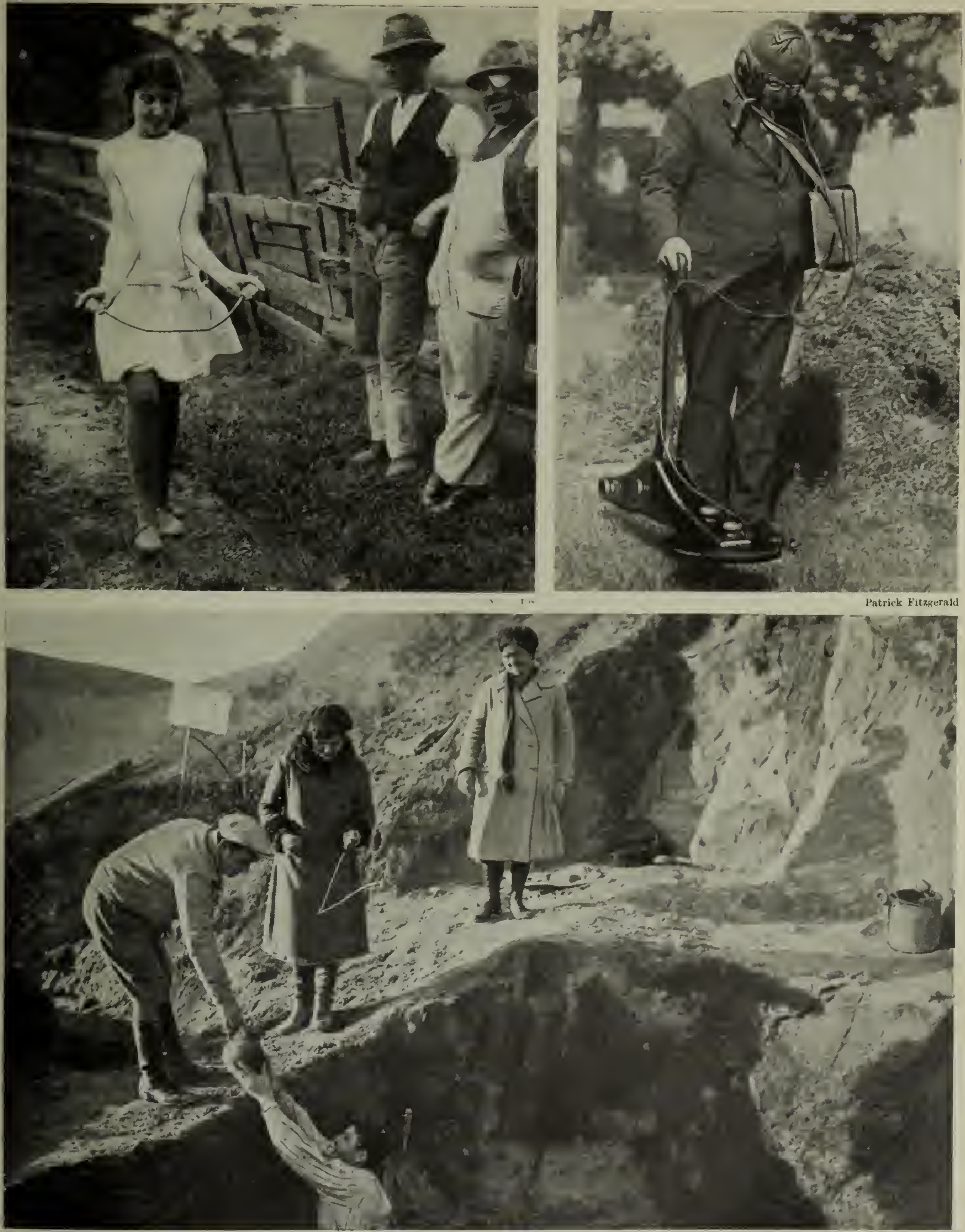
Many recorded visions refer to sudden deaths. A seer may meet the ghost of a living person whom he addresses. No response is made and the ghost suddenly vanishes. A ghost of a dead person may similarly appear to indicate by speech or sign that a tragic happening is about to take place. Sometimes, according to Highland lore a seer has a vision of a shroud on a living person. This is regarded as a sure sign of approaching death. If the shroud is about the middle of the individual, death may be expected in about a year but if it is as high as the head, death will come soon and suddenly. A spark seen on a woman's arm signifies that she will hold a dead child before long. If a chair on which a person is sitting seems for a moment to be empty, the sitter is expected to die in a short time. Another sure indication that death is at hand is to see an individual suddenly growing white and hear his or her voice fading away until it seems to come from a distance. In another moment the individual is found to be normal in appearance and speech, the change having been visionary.

PERHAPS the commonest of all Highland psychic experiences is the vision of phantom funerals. The seer, whose faculty of 'second sight' is only occasionally manifested, may be out walking when he suddenly meets a funeral party. He steps aside to let the procession pass, and recognizes individuals, including the chief mourners. In another moment the funeral party vanishes, and the gazer realizes that he has had experience of a prophetic vision. A Highland parson recently told that he once saw a funeral party outside the house of a member of his congregation. He wondered he had not heard of a death in the family and, going forward, spoke to one of the mourners, but received no answer. Then he suddenly found himself alone. A death took place in the house a few days later, and when he attended the funeral he saw standing near the door those individuals whom he had beheld in the vision.

One of his Majesty's Inspectors of Schools in Scotland has been telling in a recent wireless talk on Highland folk-lore of a sailor who confesses he is 'subject to spectral visions.' On one occasion he was fishing about a mile from the shore in company of his sister's fiancé.

> The fiancé sat in the stern of the boat, and suddenly appeared to the sailor to rise up and walk past him, as he himself sat in the middle of the boat, and disappear over the bows into the sea. On his return, on one pretext or another, the sailor persuaded his sister to postpone her marriage for a few months. In the interval her fiancé was lost at sea.

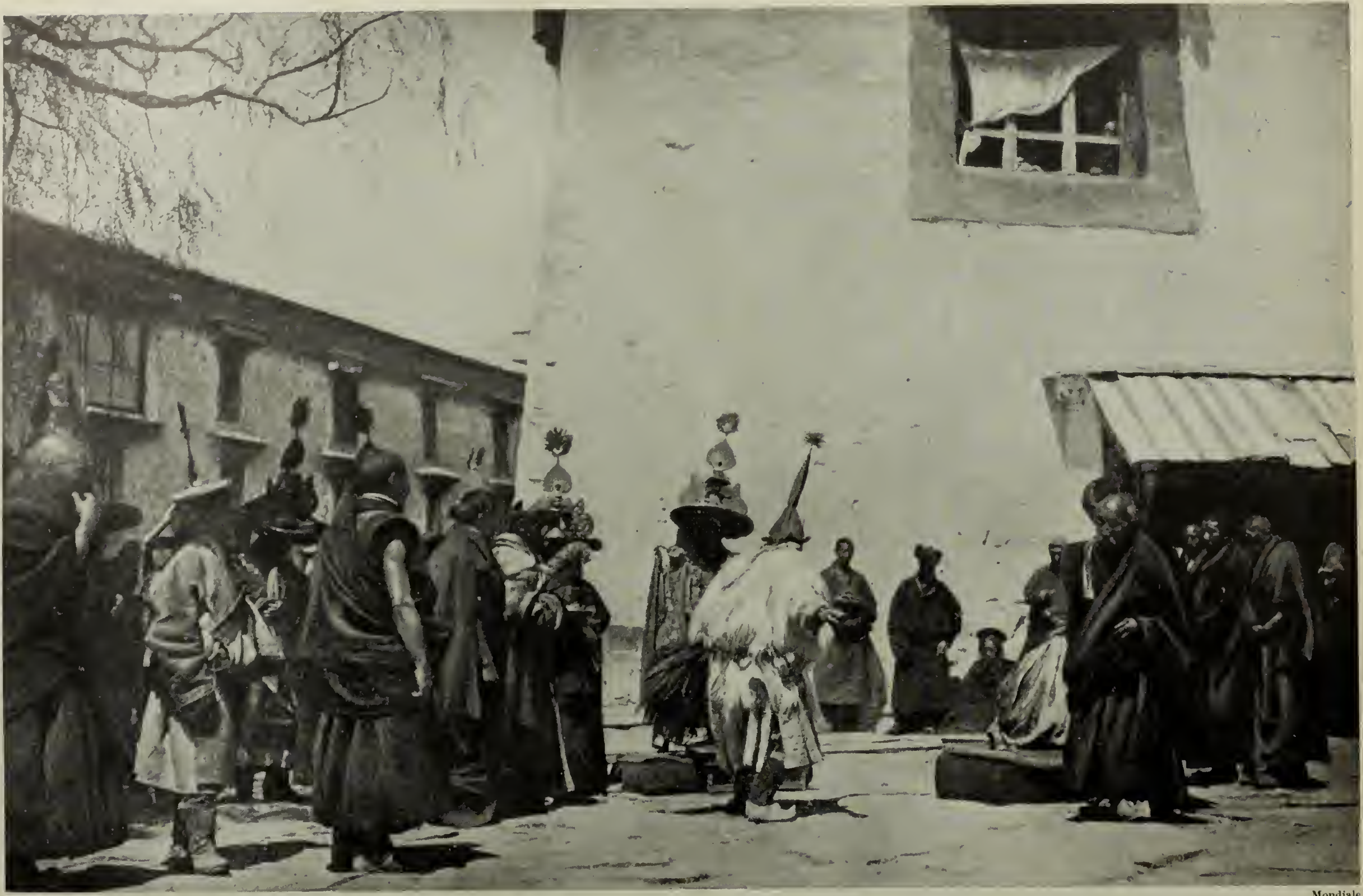
Another modern instance is of a father seeing a son, who was resident in a city, walking towards the house in a lonely glen. When he went forward to greet him, the son vanished. 'Alas!' moaned



Patrick Fitzgerald

WONDERS OF THE RHABDOMANTIC ART: WHAT THE DIVINING ROD CAN REVEAL

The rod used in rhabdomancy is generally a hazel switch. It is held in the hand, and by its dipping or twisting betrays the presence of underground water or minerals. Miss Joyce Prosser, a Gloucestershire dowser, is here seen (top left) locating a water leak. The lower photograph shows Signorina Mataloni on the scene of her dowsing triumphs on the site of Capena (Leprignano). A mechanical device (top right) for revealing the presence of metals in the ground has been invented by Mr. Shirl Herr, an American.



Mondiale

MOUTHPIECE OF AN ORACLE OF TIBET ON THE POINT OF UNVEILING THE FUTURE IN TRANCE

Foretelling the future through a person in a state of ecstasy, who is supposed to be possessed by a deity, is now confined to low grades of culture. In antiquity it was a prominent feature of Greek religion. Various methods have been used to induce the divine afflatus. The Tibetan diviner here seen at Lhasa employs drugs. At the famous oracle of Apollo, at Delphi, the organ of inspiration, a woman known as the Pythoness, ate leaves of the sacred laurel, drank water from the prophetic stream, and then, seated on the tripod, inhaled a mystic vapour from a fissure in the ground. At Argos Apollo's priestess drank of the blood of a sacrificial lamb. Today, inhaling the fumes of burning plants and drinking the blood of animals are common aids to oracular ecstasy.

the father, 'I have seen the ghost of my Donald!' Some days later Donald arrived. He had been feeling unwell, and had been advised to take a holiday. The young man died suddenly a few days after his arrival.

There are on record many Highland stories regarding famous seers. One tells of a man in the Hebridean island of Benbecula who, one evening in 1744, saw a number of 'red-coats' emerging from the house of his chief. Two years later his vision was fulfilled when he beheld a number of soldiers who were searching for Jacobite rebels in the same locality. In a letter written in 1699 to Mr. Pepys, the famous diarist, Lord Reay, chief of clan Mackay, tells of a second-sight happening in the county of Sutherland.

> There was a servant woman in Mindo Aubry's house in Langdale in Strathnaver in the shire of Sutherland who told her mistress that she saw the gallows about her brother's neck, who had then the repute of an honest man; at which her mistress, being offended, put her out of the house. Her brother, nevertheless, having stolen some goods, was sentenced to be hanged the 22nd August, 1698; yet by the intercession of several gentlemen, who became bail for his future behaviour, was set free (though not customary by our law), which occasioned one of the gentlemen, Lieutenant Alex. Mackay, to tell the woman servant that she was once deceived, the man being set at liberty; she replied he is not dead yet, but shall certainly be hanged, and accordingly he, betaking himself to stealing anew and being catched, was hanged on the 14th February, 1699.

THERE are on record stories of men who saw strange ships arriving in Hebridean bays and then mysteriously vanishing. After the lapse of some months, or a few years, similar vessels actually arrived. The truth of a story of this kind, in which the seer described the ships he had seen, was vouched for in a book published in 1763 by the Rev. Kenneth Macaulay, Harris, an ancestor of Lord Macaulay, the historian. Similar evidence of like experiences comes from Polynesia, where seers are known to have foretold the coming of Captain Cook and other white men in large vessels.

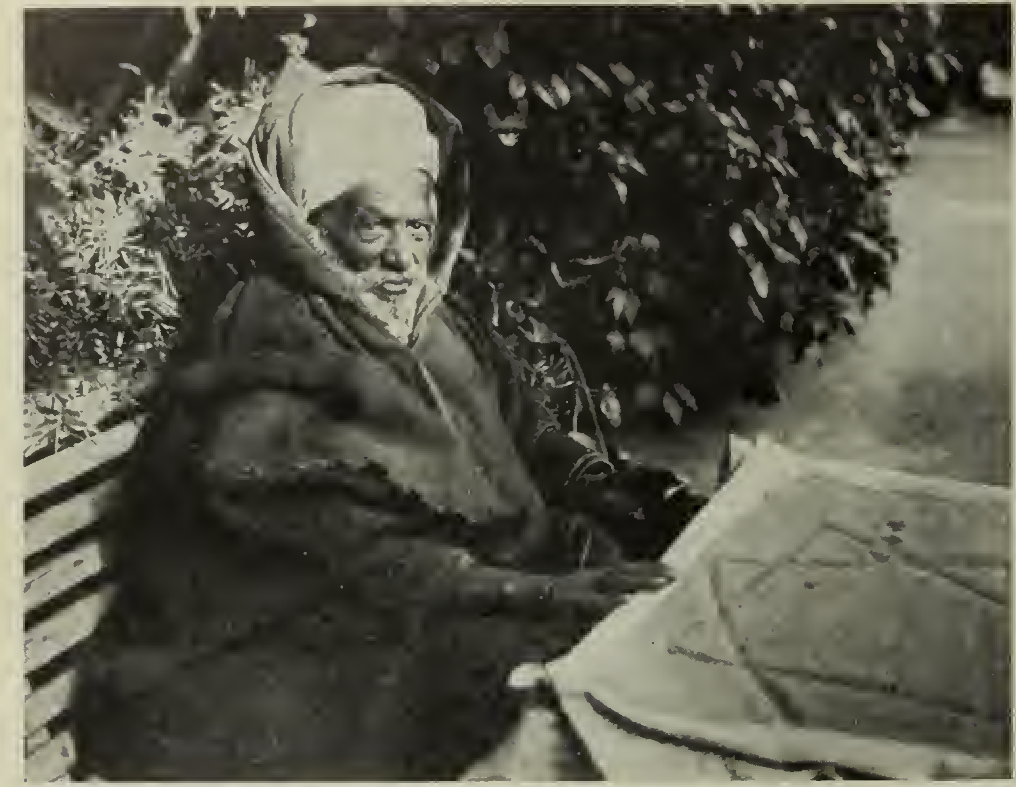
'Second sight' is referred to as 'foresight' in Icelandic sagas. In the Saga of Burnt Njal we meet with the old woman named Saevuna, 'wise in many things and foresighted.' She talked a great deal, but yet some things she said came to pass.' She has a vision of the burning of the house of Njal and its perishing inmates but is not heeded. A man named Hildiglum, son of Thorstein, had likewise an ominous vision, and 'after that he went to his bed and was senseless a long time, but at length he came to himself.' Highland seers likewise suffer in health after a 'second-sight' experience. We are told of the sailor referred to above that 'he became rather unwell after the experience.'

In Brittany 'second-sight' visions are referred to as seblanchou ('semblant'), while in French they are 'intersignes.' Irish epic tales have references to 'foretellers.' A famous Irish seventeenth-century seer, Red Brian Carabine, possessed a shining magic

Wide World Photos

FOAMING, WITH BODY STARK, IN PROPHETIC ECSTASY

Some African practitioners of divination work themselves into a state resembling epilepsy, often remaining absolutely rigid and foaming at the mouth for several hours. The youthful sorceress here seen is a member of the Guere tribe of the Ivory Coast. In each hand she holds an antelope horn fetish, filled with herbs and decorated with a tuft of monkey hair.



E.N.A.

DIVINER OF BISKRA CONSULTS THE MAGIC SYMBOL ON THE SAND

In Egypt, Algeria and other parts of North Africa one of the commonest types of fortune tellers is the sand diviner. In addition to his books of magic, his properties consist of a cloth spread with sand, upon which he traces a six-pointed star or hexagram, a combination of two equilateral triangles, an occult symbol long favoured by magicians.

crystal which enabled him to foresee the approach of death. His sayings are still repeated in Irish in western Ireland. A Highland seer who likewise used a crystal was Coinneach Odhar (' Kenneth Ore ' —' Sallow Kenneth '). The most famous Scottish Lowland prophet was Thomas the Rhymer, and of greater antiquity was the British prophet Merlin. We still hear of individuals who see supernatural beings like fairies and elves. Cornish tin-miners have much to say about hearing or seeing pixies in old workings. Seers of ghosts in haunted houses include Professor A. H. Sayce, who in his Reminiscences, published in 1923, tells of seeing the ghost of a man clad in a dark coat in Timsbury Court between Bath and Bristol. Other occupants of a bedroom had subsequently similar experiences.

The most remarkable form of divination known in modern times is that of using hazel-rods to locate water or metals. Certain individuals of both sexes and various ages are found to be sensitive and successful mediums. When walking over a piece of ground the rod suddenly twists above a spot where water may be found. There are many records of successes achieved by water-diviners in locating hidden wells or water-pipe leaks. The divining rod has recently been used with success by a young Italian lady, Signorina Mataloni, who has located ancient Etruscan tombs containing precious metal objects at Leprignano, about twenty miles north of Rome. In one tomb which she located with her rod were found three rings of gold, an engraved scarab and an Etruscan vase. The Signorina has been found to be sensitive not only to the presence of metals in the soil but to the existence of a cavity containing relics. Mr. Shirl Herr, an American, has constructed a divining instrument which he claims can give indication of the presence of metals in the ground.

In the Far East and central Asia there are two kinds of divination—the religious and non-religious. The Japanese word for divination is ' uranahi,' and is derived from ' ura ' (the heart, the covering, the obverse, that which is hidden). Its practice has as its purpose the discovery of the will of the deities and of the secrets concealed by individuals who have erred. The site of a temple, a tomb, or a house may be selected by divination, as is done by the Chinese according to the geomantic system known as Feng-Shui (see pages 387 to 389). Certain ceremonies connected with royalty and agriculture are fixed by divination. The diviners guide the Mikado in connexion with journeys, as to the place where sacrificial ceremonies should be performed, and even the particular fields from which should be taken the rice offerings for the propitiation of deities when they are invoked to visit a sacred place during the performance of solemn religious rites and the Mikado eats cooked rice in communion with them and afterwards with his subjects. The various individuals who take part in the ceremonies are selected by divination. Even the gods (Kami) are supposed to practise divination, as do human beings, by means of tortoise-shells, stones, harps, bubbling cauldrons, etc. Girls perform rites to discover something regarding their future husbands, and diviners undertake to identify thieves and other offenders as well as to select lucky days for marriages, for going on journeys, for beginning certain tasks and to secure protection against ill luck of all kinds.

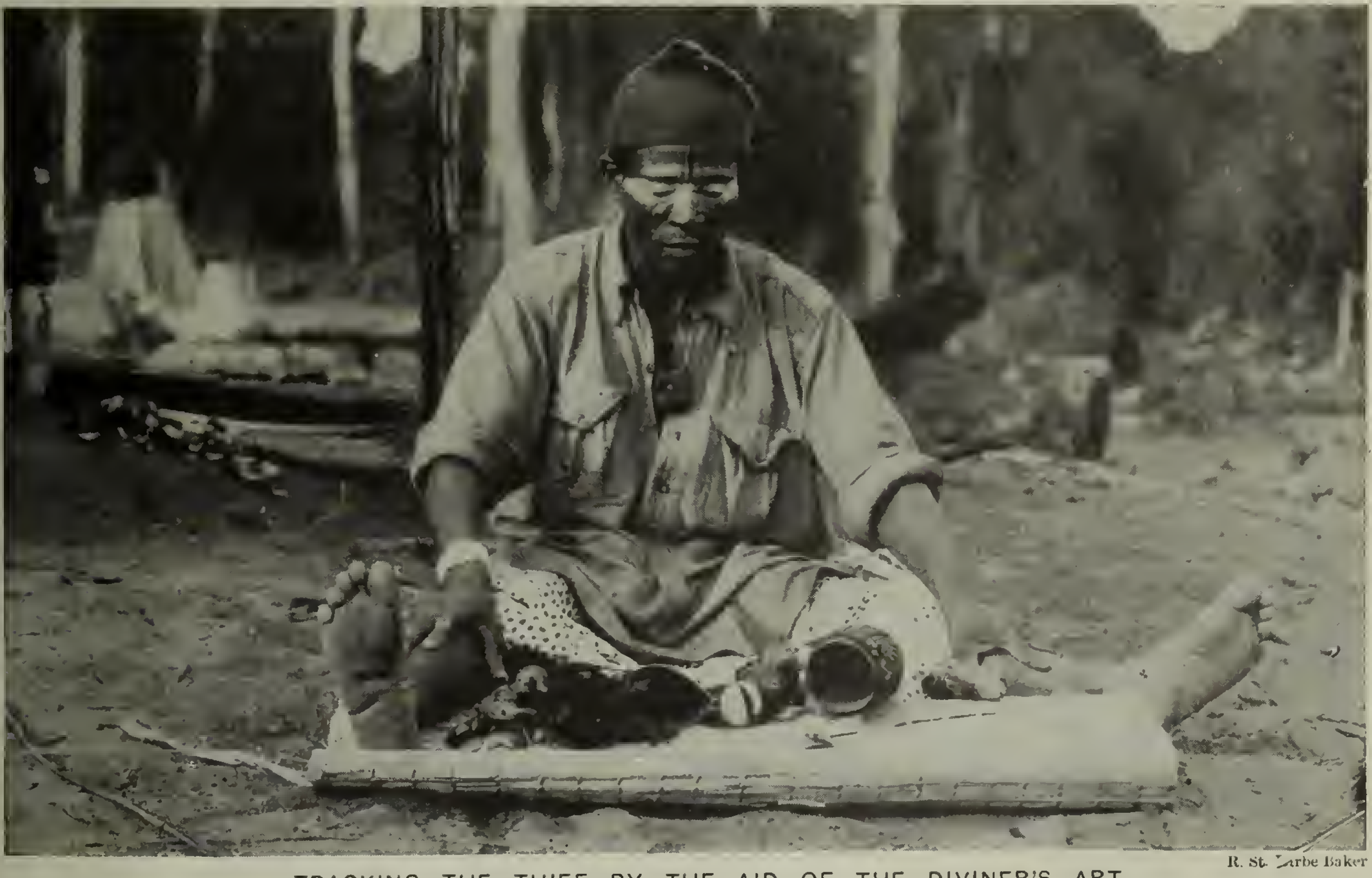
OMENS are drawn from the behaviour of birds and other animals and insects, or by natural phenomena, and there is a general interest in the mystery of dreams. Seers are greatly respected. The Japanese word ' kangakari ' is the equivalent of ' inspiration ' or ' possession.' Mediums called ' miko ' or ' ichiko ' deliver, when in semi-hypnotic states, messages from the souls of the departed. An interesting practice which links East and West is the Japanese custom of interpreting cracks on tortoise-shell or shoulder blades of deer after exposure to fire. The Scottish Highlanders were wont to ' read ' the shoulder blades of foxes and sheep. The custom of drawing omens from the flights of birds and the colours and movements of certain four-footed animals is not peculiarly Japanese. The ancient Greeks and Romans did likewise ; and so do the Dyaks of Borneo and some Malaysian peoples. Boadicea released a hare and drew omens from its movements in ancient England during the Roman period.

Professional fortune tellers in Japan are as regularly consulted as are those in our own country, but may be met with in the open air as well as in houses. Street fortune tellers in China are as prone to request that palms should be crossed by coins as are the gypsy fortune tellers of Europe. They set up their stalls in market places (see page 592) or near temples, and either ' read ' hands or perform divination ceremonies with magical objects, or study symbols, numerals or the heavenly bodies to obtain glimpses of the future. In Tibet a human oracle who by fasting, concentration and the use of drugs utters prophecies and answers queries is regarded as divinely inspired and exercises great political as well as religious influence.

Divination is widely practised in India, where astrologers and other readers of the future are regularly consulted by large numbers. The Koravas of southern India earn their living as fortune tellers, and some are reputed to possess the faculty of ' second sight.' A Korava woman may be seen squatting in the open air, usually near a sacred place, ' reading ' palms and performing divination ceremonies. She always has a basket, which is a symbol of a goddess, and a collection of cowrie shells on a wicker tray, and also a small wooden rod and a fan or brush for winnowing when she makes use of rice in her readings. Betel leaves and areca nuts, as well as rice and cowries, are used in fortune telling. The Irulas of the Tamil country never appear in village streets, but tell fortunes in their huts beside the images of their deities.

In Ceylon the Veddas, a primitive people, divine by means of a bow. A magical formula is recited, and when the drawn bow, with arrow placed in it, chances to shake, a response is obtained (see page 59). The harp divination (' Koto-ura ') of Japan, formerly practised to select priests for a ceremony, was of somewhat similar character. In India, Ceylon, the Malay peninsula and Indonesia pieces of bamboo, or bamboo mats, in which plant roots are placed at one end, have long been used for identifying thieves.

Twigs and leaves are placed in a hole by some Indonesian peoples when searching for a new field for cultivation, and if it is found next morning that these have been moved into ominous positions, another area is similarly tested. In the Malay Peninsula a small piece of ground on a site proposed for a new clearing is swept and marked by small pieces of wood. Incense-cups, water-cups and rice-



R. St. Barbe Baker

TRACKING THE THIEF BY THE AID OF THE DIVINER'S ART

Among primitive peoples divination is much employed in tracking thieves. This Kenya medicine man, with cupping vessel and other instruments of his craft before him, is meditating near the scene of a robbery. Much of the success of these practitioners is due to auto-suggestion. Thus a lump of sugar, treated with an effervescing substance, will be placed in the hand of a suspect, who will be told what happens to sugar in a guilty person's hand ; and the sweat of fear will bring about the action.

E. Watts

USING FORTUNE TELLING AS A CLOAK FOR NEFARIOUS ACTIVITIES

Korava women of southern India, while practising fortune telling and tàttooing, do not scruple to make mental notes of any houses they visit for the subsequent benefit of their menfolk, who are professional burglars. They base their prophecies upon the number of grains of rice on a winnowing fan, and are adepts at eliciting useful information before they start their operations. The Korava fortune teller's accessories include a basket, a stick, a wicker tray stuck over with cowries, and some betel leaves and areca nuts.

flour are deposited, and the individual performing the ceremony is supposed to ascertain in a dream that night whether or not the clearing will prove to be a lucky one. He also takes note of the condition in which he finds the deposited articles in the morning. In Russia women still practise divination by dropping chips of wood into a hole in the ice covering a river. A bit of wood, reputed to shine by night, which was used recently in a divination ceremony of this kind, was regarded by the peasants as a symbol of God and received adoration as such. It is now preserved in a north Russian museum. The Central Asiatics and Chinese similarly adore 'night-shining jade' and 'night-shining gems.' The Maoris formerly believed that jade and other sacred objects shone in the darkness and in water.

The fortune tellers of Egypt include gypsy women, who carry in the skin of a gazelle cowrie shells, pieces of coloured glass, grains of barley, etc., which, when they are consulted are thrown out on the ground. The 'readings' are given by observing the positions of the shells and their chance associations with the other articles used. Male fortune tellers make use of numerals and symbols and consult books of magic. As in Tunis, Algeria and Morocco, there are sand-diviners who read the future and answer queries by means of the 'clavicle' or 'Solomon's Seal,' which was greatly favoured by the magicians of Europe in the sixteenth and seventeenth centuries. Among the many codices of magicians preserved in the British Museum is one dated 1572 and entitled 'The Worke of Salomon the Wise, called his Clavicle, revealed by King Ptolomeus ye Grecian.' According to Josephus, Solomon was the author of books of magic which Hezekiah found it necessary to suppress.

Divination is widely practised in Africa to ensure luck, to peer into the future, to detect a living person or a ghost who causes trouble, and so on. 'Water-gazing' at a river pool is somewhat akin to crystal gazing elsewhere. Wands are used for detecting and locating spirits, and when the name of a spirit or ghost is given, the wand held by a diviner is seen to twitch or revolve.

THE professional diviner may still be seen in the court of so enlightened a native ruler as King Shyanbola Ladgbohi, C.M.G., the Alifin of Oyo in Nigeria, West Africa. He takes up position at the entrance to the palace court when the veiled king is on his throne and is supposed to protect the dusky ruler from evil influences. These diviners are reputed also to be seers and are regarded with awe.

Women as well as men act as diviners and fortune tellers among the African tribes, being consulted in connexion with births, marriages, love-making and other interests shared by their white sisters elsewhere.

MARRIAGE CUSTOMS OF TRIBAL AFRICA

THIS chapter concludes our survey of the marriage customs of pagan peoples who are still almost entirely unaffected by the impact of civilization or of any of the established religious systems of the world. In such primitive societies religion is represented by some form of totemism—dealt with at length elsewhere—and marriage ceremonial, if it exists at all, is of the simplest kind.

THE marriage customs of northern, or Mahomedan, Africa are the subject of a separate chapter in this work. South of the Mediterranean countries stretches the great barrier of the Sahara; and south of this again is quite another Africa, a land of tropical forests and rolling steppe, of great lakes and rivers of tremendous length. Into this Africa Islam percolates by way of caravan routes, and Christianity has obtained an entrance through the coast towns; but neither the one nor the other has as yet made much progress. Hence it is here, if anywhere, that 'Darkest Africa' continues to exist, a pagan and primeval core surrounded on every side by the culture and light of the western invaders.

Marriage in what may be called 'tribal' Africa has not the complexity that appertains to it in the Mahomedan belt. Its importance is recognized, of course, just as the dawn of adolescence is recognized, as a milestone in the life, social and sexual, of the individual; but the primitive African, uninspired (some would say, uncontaminated) by the ideas of the alien religions, treats it with less ceremony and more naturalistic crudity than does the devotee of Christianity or of Islam. Indeed, some observers, impressed by the absence of formality, have gone so far as to say that marriage ceremonies do not exist in Central Africa. We shall see that this view, though possibly true as regards some of the least civilized tribes, is far too sweeping a generalisation. Ceremonies do exist, although admittedly of the simplest kind.

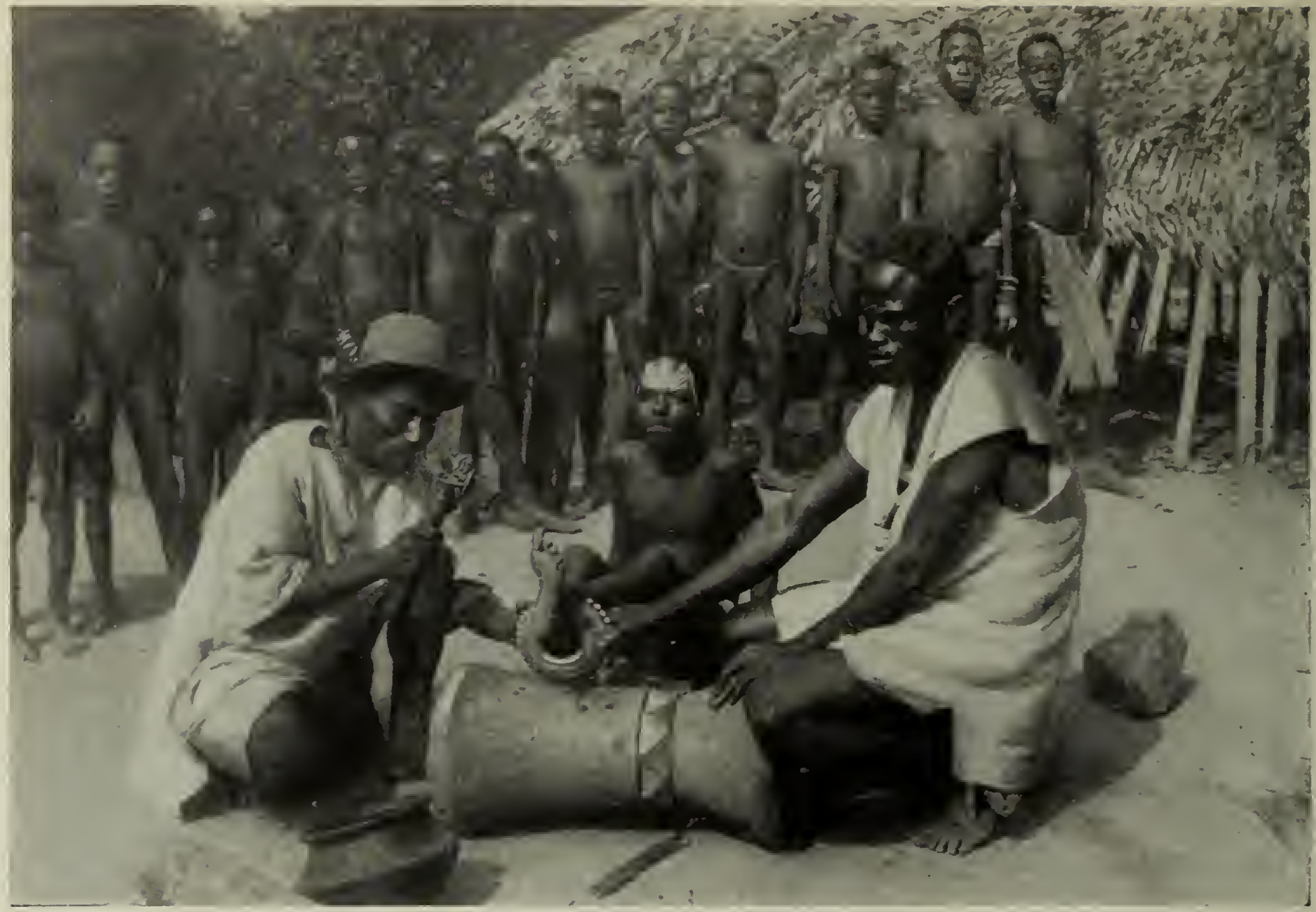
It is very probable that over the whole of 'tribal' Africa marriage was originally by capture; the youngest and strongest males sought after and secured as many of the most attractive girls as they could afford to keep or manage to defend. Nominally the custom still endures. Among the Naron, for instance, a Bushman people of the Kalahari desert, the word for 'to marry' means also 'to fetch' and 'to catch'; and if the traveller inquires concerning a marriage that took place a day or two before, he will probably be told some such story as this.

TWO men from a neighbouring tribe came to the encampment and sat down beside the fire, without saying a word as to their purpose; and as the women were returning with their water-pots from the spring the two visitors suddenly sprang up, seized one of the best-looking maidens, and carried her off to their camp. Such is the story; but in reality it is more than probable that the abduction was a prearranged affair, and that the victim's parents had previously received something in the nature of a bride-price.

H. A. Bernatzik

FASHIONING GEWGAWS FOR HIS OWN ADORNING

Dinka is the name of a number of independent tribes in the Anglo-Egyptian Sudan. Marriage by purchase is the system in force among these, the bride-price naturally taking the form of cattle. The marriage ceremony concludes with bride and bridegroom donning necklets and armlets. A Dinka brave is here seen making brass ornaments for his nuptials.



Wide World Photos

SHACKLING THE WIFE WHOM THE HUSBAND DELIGHTS TO HONOUR

When a young woman of the Yafouba tribe finds especial favour in her husband's sight he presents her with metal anklets which are riveted round the leg and thereafter worn permanently (see also page 141). Sometimes these shackles weigh as much as fifteen pounds, but cumbersome as they are, they have practical compensations, for they exempt the young woman from all the heavy work that usually falls to African wives. In the Ibo country the custom is carried further and immense ankle plates are part of the ordinary married woman's costume.

The Baluba, a people inhabiting the shores of Lake Moero, call marriage ' stealing the bride,' although in practice there is not the slightest pretence of secrecy. A young warrior, having set his heart on a girl (and having made sure that his suit is not contrary to her inclinations or those of her parents), dyes his ringlets red, covers his head with a skin and puts a couple of night-jay feathers behind his ears. Then, accompanied by the young men of his village, he proceeds to the girl's home. Through the grass they go in single file until they come in sight of the hut, when they emit a wild war-whoop and rush towards it in a compact mass. The girl silently awaits their onset, standing in the doorway, wearing her fringed skirt of leather, her body glossy with oil and her head painted with black and red stripes. Then as the men are almost upon her she shrieks as if with fear and takes refuge within the hut. After a while she reappears in company with her mother. The latter pretends to be very angry at the attempt upon her daughter, but her opposition ceases when she is given a few beads as a present. Then the visitors seize the girl by her shoulders, seat her astride a lusty woman, and hurry her away, followed by members of her family carrying baskets containing her personal belongings and the provisions for the wedding feast. The bridegroom runs on ahead and hides in his turn in his hut. Arrived at the entrance his mother comes out to greet the bride, and does so with a shower of the vilest abuse (perhaps this is a relic of the old-time hatred of a ' foreign ' woman). At length she is mollified by a present, and the bride and her attendants are permitted to enter the hut and seek after the bridegroom—who is only forthcoming when he has been offered a gift of money. The feast then takes place without further delay.

Among the Nama Hottentots of South-West Africa the great feast initiates the proceedings, the bridegroom presenting to the bride's parents the cows that are to constitute the main dish. Then while these are being slaughtered and roasted, two young men go to fetch him, dancing as they go and playing on reed pipes. On the return journey all three dance, and they also dance round the girl's hut several times before the bridegroom makes to join his bride. The attempt is the signal for his companions to half-block up the entrance so that he has to exercise a considerable degree of force before he can push his way in. Once he has done so, the young men draw the mat over the doorway and secure it to the ground by a stone. The marriage is then consummated without further ceremony, the while the wedding guests rejoice noisily without.

Another form of vestigial 'bride-stealing,' which if no longer practised to-day was practised comparatively recently by certain of the Bushman tribes, had a greater semblance of reality. When two young people had agreed to marry, they and their friends met in the appointed place, bringing with them as much meat as they could manage to procure. Then when all were gorging busily the bridegroom would spring to his feet and throw himself upon his chosen bride. The latter's relations would thereupon do their best to defend and rescue her, striking her assailant with their fists and sticks. If the bridegroom managed to keep hold of his prize the marriage was allowed to proceed unhindered ; but if he abandoned his hold, then, if he still wanted the girl, he had to repeat the attempted rape at another feast on a later date.

To-day among the Bushmen, as elsewhere, force is seldom, if ever, used. The young tribesman who feels the urge to marry selects a possible mate from those who are not rendered ineligible by totem or taboo, and then betakes himself to the desert in search of a victim—a giraffe or eland, maybe—that will convince the girl's father of his desirability as a son-in-law. Having killed his prey and flayed its carcass he presents the choicest cuts to the old man ; and if the latter accepts the gift—and rarely does he do otherwise—the girl is handed over. Sometimes the young man drives his prey to the precincts of the camp and slays it there, in order that his prowess as a hunter may be evidenced beyond a doubt.

Among the Bulalima bushmen the suitor, having killed his game, flings his bloodstained spear on the ground before the girl's father ; and if the gesture receives a smiling appreciation, then the girl is his. Thereupon one and all, the bridegroom and his bride, her parents and the other members of the encampment, rush to where the stricken beast is lying. Then squatting on their haunches they tear at the steaming flesh with their fingers and rude knives and gorge themselves into a stupor of repletion, never desisting until they have picked the bones clean

Confronted by the gory picture we are likely to have little but disgust and repulsion for the Bushman equivalent of orange blossom and confetti, bride's cake and wedding bells. Yet, when all is said, it must be admitted that Bushman practice is well adapted to Bushman circumstance. From morning to night, we should remember, the Bushfolk are engaged in a fight with hunger ; their whole existence is little more than a period of famine punctuated with all too brief spasms of inordinate feasting. Hunters of game by choice, they are often driven by stern necessity to dine off snakes and grubs, grasshoppers, rats and mice, birds' eggs, frogs, ants, and even the lice off their own bodies. Small wonder, then, that almost the only quality required in a husband is his ability to fill the family larder, and that the most potent charm to melt a Bush girl's heart is a gift of raw meat—if a trifle high, so much the better.

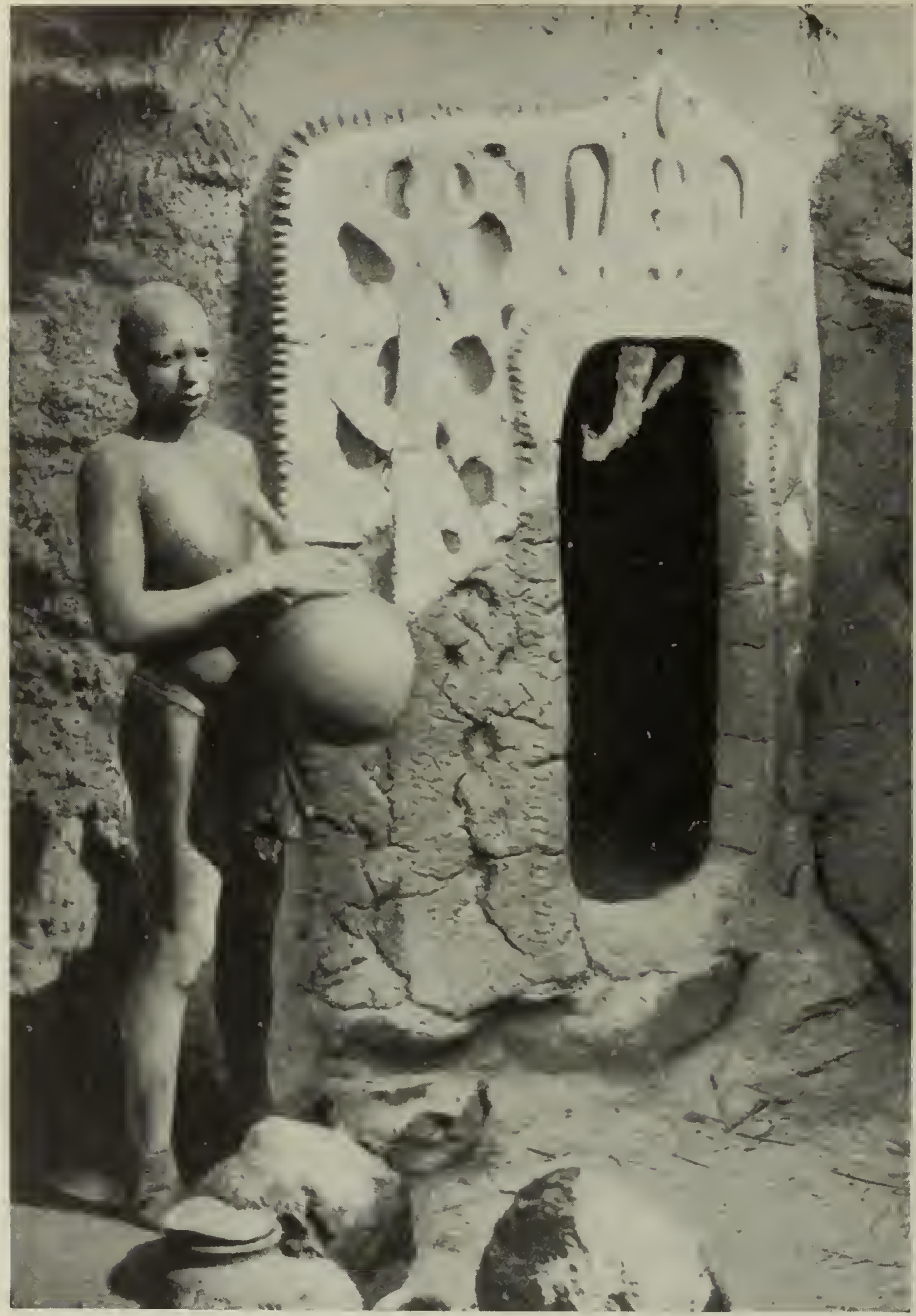
Marriage by capture, once the norm, is now the exception—if, indeed, it exists at all. Its place has been taken by marriage by purchase, the dowry system, by which the father (sometimes the maternal uncle) of the bride receives substantial compensation for the trouble he has taken in rearing the girl, and for the loss of her services in house and field.

It may be noted that the dowry or bride-price is also in the nature of a guarantee of good treatment and marital fidelity, for it is returnable in the case of a wife's unfaithfulness ; while the husband, for

Sport & General Press

AFTER THE CEREMONY: A LIBERIAN WEDDING GROUP

Marriage customs of the civilized Liberians differ comparatively little from the European norm. In Monrovia, the capital, and the other principal townships, conventional European wedding costume is worn, the bride in white with wreath and veil, the bridegroom and best man in correct frock coat. Almost the only peculiar custom is that top hats are always placed in front of the bride and bridegroom.



Reginald Silk

MAIDENS' SANCTUARY WHICH NO MAN MAY PROFANE

Village architecture of the West African Pagan tribes comprises a communal hut and six or seven others in close proximity, each with its special purpose. Morality among these people is strict and the maidens and young unmarried men have separate huts, between which no intercourse is allowed. It is outside the maidens' hut that this girl is standing. Notice the disproportionately narrow doorway of the building.

his part, loses both wife and dowry if he treats her so badly that she is compelled to run away. Oftentimes, too, the payment is not made in one sum, but is effected by instalments, due on the birth of each child of the marriage; and on occasion this 'fertility payment' is extended to include grandchildren. This being so, it will be readily believed that questions of dowry provide the village elders with the bulk of their legal practice.

Among the cattle-owning peoples the dowry is expressed, naturally enough, in terms of cattle, the number varying somewhat from place to place and tribe to tribe: with the Basutos it is usually fifteen to twenty head. When a Basuto brave has chosen his wife an ox is killed, and, after a portion of the meat has been offered to the shades, the rest is set before the wedding guests. The entrails are reserved for the women who have been engaged in building the nuptial hut and in cutting the grass for its thatch; sometimes from their fat a necklace is made for the bride. The binding act of the marriage—the equivalent of our wedding ring—is the donning by bride and bridegroom of necklaces and armlets as symbols of their new relationship. Then, after a night spent in feasting and dalliance, the bride and her party return home to await the completion of the nuptial hut. When all is ready she takes up her household duties by degrees, first sweeping out the hut, then fetching water, preparing the meals, grinding the corn, and so on. At last, when her mother-in-law regards her as proficient in housewifery, she counsels the girl to display a pot of beer in a prominent position in the hut—a sign which the bridegroom is not slow to interpret.

The Masai are another cattle-owning people. With them girls are betrothed very early, although not so early as among the Bechuana nomads, whose children, it is said, are often betrothed before they are born! The Masai girl is hardly in her 'teens when she is the recipient of a gift of honey as a love-token and guarantee of good faith. Some years later, at the dawn of puberty, her lover renews his suit with presents of honey and tobacco. Sure, then, of his intentions, the girl submits to circumcision—a rite discussed in a separate chapter—a sine qua non in Masai marriage for both sexes. A month or so is allowed to elapse to permit of the girl's recovery; then her fiancé drives to her father's kraal the number of head of cattle that he has agreed to pay as her price—say, three heifers and a couple of bullocks. One of the latter will very likely be slaughtered immediately on arrival, in order that the marriage may be fruitful and happy. A short time afterwards the husband sets out to fetch his bride; and after a further sacrifice, probably this time of rams, the bride dons her wedding garments and walks slowly (to hurry would be thought decidedly improper) to her new home.

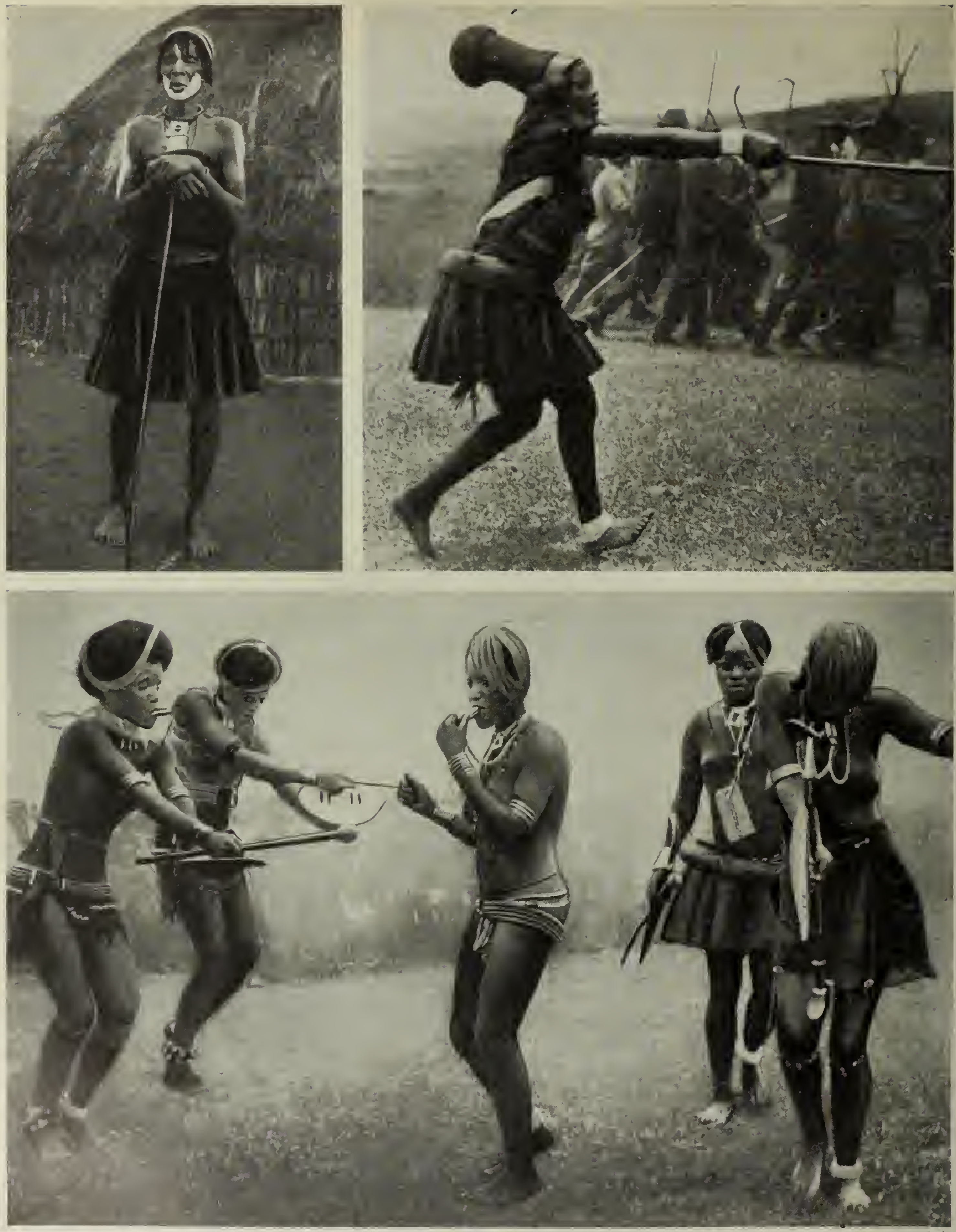
Somewhat similar is the marriage procedure of the Kenya tribes—at least such of them as have retained their primitive culture. With them, as with the Masai, circumcision is an essential pre-requisite. About a month after the performance of the rite that has initiated him into manhood the young tribesman proceeds to enjoy a brief period of unrestrained sexual indulgence, after which he looks about him for a wife. Should he find a girl to his liking, he and his best friend attire themselves in their finery and pay her a visit. If the feeling of attraction is intensified by closer inspection, the young man proposes marriage, and is thereupon referred to her father and given snuff and a meal of porridge. The next day he brings a present of beer for the girl's father, and again on the day after, provided his suit be approved. That night the girl's mother sees to it that the fire on the hearth is not allowed to go out. In the morning the young man returns, this time with the dowry or bride-price, usually in the form of cattle or goats. A goat is killed and all partake of its flesh, its right foreleg being reserved for the suitor and the 'best man.' Again the former returns home alone, but next day he comes to claim his bride.

SUCH is the customary procedure among the Embu; that adopted by the Chuka differs somewhat, notably in that, after the dowry has been handed over, the bridegroom dispatches a boy and girl to his affianced. On learning of their arrival the girl is commanded by her father to make herself attractive with paint and grease and beads, and is then sent back with the two children, loaded with her mat and the other constituents of a Kenya home. Arrived at her husband's village, she does not enter its precincts until her father-in-law has presented her with a goat as a sign of good will. Then she proceeds to the hut that has been specially built for the occasion (its location having been the subject of prolonged and expensive deliberations on the part of the witch doctor, who has also provided, of course for a price, lucky amulets to be worn by the young couple to ensure fecundity), and the marriage is consummated.

Wide World Photos

SMILING INCARNATIONS OF CONNUBIAL CONTENTMENT

All the world over the procreation of children is held to be the first reason for marriage, and in many tribal communities the girls are not permitted to marry until by giving birth to a child they have proved that they are not sterile. This custom prevails among the Habbe, a West African tribe to which this comely young woman and her lawful spouse belong.

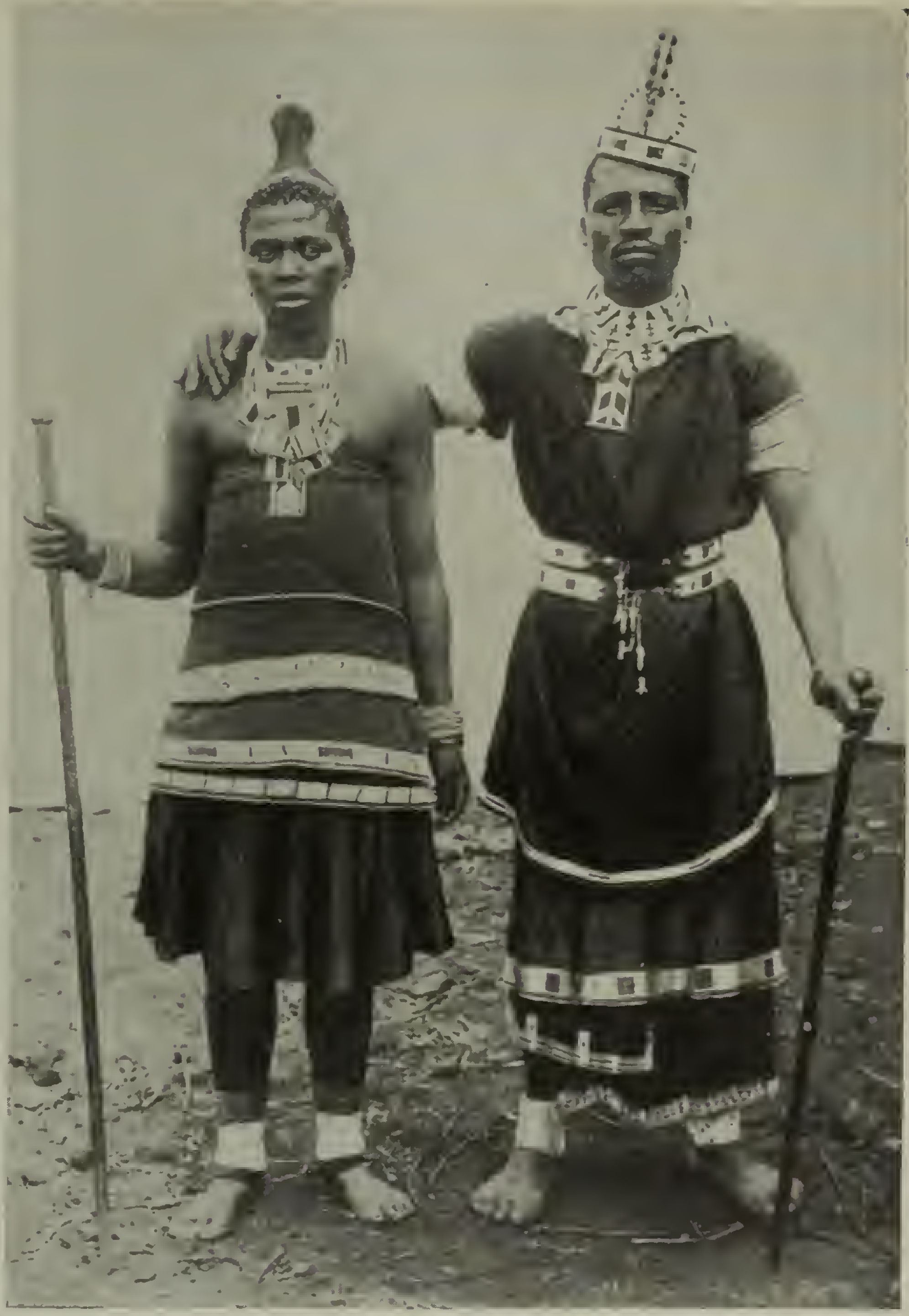


Swoboda

CELEBRATING THE FORTIETH WEDDING OF A ZULU POTENTATE

In 1930 Salomo, nominal king of all the Zulus, took to himself his fortieth wife and the marriage festivities were attended by thousands of his subjects. The wedding procession was conducted by the individual with the quaint coiffure (top right) and kept in rhythm by whistling and stamping of feet, as also were the evolutions of a troupe of dancing girls drawn from all the Zulu tribes. His majesty's fortieth mother-in-law (top left) was adorned with white smears on face and shoulders as signs of her new social rank.

It will have been noted that the bride has very little say in the choice of a partner, and perhaps it is just as well that the African belle is not hard to please and does not ask for much in the shape of a husband. Among some peoples, however, her wishes are consulted, even if they are not followed. The Konde-speaking tribes of Tanganyika furnish a case in point. A week or so before the day fixed by the respective parents for the wedding the bridegroom, accompanied by his boon companions and, like them, well oiled and bedecked with leaves and flowers, drives the cattle constituting the bride-price to the girl's home. Then, before the entrance, he lays in the dust a hoe and a spear and invites the girl to pick them up. Acceptance of the invitation is taken as implying consent. Lifting the hoe, the girl smites a cow with it to indicate her acknowledgment of the obligations inherent in the proposed match, while the spear she hands to her father, conjuring him to slay her with it if she prove unfaithful to her husband. A week later she is led to the latter's hut, and there, by gentle persuasion, successively induced to enter, to kindle a fire, to cook, and at last to recline on the nuptial mat.



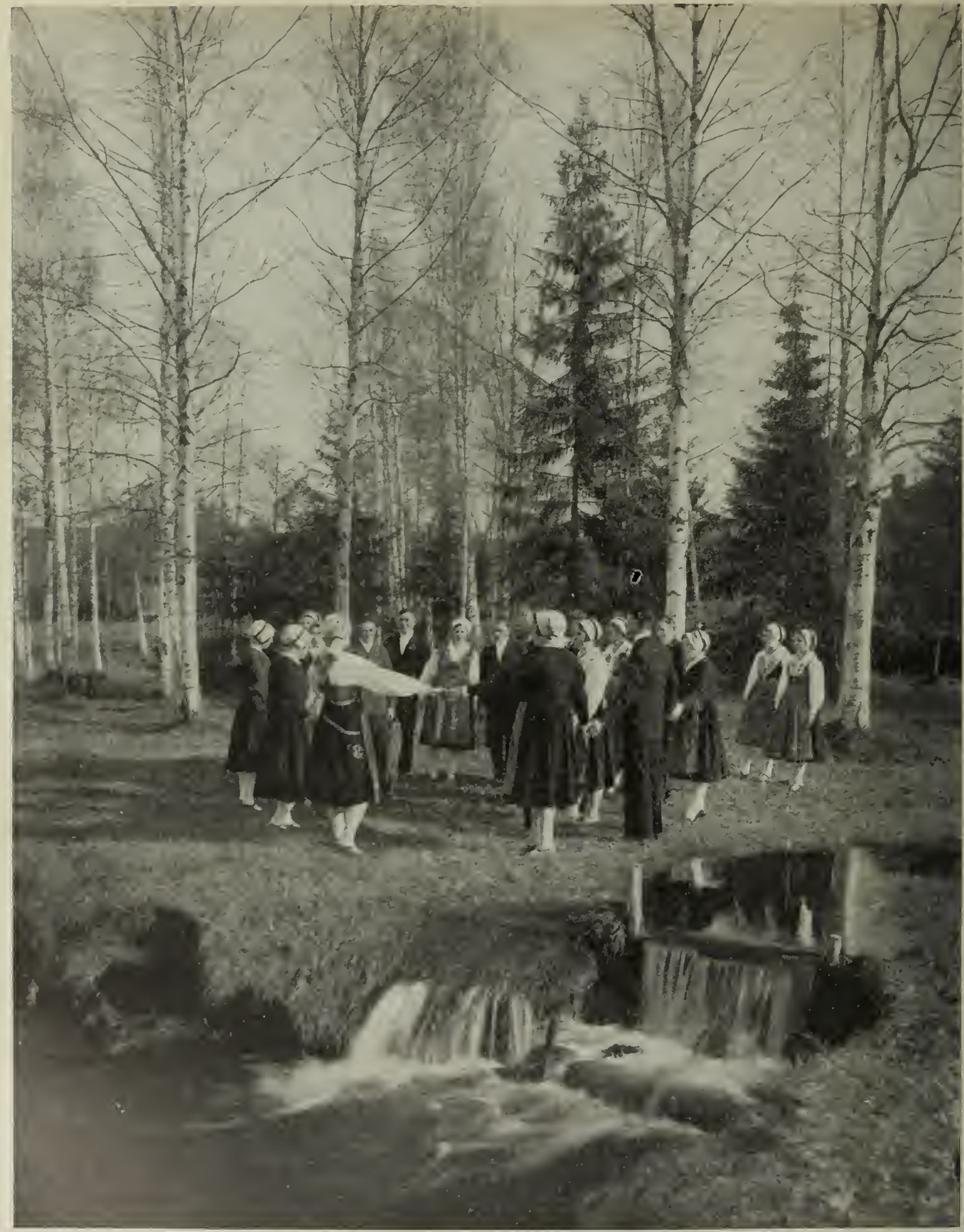
Keystone

ZULU CHIEFTAIN AND HIS NEWLY WEDDED WIFE

Physically the Zulus, both men and women, are superb creatures, muscularly strong, graceful in movement, and carrying themselves with a haughty dignity that is most impressive. Racial pride is manifest in this splendid couple posed to display their wedding finery of hand-woven cloth, bead and bone ornaments and ceremonial walking-sticks. The high topknot of the bride and tight curls fixed with clay are her normal coiffure.

STRANGELY enough, a practice that is generally supposed to be a very recent flower of western experimentation in the field of sexual relations is widespread among the peoples of tribal Africa. The 'companionate marriage' advocated by Judge Lindsey is an everyday occurrence with the Kaonde Bantus of Northern Rhodesia. A man finds a girl to suit him, and then arranges with her parents that he shall receive her into his hut for a probationary period of cohabitation before marriage. If the girl displeases him, then the experiment is terminated forthwith, the girl being returned to her home with a small gift, while the man moves on. Among the Masai, too, such pre-marital relationships are openly practised and countenanced. The warriors of the tribe are not allowed to marry during their period of military service, but they are permitted to enter into temporary relationships with the young unmarried girls—the 'ditos,' as they are called. Every warrior lives openly with his dito, for whom he has paid in presents, but not in cattle ; for a gift of these would be held to constitute marriage.

At the conclusion of her period of service a dito may be chosen by the warrior with whom she has been living as his permanent wife, but if she should have a baby before her period is expired she is returned forthwith to her mother.



Mondiale

YOUNG SWEDEN DANCING AMID THE SILVER BIRCHES

While modern ball-room dancing in moderation is an excellent amusement it has disadvantages in being practised in crowded rooms with vitiated air, and usually at late hours, so that the night's rest is curtailed. From the health point of view the best form of dancing is that which is practised at a reasonable hour and in the open air. The Swedish people are aware of this, and their young folk have a pleasant custom of foregathering on Saturday evenings to dance till nightfall in their woodland glades.

MODERN SOCIAL DANCING

In numerous other chapters of this section the several forms of dancing—religious, mimetic and the rest—receive individual treatment. The purpose of the present chapter is to show how modern social dancing has evolved from these, and more directly from the native folk dances, but recently has been greatly affected by the introduction of rhythm, music and evolutions taken from negro sources.

As far as history can look back, men have danced. Today they dance as much as they have ever danced before, and it is a remarkable fact that history has retraced its steps in a most unexpected way and dancers have returned for their inspiration to some of the most ancient reasons that, at one time, caused them to dance.

There can be no doubt that human beings find pleasure in rhythm—the recurrence of alternations of stress and relaxation. They discovered that, after the energy necessary for the protection, prolongation and propagation of life was spent, they were left with a surplus of vigour of which they could best rid themselves in the form of movements that were not directly needed for this threefold utilitarian purpose ; and they soon found out that superfluous movement could be made more attractive still if submitted to the all-pervading rule of rhythm. They began to regulate their play-gestures by rhythm. Further, they discovered that disciplined rhythmic movements were not merely an end in themselves. Their effect went beyond the absorption of superfluous energy. While he danced, and after he had finished dancing, the dancer found himself in a different frame of mind from that in which he started. It was thus that the zikr of the Dancing Dervishes, described in pages 557 and 558, originated, and other ecstatic religious evolutions dealt with in the chapter on Devil and Other Spirit Dances.

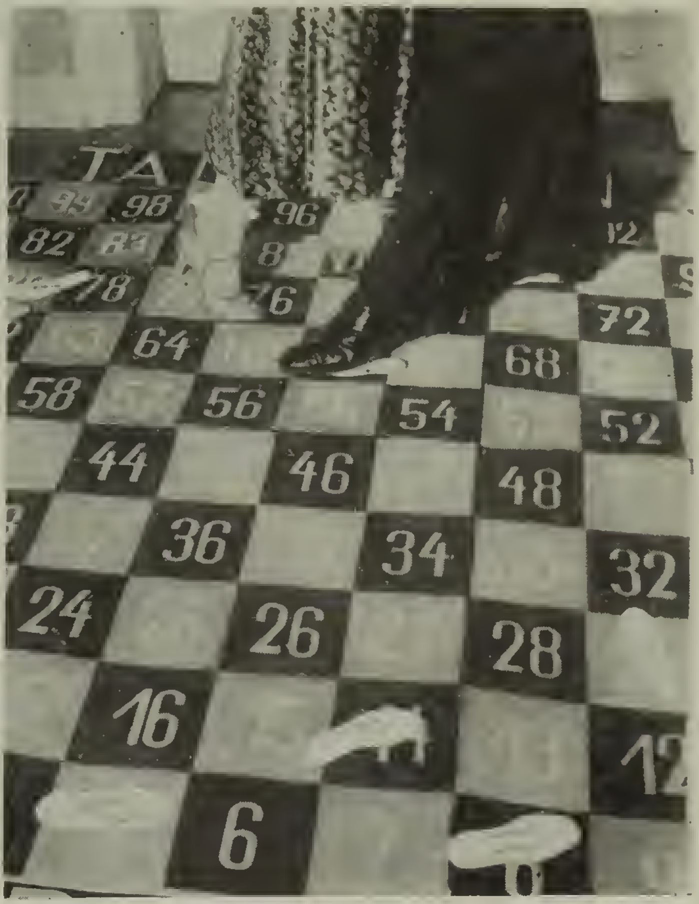
Another effect of dancing which struck human beings at a very early stage is its exhilaration. The dancer experiences a sense of physical well-being and of elation. He does not, as in the intenser religious dance, forget himself till he is granted visions of the supernatural. But his perceptions become enlarged, his being grows in power and capacity. Thus was popular dancing born, the organized rhythmic motion and evolution of men and women for purposes of enjoyment.

Our modern social dancing has grown out of popular or folk dancing. But, as we shall presently discover, the other element, that of ecstatic dancing, far from being absent from the ball-room today, is more clearly perceptible than it was a generation ago. In England there is an annual meeting of the Board of Control of Ball-room Dancing, which decides on the steps to be taught to the public for the next season. But it would be a mistake to imagine that the word of this board is law. If the dance of which it approves does not strike the public fancy, it is still-born. Something profounder than the verdict of a few fashion experts sets the pace of the dancing public.

If we look at the evolution of social dancing in the course of the centuries we discover a most interesting periodicity. We have already stated that folk dancing exercises a continual influence upon social dancing, but not always by plain imitation. The waltz is a striking instance of the way in which the ball-room is inspired by the folk dance. It owes its origin to the volte, or lavolta of Provence. Would one recognize the waltz, whether it be the stately dance of the nineteenth century or the freer variety of the twentieth, in the popular dance of southern France that became so fashionable at the French court in the sixteenth century?

This is how Cecil Sharp describes the volta :

> It was danced in two bars of triple time and culminated in a leap. It was danced by a man and his partner revolving in a small circle. It begins with two preliminary steps, a short and a long, on the first two beats of the first bar, the man holding his partner's hand. On the third beat the man seizes his partner and lifts her into the air, the dancer alighting on the first beat of the second bar and resting for the two following beats



Keystone

DANCES LEARNED WITHOUT A MASTER

Herr Walter Carlos, a German dancing instructor, invented the system of self-teaching of dancing illustrated here. It consists of a numbered chequered board design on the floor, and with the aid of a dancing 'key' the steps of any dance can be learned quickly.

Contemporary writers gave minute directions for the way in which this lifting of the partner was to be performed, and for the manner in which the woman was to support herself and keep her skirts in place. The volta was judged indecorous by Louis XIII, who was not a squeamish person. He banished it from his court.

And yet it is this dance which, with certain modifications, was resurrected in Germany in the second half of the eighteenth century. It was seen again in France, under the modified name of ' la valse,' for the first time in 1793, and introduced into England in 1812. The Emperor Alexander danced it during his visit to London in 1814, and gave it its popularity.

To such an extent can a dance be modified and conventionalised once it has been seized upon by the more cultivated elements in society. The example of the waltz shows very well how social dancing draws upon folk or national dancing for its inspiration. Incidentally, it also shows how this inspiration is international, and was international before the broadcasting of dance music and the rapidity of communications made the exchange of innovations an ordinary occurrence.

We can now return to the question of periodicity in the evolution of social dancing. At the beginning of the sixteenth century slow, formal and stately dances became more varied and livelier. They took their inspiration more directly from the ruder country dances. Balls began with the staid middle-aged dancers performing the steps they had learned in their youth ; the younger people took the floor and proceeded in their own fashion. In the seventeenth century manners reverted to severity. In this period the minuet was born. Technique became the cult of the day. Pure dancing rather than high spirits was the fashion. Then came the eighteenth century, which brought its natural reaction ; dancers again decided to seek pleasure, and threw discipline to the wind. This time they found what they wanted in the English country dances. Under the name of ' contredanses ' these spread across the European continent like wildfire. In 1717 they were the rage in Vienna, a little later they were adopted in Italy, and by the middle of the century they came back to the English ball-room.

In our own lifetime we have witnessed a similar reversal. The nineteenth century settled down to respectability, the waltz, the quadrille. After 1825 the decline of the country dance set in with great rapidity. The lancers, a variety of the quadrille, also dates from the second decade of the nineteenth century ; and the polka, a Bohemian dance introduced in 1845, together with the schottische, the mazurka and other couple dances, were the only competitors of the waltz and the quadrille until after the turn of the century.

By the rigid law of alternation we have seen at work for four centuries a change was bound to come. But, like so many other contributions of our own strange century, the revolution managed to achieve a character of its own. When the time was ripe for the change which fashion experts are able neither to create nor to avert, dancing Europe sought its inspiration beyond the sources whence it had previously drawn. Instead of looking only to pleasure-dancing in its popular form, the folk dance, it went to the other variety, the ecstatic dance.

Side by side with the popular pleasure dance of the white races an entirely different form of rhythmic muscle-play had evolved in another part of the world. When the adventurers who unloaded their first cargoes of human cattle on the American shores started the slave trade, they little thought that they were storing up for the white race a reservoir that would remain untapped for nearly three centuries, whence one day American and European dancers would draw their inspiration.

From their dark forests the African negroes carried with them a sense of rhythm that is truly astounding. In closer contact with nature than the white races have been for many generations, the Africans are far more sensitive to the great law of rhythm. Their music has very little melody ; indeed to Western ears it has scarcely any. It is almost entirely rhythmical. But what a perfect and incomparable sense of rhythm they have ! Their system of communicating from village to village by means of rhythmical tappings on immense drums is well known. By this means they can convey messages across vast tracts of country, even to tribes that do not speak the same language. The precise way in which this is done has not yet been elucidated by the white man, because he is often incapable of appreciating the subtle variations of rhythm that are obvious to the negro ear.

Now this population, that had the alternation of stress and relaxation in the very marrow of its bones, transported into the plantations of the southern states of North America, preserved its special aptitude and, seizing new inspiration, for instance, from Christian religious history, evolved songs and dances that were a mixture of Western and African elements. American negro music has been known to the white man for generations, but it did not capture his attention until, at the beginning of the twentieth century, one of the regular changes from highly conventionalised and formalised social dancing to free and informal steps had once more become due.

In the early nineteen-hundreds America began to set the tone in the ball-rooms of the Western world. People began to dance the ' grizzly bear,' the ' cake walk,' the ' bunny hug,' ' Texas Tommy,' and especially the ' fox-trot,' which was first seen in 1900. It was not yet the negro who set the pace. Another element was predominant. It was the imitative dance of savages. Many uncivilized peoples have been, and still are, in the habit of performing dances that copy the movements of the animals they are accustomed to hunt. They are the mimic dances—the dance of the Damara negroes, which

Keystone

DANCES GRAVE AND GAY FOR COURTIER AND COUNTRYMAN

In the minuet (bottom) the stately kind of dancing reached its highest form. It originated in Poitou and was introduced into Paris in 1650, when as the Minuet de la Cour it was established as the most important ceremonious dance at a period when court etiquette was at its most formal. In the following, the eighteenth, century there was a reaction towards spontaneity of movement and country dances spread across Europe. The upper photograph shows a folk dance of Wendish peasantry of the Spreewald, near Berlin.

imitates the movements of sheep and oxen, and that of the Bushmen, who leap like herds of calves, are good illustrations of this type of dance. It is not known for certain whether these dances were purely recreative in origin, or whether they were part of the ritual of a sympathetic magic, meant to exercise a spell upon the quarry that was to be hunted, in the same way that cave men would draw a bison in the conviction that the possession of an image would eventually enable them to master the pictured object itself. If the latter hypothesis is correct, the mimic dance contains a religious element. It probably participates of the nature both of the religious and the recreative dance.

The Red Indians and the North Americans were great adepts of the mimetic dance, and the ' grizzly bear ' step was practised by them. It is from them that the Americans copied it, before they taught it to Europe. As soon as the ball-rooms adopted these steps dancing lost much of its difficulty and dignity People began to sway their shoulders and to wriggle their bodies. A dancer of 1931 would be amazed at the antics of a good dancer of twenty-five years ago. It was the imitation of savage dancing carried to extremes.

Soon America, that was definitely to be the dancing master of the world in the first half of the twentieth century at any rate, went in search of other inspiration. Through Texas and its other Spanish territories it was in touch with yet another world, the world of Latin America Already there had been, as we have seen, a dance called ' Texas Tommy.' Just before the beginning of the second decade another dance was discovered in Mexico, the machiche or matchiche. It was danced in the ball-rooms of 1910, but was found to be too difficult, and had a vogue mainly as an exhibition dance. A few years later dancers found inspiration farther south still, in the tango that is the national dance of the Argentine. It is a slow, swaying dance, and contains a principle unknown to the ball-rooms of the period, although it had been popular more than once in the course of previous centuries: the hesitation. A native tango dancer introduces brief pauses in his progress, during which, for a second, he and his partner keep still. But the tango failed to capture the United States, although it became a favourite dance in Europe, especially on the Continent. Soon modifications, that were mainly simplifications, were introduced.

MEANWHILE the queer dances introduced a few years earlier disappeared, while the fox-trot and its variants, such as the one-step and the quick-step, continued their successful progress. The polka and the old-fashioned waltz were also forgotten, and rhythm grew more and more important. The hesitation waltz, a further modification of our old friend the volta, with interruptions and steps more important than evolutions, became popular. And, most important of all developments, America discovered its negro dances.

E.N.A.

UNLOVELY ANTICS OF A ZULU DANCE WHEREIN JAZZ ORIGINATED

Early in the present century a remarkable change was effected in European social dancing as a result of the introduction and popularisation of the ecstatic dances of the African negro. African native music is unmelodious, but its rhythmic emphasis, stressed by free use of percussion instruments, has a wildly exhilarating effect, and in the unrestrained antics of the black man swaying, wriggling and capering to the frenzied beating of his tom-tom, jazz and other informal dances of the European ball-room found their origin and inspiration.

Photopress

SOPHISTICATED DANCERS IN A LONDON RESTAURANT

In obedience to the well-known law of reaction after a prolonged period of emotional stress public relief at the cessation of hostilities in 1918 found expression in unrestrained indulgence in dancing. Everywhere dancing saloons—'palais de danse'—were opened, 'thés dansants' were instituted at popular restaurants, professional dancing partners of both sexes reaped a rich monetary harvest, and nightly the dining rooms as well as the ball-rooms of all the great hotels were thronged with well-dressed people revolving in the latest fashionable dance.

The discovery began with negro music. For many years negro musicians had been performing western music, but modified in accordance with their own African craving for rhythmic emphasis. They played tricks with accent and rhythm, and interpolated melodic figures in the old tunes. In 1910 this was called rag-time, a term now almost forgotten, and rag-time began more and more to be utilised for dance music. Negro musicians, however, took still further liberties. Far back into the nineteenth century they had already found great pleasure in producing unusual effects by manipulating their wind instruments in a special way. A cornet player, for instance, would put the mouth of his instrument into a bucket or jug, or attach a length of gas piping to its end. These methods were adopted by white performers, who also began to replace the violin by the banjo, and to give much more prominence to percussion instruments. The ancestral tom-tom of the primeval African forest made its appearance in a modified form, and the man who beats different varieties of drums, and makes other noises, became a prominent member of the dance orchestra.

THE 'blues,' a popular song style of the American negroes, was made known to the world by a Memphis orchestra leader, who composed an attractive dance tune in this manner in 1910 and published it in 1912. It became known to the world as the Memphis blues, and eventually the whole world danced to its harsh and mournful sound. Soon dancers were not content with music of negro derivation. They clamoured for performers from the race that was inspiring the new fashion, and bands of negro instrumentalists sprang up everywhere.

Then came the war, and its search for oblivion and a supreme narcotic. The time for the modern dervish dance had definitely arrived. People clamoured for violent rhythmical exercise that would take them out of themselves. It is a well-known historical

Associated Press

RUMANIAN PEASANTS TRIPPING AMERICAN INDIAN MEASURES

First introduced to general notice about the year 1900 by an American music-hall artist, the fox-trot was one of numerous mimetic dances in vogue among the North American Indians. It was adopted as a social dance for two, and as such was brought to England and France, whence it rapidly made its way all over the Continent, in some countries even challenging the popularity of the old national dances. Thus these conservatively picturesque Rumanian peasants are dancing the fox-trot in preference to their own national 'hora.'

experience that at the end of wars and periods of public stress there is an unusual amount of unrestrained indulgence in dancing. Even before the tumbrils had ceased to rattle along the pavements of Paris with their loads of victims sent to the scaffold by the Terror, eighteen hundred dancing salons opened their doors in the French capital. The end of the Napoleonic wars was marked by a dancing craze, and so was the conclusion of the Civil War in the United States. The end of the Great War surpassed all precedents. And the dancing craze, although it has somewhat abated, is by no means over. The high kick of the charleston was followed by its shuffling variety, and dancers continued to step to the frenzied measures of African drum beats. The charleston had existed for many years in the southern states of America, and so had the black bottom and other dances of the nineteen-twenties.

But there is no pause in the queer see-saw we call history. The alternations between formalism and freedom will continue in the ball-room and elsewhere. Already the tide is turning. Of the new importations of the twentieth century the tango, which has a severity of its own, is once more in growing demand. The fox-trot and its variations are becoming more formalised. Especially in democratic dancing halls, where dancing is really taken in earnest, can one observe the increasing complication of steps that may well become a characteristic of the dancing of the 'thirties.

The reaction is closely allied with the return to favour of everything Victorian. People who collect samplers and wax apricots, women who are lengthening their skirts and letting their hair grow, who yesterday sang 'Daisy, Daisy' and 'The man who broke the bank at Monte Carlo,' also called for polkas and, more remarkable still, danced them whenever orchestras complied with their request. Now the waltzes of Johann Strauss are heard from every other barrel-organ, and the old-fashioned waltz is once more performed to their strain. Whether these revivals are but an antiquarian whim of people who hesitate at the gate of a new world, or whether the ecstatic dance we were given by the American negroes has really had its day is a question the reply to which is still hidden behind the impenetrable veil of the future.

CIRCUS FOLK: THE CLOWN, THE ACROBAT & OTHERS

SINCE its comparatively recent origin the circus has passed through many phases, and has now become a highly organized amusement. Whereas in the East, as discussed in the chapter on Wayside Entertainers of the East, the acrobat and juggler are common objects of the roadside, in Europe and America the tendency is to gather talent of this kind into a single elaborate show.

GOING to the circus! Among the thrills of childhood was there any more exciting than that? First, one read the announcements, long, gaily-coloured posters, filled with the most enticing promises. Then came the anxiety as to whether we should be taken or not. When it had been decided that we should go 'if it was a fine day,' how eagerly the sky was scanned and how fervently we prayed for good weather! Then came the great day, the arrival of the vans, the procession (elephants and all), the pitching of the tents, finally and ecstatically the performance. How vividly one can recall the smell of trampled turf and oranges and stables, the hushed admiration for the lady riders, the roars that rewarded the sallies of the clown! Nothing in later life ever quite comes up to our first circus. It came and went so mysteriously. It made so magical a break in our lives. It gave us our earliest peep into the world of entertainment.

Dorien Leigh

A PRINCE AMONG STAGE CLOWNS

Like most successful solo clowns, Grock learnt his trade in the circus ring, which he left only when he felt his popularity secure. Throughout his turn he never speaks, depending for his effects on his elastic face and on inarticulate sounds expressive of his feelings.

Children happily can have the thrill of the circus today, just as we did. Still those persuasive posters decorate walls and hoardings in villages and small country towns. Still the travelling troupes and menageries go round the country, though from London and other big cities this form of amusement has almost disappeared. City folk are no longer simple enough in their tastes to care about it. At Christmas there generally is one somewhere, but the time when London had two permanent circuses, Hengler's at the top of Regent Street and Sanger's (formerly Astley's) in the Westminster Bridge Road, can be remembered only by the middle-aged.

Hengler's used to go regularly on tour then, and during the Christmas holidays gave performances in Liverpool and Dublin as well as in London. Its programmes were both decorous and delightful. Once a French visitor interested in the life of strolling players was astonished to find the whole company assembled in the ring on a Sunday morning while a gentleman in a black coat read prayers and passages from the Bible.

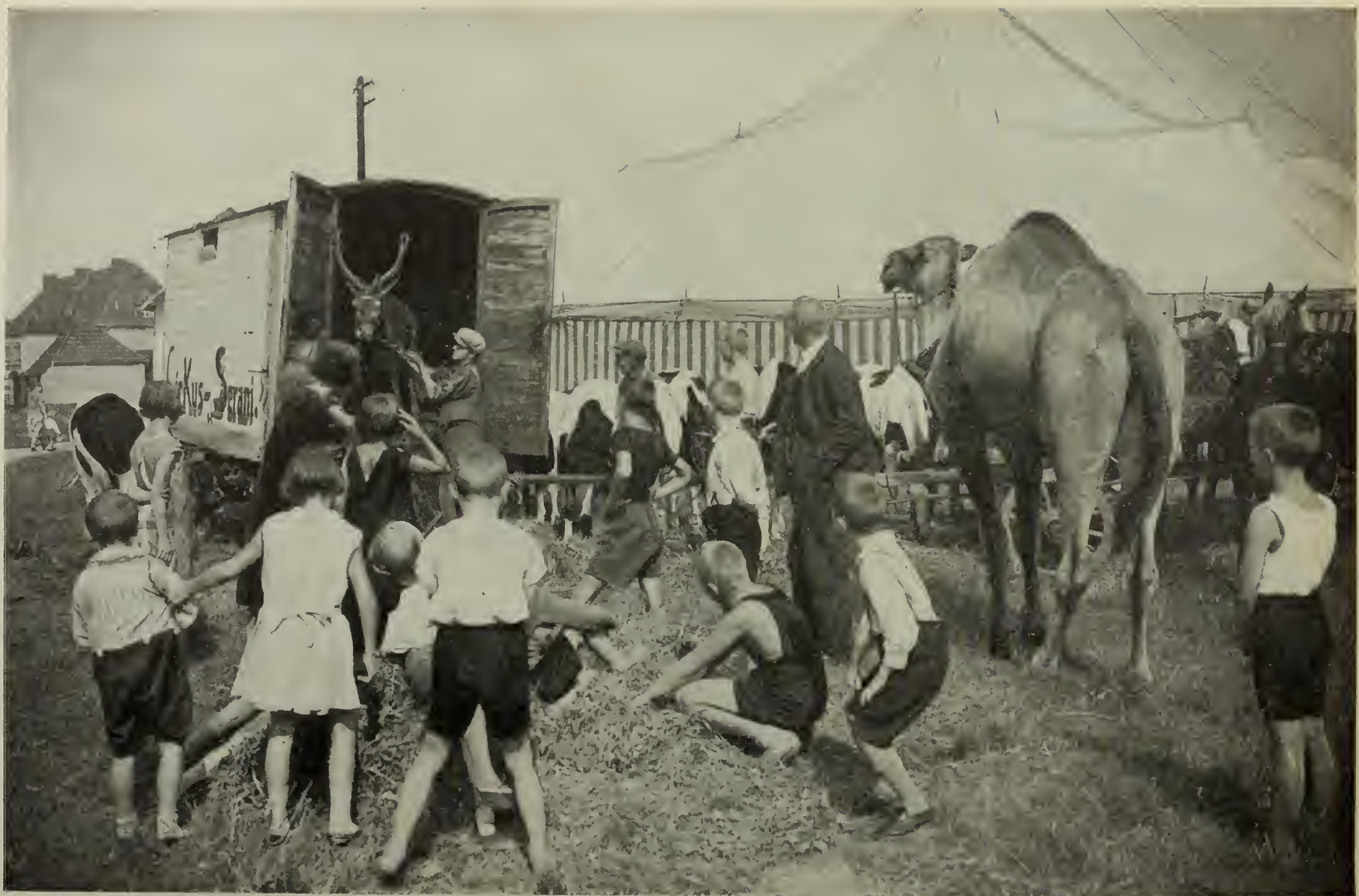
Nor was that anything very much out of the common. Circus folk were and still are a self-respecting class of the community. Most of them have been brought up to the 'profession.' Their occupations oblige the performers to keep sober and avoid excess. Acrobats especially must lead ascetic lives, practise daily and keep every muscle taut.

In a celebrated French novel of circus life the little hero is shown beginning his acrobatic education at the age of four and a half.

> First, he only did gymnastic exercises, stretching out his arms, bending his legs, so as to school the muscles and the nerves of his infant limbs. Very soon, before his bones had become set, before they had lost the flexibility of the earliest years, his legs were moved a little farther and farther apart each day until after some few months he could do 'splits.' He was taught also to take his foot in his hand and raise it to the level of his head. His backbone was also very gradually made supple; his whole body became like rubber.

Acrobats learn at the same time the need for quick, resolute decision. Any faltering, any lack of co-operation between mind and body, is certain to have disastrous, probably fatal consequences.

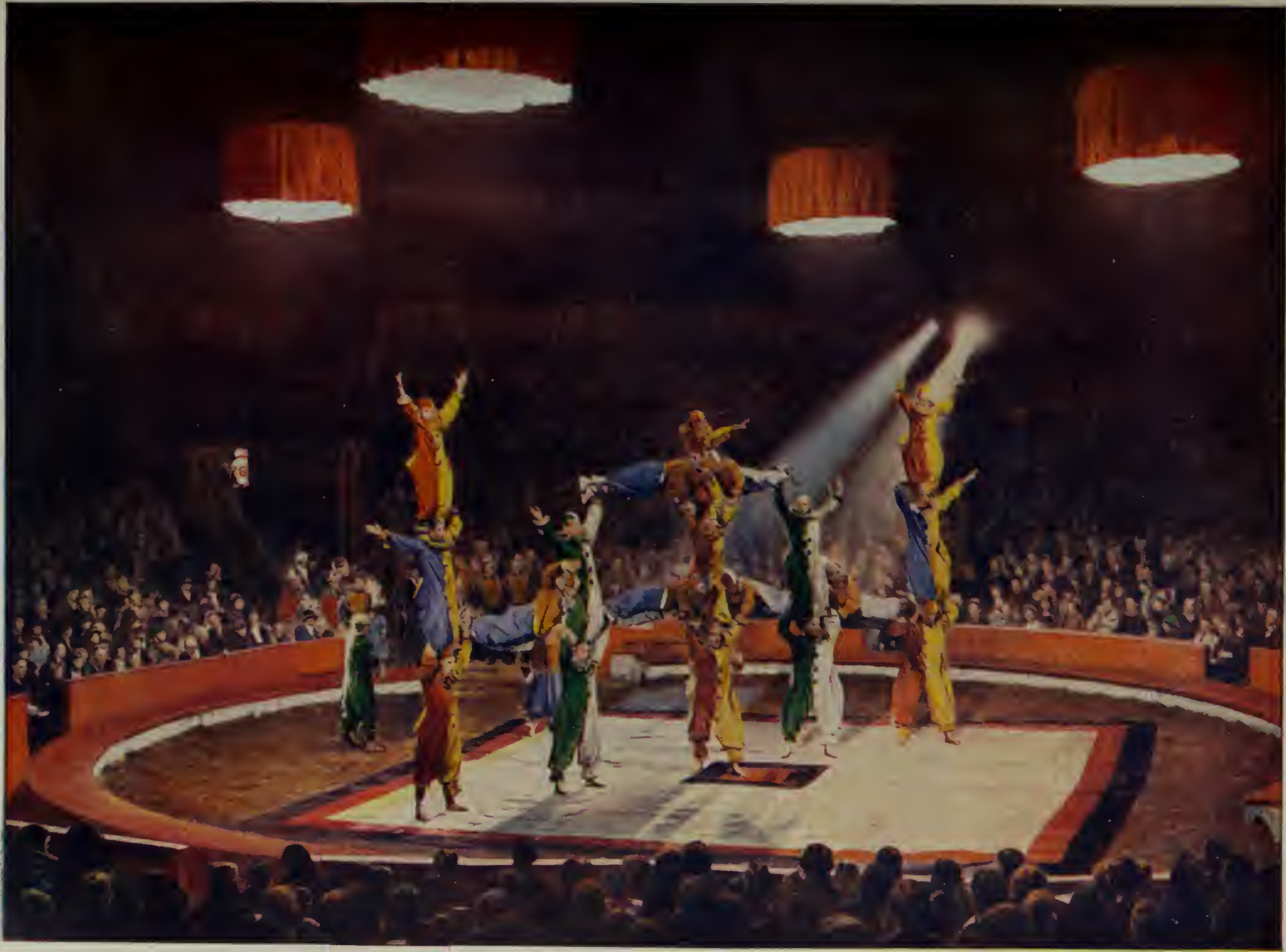
Acrobatic feats are popular everywhere, the chance of accident makes them more so, perhaps. Men and women who can make their bodies do what seem to be marvels



Keystone

ARRIVAL OF A TRAVELLING CIRCUS: CHILDREN WATCH THE UNLOADING OF THE ANIMALS

Every detail connected with a circus is a matter of intense interest to children—the posters announcing its coming, the slow-moving procession of strange animals and caravans through the streets and country roads, the pitching of the tents, no less than the actual performance. When the journey is finished and the circus at length arrives at the camping ground, there is sure to be a crowd of children agog to witness the unaccustomed sights that such an event offers. Over and above the elephants, camels, and other comparatively tame animals that have walked in the procession, there are the fiercer, as well as the more timid beasts, which, to the delight of the young onlookers, are now taken out of the caravans by the circus attendants.



THRILLS OF THE CIRCUS: A PYRAMID OF ARAB ACROBATS

An enterprising circus proprietor will ransack the world in his efforts to procure fresh talent for his show, with the result that the performing personnel of a large circus is a collection of individuals of many races and from many countries. For instance, jugglers and tumblers from China and Japan form a familiar circus act. The gaily-costumed acrobats here seen in the ring at Olympia, forming an elaborate pyramid figure, are the Hadji Ali troupe of Arabs. In circus parlance the term 'Arab' is applied more or less vaguely to Moors and other members of the Moslem population of North Africa. In these Mahomedan troupes care has to be taken that the men live in accordance with the doctrines of the Koran.

who pile themselves up and up in pyramids, who do trapeze acts high in mid-air, who display superhuman strength and skill, are to be seen in all countries, surrounded by admiring crowds. The Japanese are particularly fond of watching them and Japanese children often amuse themselves by pretending to do such things themselves. Fashions change in acrobats' performances, as in everything else. At one time tight-rope walkers could earn large salaries and draw masses of spectators. Then the slack rope came into favour, and even more astonishing things were done on that. At another time strong men who lifted heavy weights, displayed huge muscles, carried several people about on chairs, broke chains across their chests, were all the rage. Women who were shot out of cannons into nets were found fascinating for some while.

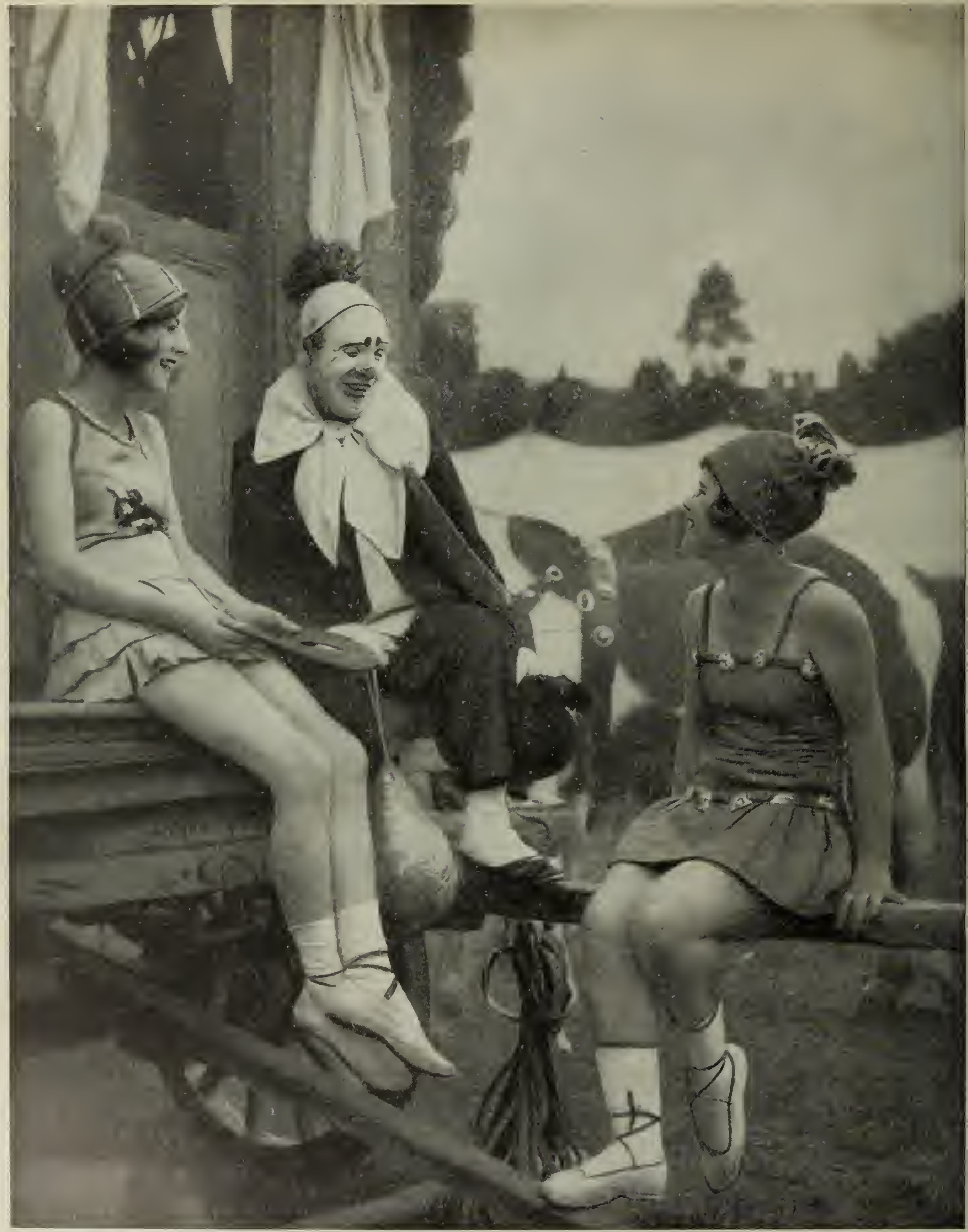
Dr. Habberton Lulham

A FAIR ELEPHANT TRAINER WITH HER CHARGES

A European trainer prefers animals that have already been broken in to work in their native land. An elephant that is inclined to be restive while performing is usually placed next in line to a very quiet and dependable one. It is almost invariably the Indian elephant that is seen in circuses, the African species being very difficult to handle.

The circus as a modern form of amusement dates from about the end of the 18th century. Its name comes from ancient Rome, but it has nothing else in common with the chariot races which used to excite the people of the Eternal City during the later days of the Empire. It was devoted at first to horsemanship of a tricky, artificial character, but it soon added other attractions. A clown to act as a foil to the smartly-dressed, tall-hatted ring master became a necessity. This grotesque person made mock love to the ladies who rode the cream-coloured horses and jumped from their backs through paper hoops. They smiled on his advances disdainfully, though with good-humour. The ring master was more severe, especially when the clown asked him riddles that he could not solve. Usually circus clowns wear loose one-piece garments with vast pockets, though some have taken to an exaggerated form of shabby evening dress. They are distinct from the pantomime clown, who wears (if he is to be found still) the traditional trunk hose and doublet with a characteristic wig. He came, along with harlequin, columbine and pantaloon, from Italy. The circus clown seemed to M. Hugues Le Roux, who studied 'the ring,' to be derived from the Court jesters and the black-faced 'minstrels' who used to be found everywhere between forty and fifty years ago. A famous troupe of these, the Moore and Burgess Minstrels, formed one of London's regular and most popular entertainments. The point of resemblance between them and clowns in circuses which struck M. Le Roux was that they were both given to asking riddles.

Most probably the circus clown was any kind of comic man who could be picked up to enliven what must without him have been rather a solemn performance. But soon it was found that 'any kind of comic man' would not do at all. The patrons of circuses became exacting. Only the funniest clowns could win favour, and there were few of them. The



Dr. Habberton Lulham

A LITTLE JOKE WITH ONE OF THE CLOWNS BETWEEN THE ACTS

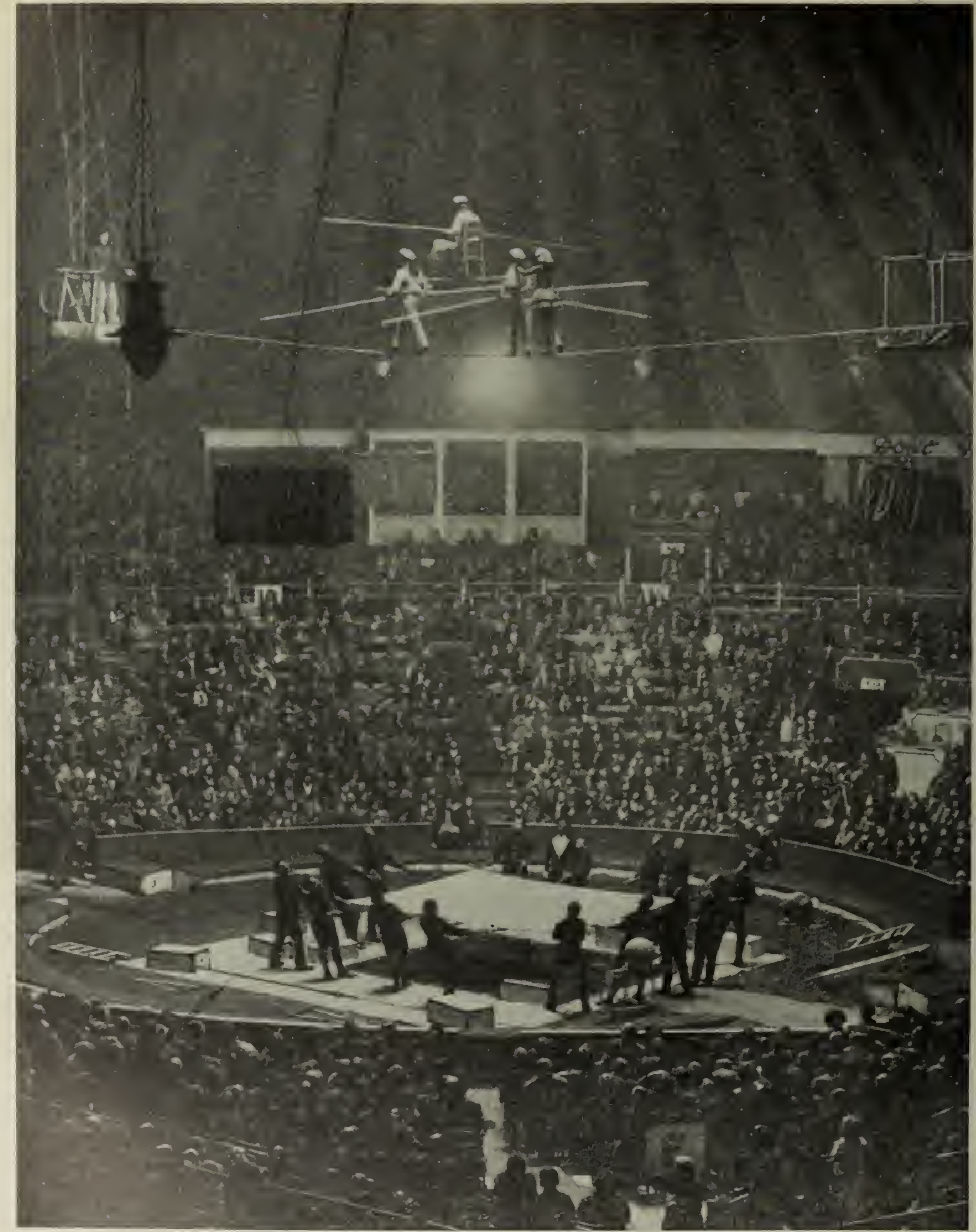
Although, no doubt, it exerts a powerful fascination, the life of circus performers is not the round of romantic happenings that some writers would have us believe. Romance there may be, and moments of triumph in the 'Big Top' (the performance tent), but the work is exacting and the conditions of life are far from easy. For the most part circus artistes are handsome, well-built folk, for the very nature of their profession induces a fine physique: and the women have a charm all their own.

Dorien Leigh

Keystone

TRIO OF CIRCUS FUN MAKERS WHO WILL SET THE AUDIENCE IN A ROAR

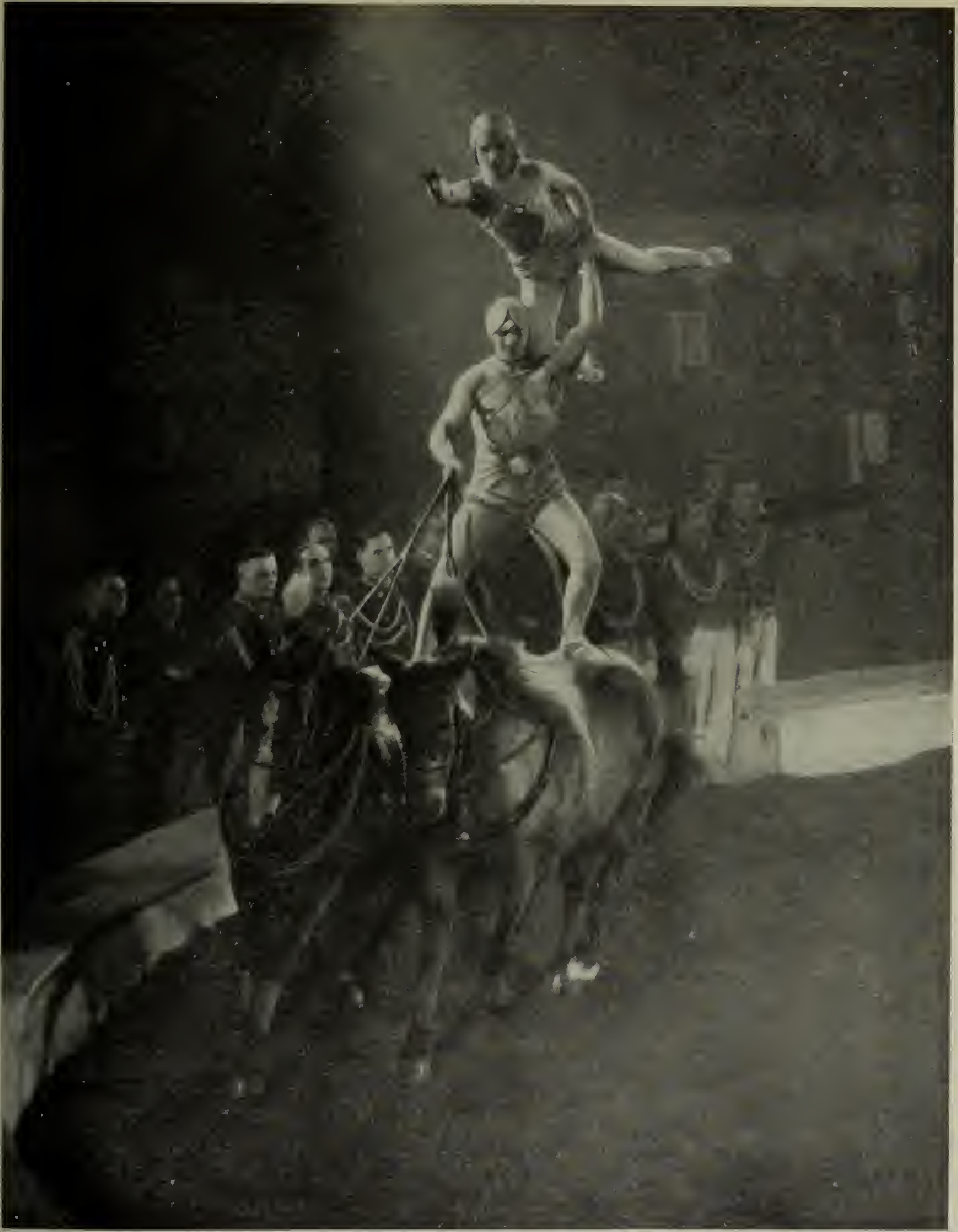
There are two kinds of circus clowns. An 'entry' clown is one who, with one or two partners, stages an act of his own, involving the use of original apparatus and various changes of costume. Those who keep the audience amused while the scenes are being changed are called 'fill-in' clowns. The clown's make-up is governed by strict conventions. The photographs show two members of a clown troupe putting the finishing touches to the hair of the third, and the same troupe ready for their act.



Photopress

EQUILIBRIUM EXTRAORDINARY ON A NARROW PATH OF PERIL

One of the most daring tight-rope performances of recent years was given by the Wallenda troupe at the 1930–31 circus at Olympia. At one stage of the act two members of the team support between them a slender pole, on which a third member places a chair and sits on it, while a fourth—here seen with her hands on her colleague's shoulders—balances herself on the shoulders of one of the pole-bearers. Only for the most dangerous parts of the act was the blanket held.



Dorien Leigh

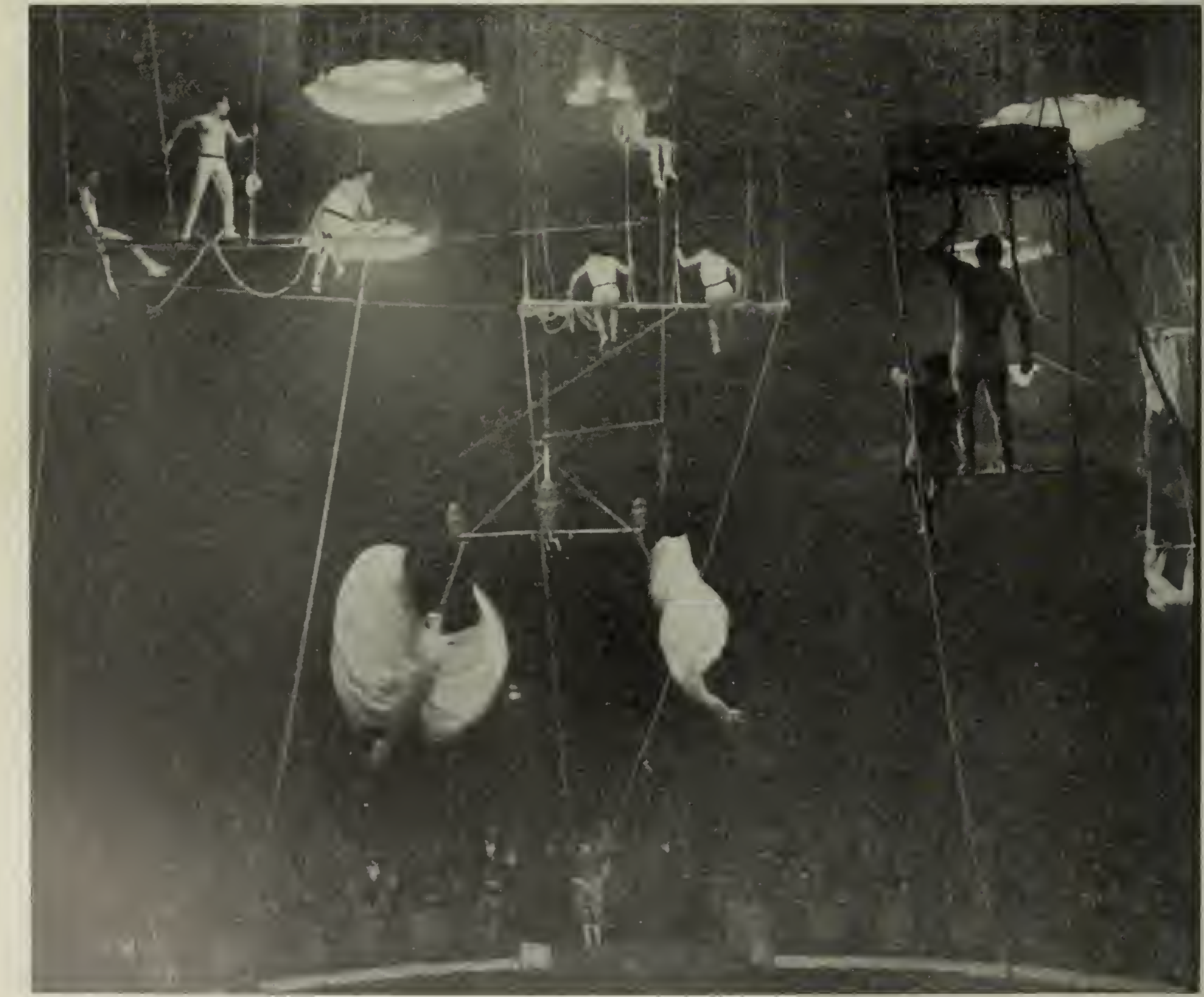
DELICATELY ADJUSTED POSE AND POISE BY PARTNERS OF THE RING

In these days of large circus rings solo riding turns are becoming rare, the tendency being to put on equestrian troupes of six, eight or ten men and women riders, who at the end of their act all jump on the back of a single horse. Nor are those charming 'pas de deux' acts often seen nowadays in which the man jogs round the ring standing on the horse's back—sometimes he rides two—and swings his partner into various poses or carries her mounted on his shoulders.

favourites of the public could command big pay. Nowadays the ' stars ' of the clown profession appear in variety or on the regular stage. Those who accept circus engagements are, it must be sadly admitted, seldom the most original or most amusing. Yet most of the leading men among them have at one time or another been with circuses and learned their business on the sawdust.

Grock, for example, cleverest of all, was brought up in one. His parents were both in the business, and his mother died as the result of a fall from her horse. He tried other employments before he settled down to clowning. He was engaged by Count Bethlen, late Premier of Hungary, to speak French with his children. In his joy at arriving after a long journey he turned a somersault, to the great astonishment of the Count, who asked if he were an acrobat, little thinking that he was! Adrien Wettach (that is Grock's name) turned it off by saying: 'In Switzerland we are all acrobats.' Then he became a commercial traveller in oil. But before he was twenty he had returned to the ring and gradually perfected the method which made him famous. It is a method entirely his own. He speaks not at all, only makes sounds expressing despair, appeal, satisfaction. He groans dolefully, he gives plaintive whines, he gurgles his delight. All the time the spectators can watch him thinking. They know by following the play of his wonderfully indicative features what is passing through his mind.

Never does the humbler circus clown have the chance to make his effects so delicately, with such quiet refinement of humour. The lighting of the ring is usually poor. His features cannot be clearly seen. He must shout in order that all may hear him. Therefore as soon as an English circus clown begins



Sport and General Press

INTRICATE EVOLUTIONS HIGH ABOVE THE HEADS OF THE SPECTATORS

Every year it becomes more difficult to find trapeze acts that are at once novel and attractive. Sometimes several troupes will combine forces. In the very spectacular aerial trapeze act of which an impression is here seen, five troupes took part. Some of the performers had voluminous veils fastened to their arms, and when they swung through the air, suspended from the rope by their teeth, these fleecy draperies spread out, giving their wearers the semblance of great pale moths fluttering in the upper reaches of the building.

Central Press

COLOSSI OF THE RING OBEDIENT TO THE COMMANDS OF THE TRAINER

Performing elephants always constitute a very popular item of the circus programme. The great beasts can be trained to perform an infinite variety of tricks, such as dancing, acting plays, forming pyramids and other groupings, playing musical instruments, and so forth. The most difficult acts to teach elephants are those in which they have to lie down, for in the wild state elephants, when in that position, are liable to be attacked by parasites. Fights between elephants have been staged in India from very early times (see page 311).

to feel that he is capable of better things and likely to get more profitable engagements, he takes to the variety stage or goes on the films. That is because the circus in England has fallen from the high estate it once held. In France there is more chance for the clever clown in the ring. There the circus has held its own rather better ; in Germany also. And in Russia, where under the Tsars it was very well patronised, there has been a revival under the Soviets. So a good many droll people are still amusing circus audiences.

In the United States the circus technique has been altered to fit the larger frame, or very often frames, in which the performance takes place. There is less opportunity for clowns and more for spectacular acts. Barnum was the first to send out three and five-ring circuses, peculiarly well adapted to the restlessness of American spectators. Of all circus proprietors he is the one who most impressed the world with his ability and enterprise. Mr. Lord George Sanger was more of a 'character.' His book, Seventy Years a Showman, exhibits in a pleasant, modest fashion an outstanding personality. But he had not the commercial ability of Barnum, nor Barnum's genial contempt for the public out of whom he made his fortune. Barnum was never at a loss, either for a dodge to push his wares or for an amusing retort. A visitor to his show once approached him with the assurance that she had never been at any kind of public entertainment before. She was a woman whose dress and features made this easy to believe. She had heard so much, she said, about the marvels of Barnum's freaks and wild animals that she felt it her duty to see them. While she was explaining this a bell rang and people began to move into the circus. 'Are the services about to commence ? ' she inquired. 'Yes,' replied Barnum imperturbably, 'the congregation is now going in.'

HIS humour was of the kind that made him readily adaptable to all varieties of men and women and to all the ups and downs of fate. Having engaged a talented negro violin player to appear in New York, he had large posters put up with a picture of the performer on them. They failed altogether to fill the hall. Then Barnum told the bill-posters to put them on the walls upside down. This made a difference at once, and in a few days every performance was packed. He plumbed to a more exact degree than any other showman before or after him the depths of

Sport & General Press

Sport & General Press

FEATS OF STRENGTH AND DEXTERITY

Strong men, such as the one here seen (bottom) pulling a motor omnibus with his teeth, are not the most interesting of circus turns, but the skill of the juggler never fails to attract. China and Japan furnish some of the finest jugglers.

folly in human nature. Endless were the stories of his ingenuity in making people talk about his show.

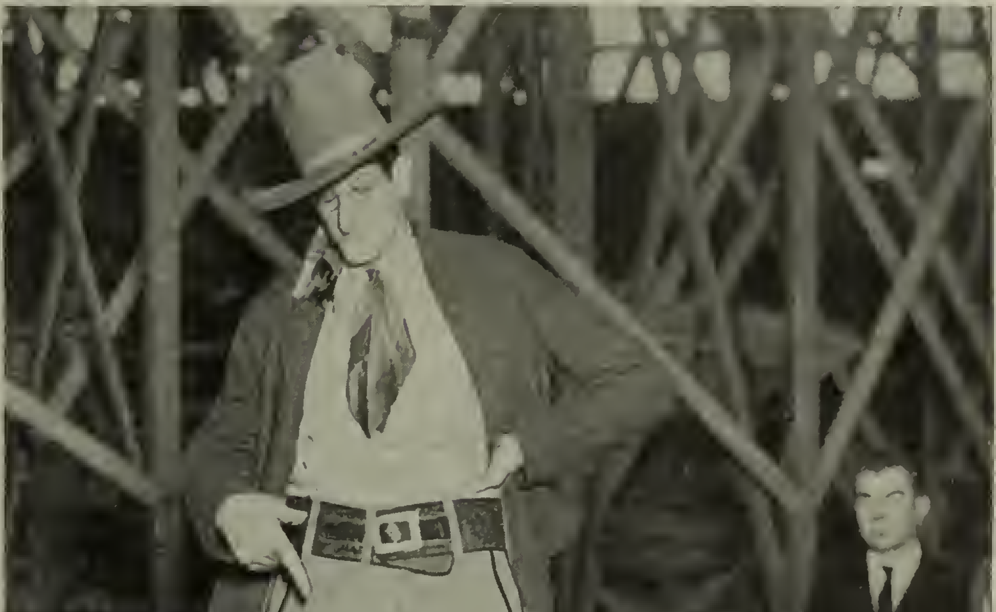
Once he exhibited a girl whom he pretended to hypnotise. She did whatever he suggested to her with the air of a person in a trance. Then he offered to make his passes over any member of the audience and to leave them ' in the same state ' as the girl, failing which he would forfeit fifty dollars. A man at once offered himself, confident that he would be able to resist the hypnotic influence. Barnum asked him to sit at the side of the platform while he made a final experiment on his first subject. He took up a knife and began to sharpen it. While he did this he told the spectators he was about to plunge the knife into the girl. They must not be alarmed. It would not harm her. He merely wanted to give a last proof of the effect of his power over her. During this explanation the girl, who was sitting behind him, apparently still asleep, lifted her head, listened in terror, and then got up and crept away, to the great amusement of the spectators. At once Barnum said to the man who had volunteered for treatment, ' I said I'd leave you in the same state as that young lady. Well, you are in the same state now. So I keep my fifty dollars.'

Barnum had kindly impulses, and he was always ready to indulge these if any advertisement could be got by it. Visiting the city of Cleveland, Ohio, he was told about a little boy who was ill and had been terribly disappointed that he could not get up to see the circus. Barnum went to see him and promised that, since he could not go to the show, the show should go to him. Outside the window of the sick room the animals were paraded, and so far as possible a performance was given; and every newspaper in the United States told of this kindly act on the great showman's part. He could not have bought for hundreds of thousands of dollars such effective advertising as he thus got for nothing.

For a good many years Barnum and Bailey's show was known throughout Europe as well as in every State of the American Union. It was something new in the circus line. Modelled on the country fairs that used to provide the rural populations with diversion once or twice a year, it included all kinds of side-shows and a menagerie as well. Fat women and skeleton men, giants and dwarfs, had always appealed to simpletons and lovers of the abnormal. Barnum organized the supply of them, had them searched for everywhere. Here, again, the fashion had to be watched. In Barnum's early days dwarfs were all the rage. Of course, he went in for them The most celebrated were taken round by him. It was he who arranged the marriage between 'General' and Mrs. Tom Thumb. He advertised widely in the name of the 'General' for a bride of suitable proportions, knowing all the time exactly where to find her. Their marriage was a resounding advertisement. All the world wanted to see the tiny creatures. Even Queen Victoria and her husband, Prince Albert, received them twice at Buckingham Palace, where Barnum took them by royal command.

Mrs. Tom Thumb lived to be quite an old lady. She married again after the 'General' died, and became a countess, her husband being an Austrian dwarf. She had a very strong, indeed a ridiculous sense of the dignity of her position. When Mrs. C. B. Cochran paid her a visit while she was being exhibited for the last time in London, she took with her a young actress who wanted to make the countess's acquaintance. The countess was coldly polite, and after the young lady had gone told Mrs. Cochran that, while she was ready to receive anyone 'professionally,' she did not care to know actresses! It is a curious thing that dwarfs who are perfect miniature men and women are almost always stupid, whereas those who are in some way deformed or incomplete have a great deal of intelligence. Court jesters were frequently dwarfish, and they were quick-witted beyond the common, if legend is to be trusted.

Another development of the circus business was started in the United States by W. F. Cody, known as Buffalo Bill. Instead of frock-coated gentlemen, jockeys and riders in pink tights, cowboys filled the ring. The place of ladies in riding-habits and tall hats, or in skirts like those of a ballet-dancer of the old school, was taken by stalwart young women on bucking horses. There was a continual rushing round of riders, much firing of revolvers, a breezy Wild West



Fox Photos

THE LONG AND THE SHORT OF IT AT OLYMPIA

From the showman's point of view a person, to be a dwarf, must measure not more than four feet, and the minimum of giantism is seven feet. 'General' Tom Thumb (Charles Stratton) stood thirty-one inches. One of the Olympia midgets is here seen enjoying the spectacle of a member of his troupe standing in front of the circus giant.

Keystone

AN OLD CLOWN DEMONSTRATES A NEW WAY OF ADVERTISING

Clowns are notoriously long-lived. At the age of eighty Volkerson, the Danish clown, had not lost his powers of amusing, and many well-known clowns are over seventy. This American clown, who has been in the business for more than thirty-five years, is circulating the news that the circus is in town through a New York broadcasting station.

atmosphere. The old circus dramas such as ' Mazeppa ' were pronounced to be tame in comparison with the attack on the Deadwood Coach by ' bad men,' whose villainy was foiled by courageous and resourceful cowboys. Colonel Cody's Wild West Show and imitations of it became very popular and left a mark on circuses everywhere. The gentle old horses jogging round the ring with broad platforms on their broad backs no longer thrilled even the least sophisticated spectators. Cowboy features had to be introduced

THE methods, therefore, of what was called the ' Haute école ' of horsemanship are no longer in vogue. Nor is there any need to regret this. The feats which horses were trained to perform—stepping very slowly, prancing to music, kneeling down, and so on—made them appear unnatural and constrained. It was impossible, fortunately, to teach them by harshness and cruelty. There had to be real affection between trainer and pupil. But few people who really care about horses can lament the change of taste which has relieved these beautiful animals from doing tricks that were unworthy of them.

The modern circus is in this respect very different from that of thirty or forty years back. In the programme of Sanger's Circus for 1931 there is only one riding turn mentioned—the ' Rudolfos, clever equestrians.' The other items to which attention is called are ' Rhodesian-bred lions, elephants and sea-lions ; the acrobatic Miss Eleanora ; Prince Zuluamkah and his Ashanti warriors ; two Swiss athletes of great strength and agility ; and the usual company of clowns led by the celebrated Pimpo.' That is really far less a circus than a variety show. Scarcely anything of the former delight and interest in horsemanship is to be found among the circus patrons of today. Nor can this be wondered at, for the circus of the past was in truth rather monotonous and seldom exciting save to the very young or very simple. Even the most famous of the Sangers, the writer of the autobiography, the one known as Lord George, recognized this and introduced many innovations.

He, too, showed a good deal of skill in securing free advertisement. When he was about to show some wolves under a trainer called Indian Charlie, he told one of his men (whom he could trust to keep his own counsel) to kill an old horse after the place had been cleared for the night and leave the carcass in one of the passages. After this had been done, Sanger very quietly let the wolves out of their cage. At once they made for the smell of blood and began eating the dead horse. Sanger gave the alarm. ' The wolves have got loose,' he shouted, pretending to be alarmed. ' Send for the trainer. Get him here as quick as possible.' The news got about. A crowd collected. When Indian Charlie arrived, he had no difficulty in getting the animals back into their cage, but the crowd were told that he had behaved with great bravery. The story lost nothing as it passed from lip to lip. It got into the newspapers, of course, and a question was even asked about the incident in the House of Commons to which the Prime Minister of the day replied, praising the trainer's coolness and courage. As a matter of fact, all he did was to say in a threatening tone, ' Get back there, get in, will you ! ' and the well-trained animals slunk back to their quarters. But their short period of freedom had gained for them a very fine advertisement.

Circus life has almost as strong an attraction for novelists as the theatre has. The masterpiece on the subject is Edmond de Goncourt's ' Les Frères Zemganno.' Nothing better has been written about the delight of children in circuses than the sketch in Kenneth Grahame's ' Dream Days.' Recent studies of the lives of circus folk include ' Haxby's Circus,' by the Australian writer, Katherine Susannah Prichard, Lady Eleanor Smith's ' Red Wagon,' and ' Circus Nights and Circus Days,' by Dr. A. H. Kober

EUROPEAN DEATH AND BURIAL CUSTOMS

In the chapters on Graves and their Decoration, and How Nations Mourn their Heroes, additional information will be found on certain aspects of the death and burial customs of Europe. Some of the more interesting observances followed in connexion with the dead in Asiatic countries are discussed in such chapters as Burial Customs of the Far East, and Where the Dead are Burned.

Nowhere else in Great Britain have old-world customs and beliefs connected with death and burial more persistence than in the Hebrides and the remoter parts of the Scottish Highlands. One can still see lamenting mourners conveying their dead by boat from one island to another in which there is a graveyard sanctified by association with some old Gaelic saint, although the mourners may themselves be Protestants. If the funeral party does not require to leave the land, it may have to proceed to a favoured burial place a distance of some miles along narrow roads or hill paths. The coffin is carried on a bier, the poles of which are grasped by the mourners in turns. Occasionally the party rests by the roadside and refreshments are served out. At each resting-place a small cairn of stones is subsequently erected.

The grave is not dug until the funeral procession reaches the burial place, the underlying belief being that some evil charm might be wrought at an open grave. The digging is undertaken by the mourners, and as each person completes his share of the task he is given a dram of whisky, which he drinks after repeating grace in Gaelic. Some Protestants hold no religious service in the cemetery, but after the grave has been closed and turf laid upon the mound formed above it the chief mourners remain to grieve for the departed and extol his or her virtues. A strange antique belief is that the ghost of the last person buried in a cemetery must keep watch over it. This ghostly watch is called in Gaelic ‘ faire chlaidh ’ and is intended to secure the protection of the spirits of the departed from all evil. Cases are known of two funeral parties, which happened to approach a cemetery on the same day, displaying some rivalry to get their dead buried first. Tradition tells, indeed, of graveyard fights in the old days to decide which of the dead persons must undertake the graveyard watch.

The ancient funeral-wailing custom is still perpetuated in some areas. Women may gather at the house from which the coffin is carried to raise a ‘ keening ’ as the mourners move away, or they may wait outside the village for the approach of the procession, or even at the entrance to the graveyard. Heartrending cries and moans break the solemn stillness and move many to tears. If the death has been due to accident, or a promising life has been cut short by disease, the mourning is not a formal one, but quite sincere although so dramatically expressed.

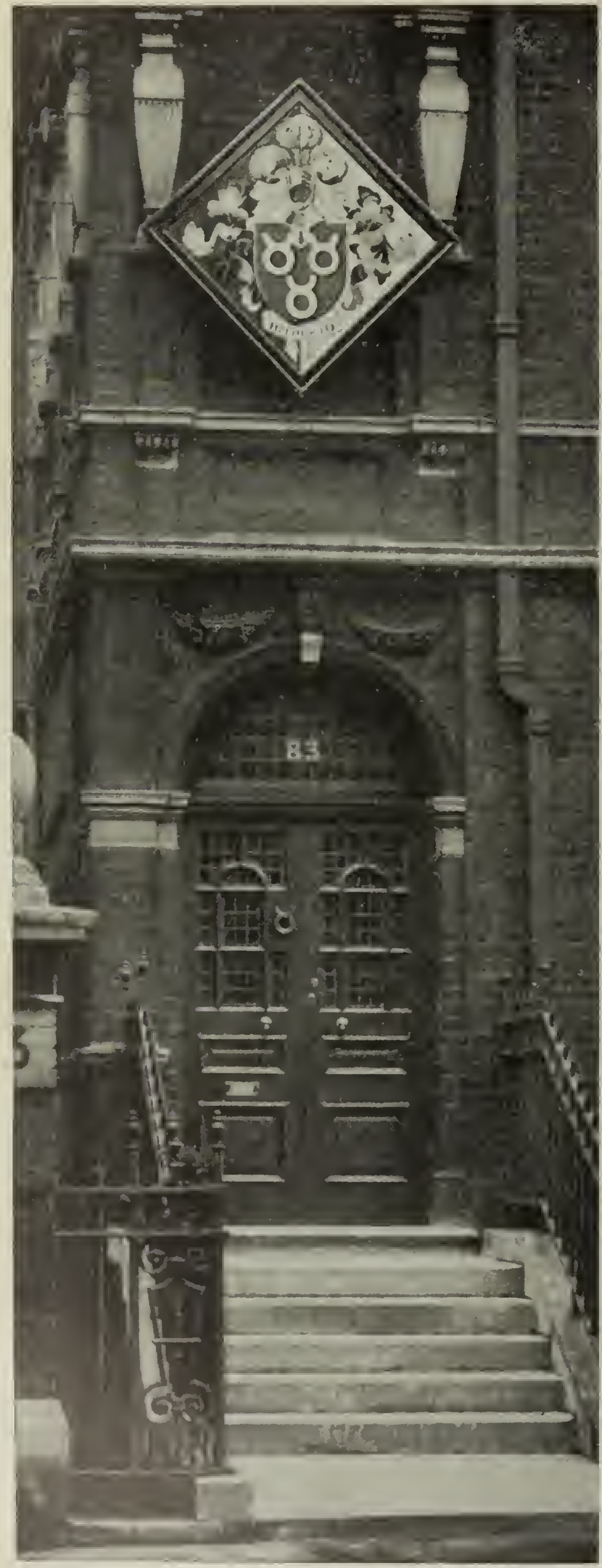
A somewhat sinister custom in connexion with death is the ‘ ceremonial killing ’ of those who are thought to be lingering too long in life, especially if they are suffering pain and there is no hope of recovery. The method adopted is to call in Gaelic through the keyhole of the door of the room in which the patient lies in an unconscious condition :

Will you come, or will you go ?
Or will you eat the flesh of cranes ?

Keystone

HOMELY TRIBUTE TO THE SPIRIT OF THE BELOVED DEAD

Funeral rites are largely conditioned by the beliefs which those left behind hold about the dead. Sir Arthur Conan Doyle was buried in the garden of his house at Windlesham, near Crowborough, beside the little room in which he wrote so much, and Lady Doyle, who shared her husband's views on spiritualism, is here seen throwing a red rose into the grave.



Topical Press

DYING CUSTOM OF ENGLISH MOURNING

The custom of affixing a hatchment—a funeral escutcheon enclosed in a black lozenge-shaped frame—to the residence of a deceased person is falling into disuse. The hatchment here seen in position is that of Sir William Bull, on his house, 83, Cadogan Square, Chelsea.

When death takes place and the corpse is laid out, a clod of green turf or a plate of salt is laid upon the breast. Candles are kept burning in the room during the night and a watch is observed. When the corpse is placed in the coffin all the strings of the shroud are cut. An old custom observed in some families was to wrap the dead in cloth which had been smeared with wax or soaked in melted wax. Some had a linen waxed shirt (in Gaelic ' leine chéir ') prepared for the dead. Linen is still greatly favoured for ' death clothes,' as they are called, and the old custom, which is not yet quite obsolete, was general throughout Scotland of preparing the ' death clothes ' before marriage. These were referred to as ' the linens,' and on the evening before the wedding day the bridegroom carried the bride's box containing them to the house in which they were to reside. This ceremony is still remembered as ' the lifting of the linens.'

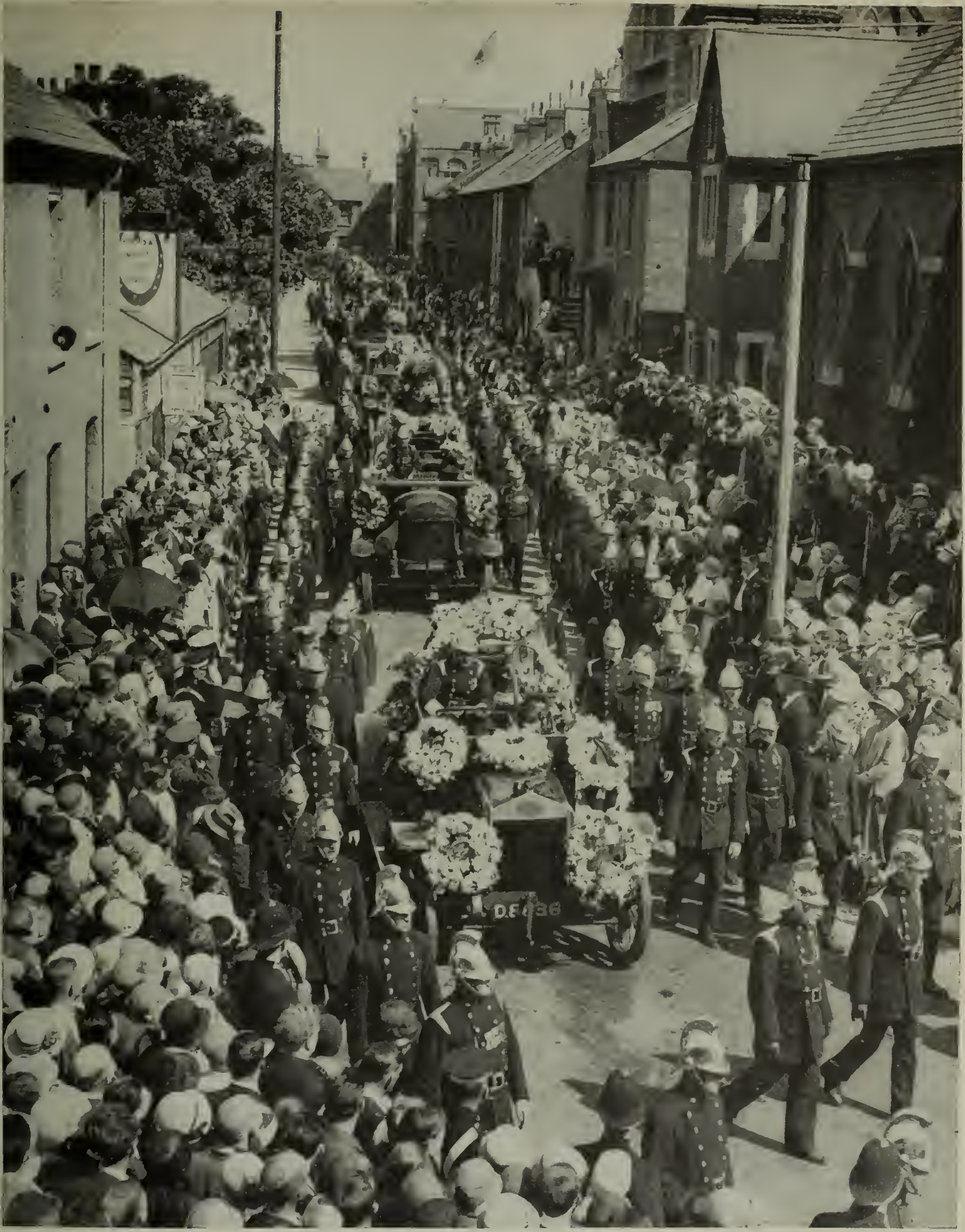
After the coffin is removed from some Highland cottages the ancient practice is observed of placing a bowl of water or of milk beside the bed, or outside the door, or at the grave, so that the ghost may obtain refreshment if thirsty. A herb like the pearlswort may be placed over the lintel of a house door to prevent the ghost from entering.

In many old graveyards throughout Scotland and in some parts of England the eastern part was formerly reserved, and still is, for the saintly, the southern for persons of quality and the western for commoners. Suicides, murderers and outlaws were buried on the northern side behind the church. It was formerly customary to accord these unfortunates a semi-pagan burial by torchlight after darkness came on. Shakespeare had knowledge of this proceeding, for he makes the priest in ' Hamlet ' (Act v. scene 1) suggest that Ophelia was a suicide.

> her death was doubtful . . .
> She should in ground unsanctified have lodged
> Till the last trumpet ; for charitable prayers,
> Shards, flints and pebbles should be thrown on her.

Unbaptized children were formerly buried under ' the drip of the church,' or in cemeteries consecrated to S. Cyrus, or beside a standing stone on which a cross had been cut.

A pagan survival in country districts in England, Wales, Ireland and Scotland is the custom of approaching a graveyard by ' corpse roads ' that lead ' by the right ' or ' sun-wise ' ; after entering the cemetery the coffin is carried ' by the right ' to the open grave, even if it is necessary to walk over other graves. When the burial ceremony is over, the returning mourners usually avoid the ' corpse roads.' It is the invariable custom in rural areas to carry the dead from a house and towards the cemetery feet foremost, the underlying superstition being that the ghost may thus be directed to the place where it should remain. In Highland and Hebridean Roman Catholic areas the custom of dropping coins into a grave is not yet extinct ; in Ireland ' Peter's pence ' are given to the Church ; the Welsh have not yet



Associated Press

FIRE ENGINES IN PROCESSION BEAR FIREMEN'S COFFINS TO THEIR RESTING PLACE

It is not unusual for a vehicle intimately associated with the calling of the dead person to be employed as a hearse—for instance, a gun carriage at a military funeral. At the funeral of the fifteen firemen and others who were burned to death during a mock fire and rescue episode at the annual fête at Gillingham in 1929 the coffins of the firemen were carried through the streets to the graveside on fire engines, and those of the naval cadets on gun carriages.

forgotten the 'Parson's penny' (' offrwm ') in connexion with funerals. In northern England and in Scotland invitations to attend funerals are still made by a man attired in mourning. A Welsh custom is to issue a general invitation from a church pulpit. The ' passing bell ' is still tolled in villages and towns in various areas in Britain.

In Ireland, Monday is regarded as an inauspicious day for digging a grave. The 'wake,' now somewhat uncommon in Scotland and Wales, is still observed; and we find, too, a prejudice against burial on the north side of a cemetery and about laying the body of an unchristened child among relatives. Grave-dressing with flowers is not so common in Ireland and Scotland as in England, where Palm Sunday, Easter and Whitsuntide have long been observed as appropriate occasions for thus remembering the departed. The planting of the formerly sacred yew tree in cemeteries is still observed; evergreens like holly and ivy are also found in many old churchyards throughout Britain and

Illustrations Bureau

Central Press

FUNERAL HONOURS OF THE SEA FOR THOSE WHOSE WORK DREW THEM TO THE WATERS

In a setting reminiscent of a Wyllie seascape, the lower photograph shows the scene off Portsmouth when the galley carrying the remains of Mr. W. L. Wyllie, R.A., was rowed by Sea Scouts from the Point to the churchyard within the precincts of Porchester Castle, where the famous artist was buried. Above are seen officers of the aircraft carrier Courageous throwing wreaths into Moray Firth after the sea burial of Lieutenants Nangle and Colquhoun, who were killed in a mid-air collision while acting as pilots of two aircraft.

Ireland. One rarely hears nowadays of the old custom of placing sprigs of yew in a coffin or sticking them in the shroud. Shakespeare refers to it in one of his lyrics:

> My shroud of white, stuck all with yew,
> O prepare it;
> My part of death no one so true
> Did share it.

The white shroud was of linen—'white linens graced with splendour pure,' as Beaumont puts it. An old Act of Parliament, passed in the interests of English woollen manufacturers, ordained that the dead should have shrouds of white flannel instead of linen.

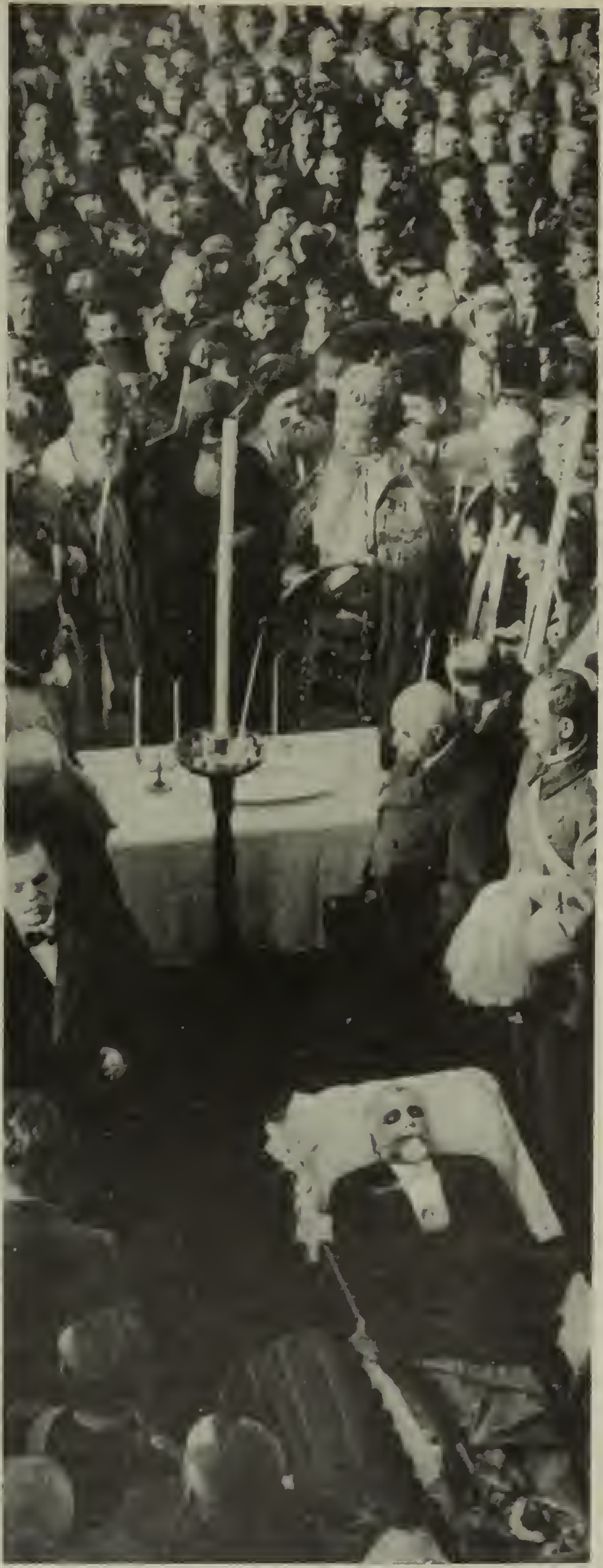
The custom of singing hymns and psalms on the way to a graveyard was formerly common, and is referred to by Shakespeare in his 'Cymbeline' (Act iv, scene 2) where Arviragus says of the apparently dead Imogen in male attire:

> And let us, Polydore, sing him to the ground,
> As once our mother

MUSICAL instruments were also used. In Scotland kilted pipers play laments at funerals of lairds (proprietors), the descendants of clan chiefs and other notables. At the grave 'The Flowers of the Forest,' 'Mackintosh's Lament,' 'McCrimmon's Lament,' or some other appropriate melancholy tune, is rendered. This custom has been so greatly favoured of late years that it may be referred to as a renaissance of funereal music. In naval and military funerals may be detected a similar conservative tendency. The flag wrapped round the coffin is a substitute for the ancient pall or 'mort cloth,' and the band playing the 'Dead March' takes the place of the 'wailers' of former times. The use of the gun carriage as a hearse had its origin in war-time, and the reversing of arms was formerly symbolic of the truce arranged to permit of the dead being buried. After the firing party has done the last honour at the grave, and the wailing notes of 'The Last Post' have been sounded, the band strikes up a lively tune on the march from the graveyard back to camp, barracks or warship.

Civilian funeral customs which have tardy survival include the eating, after the burial has taken place, of the 'funeral baked meats' referred to by Shakespeare in Hamlet (Act i, scene 2), the kissing of the corpse (supposed originally to ensure health and long life), the touching of the corpse to prevent one being haunted by the ghost, and the telling the bees. The last-mentioned custom lingers still in rural areas in England and Scotland, and, although secretly practised, is indicated by pieces of black crape which have been laid upon the hives.

Modern legislation for the control of graveyards and the necessities of town life have tended to suppress antique funeral customs. Some which may be still perpetuated acquire a practical significance, as, for instance, the 'funeral feast,' nowadays regarded as a necessary act of hospitality shown to friends who have come from a distance. Modern conditions of life, especially in cities, have also tended to reduce



Keystone

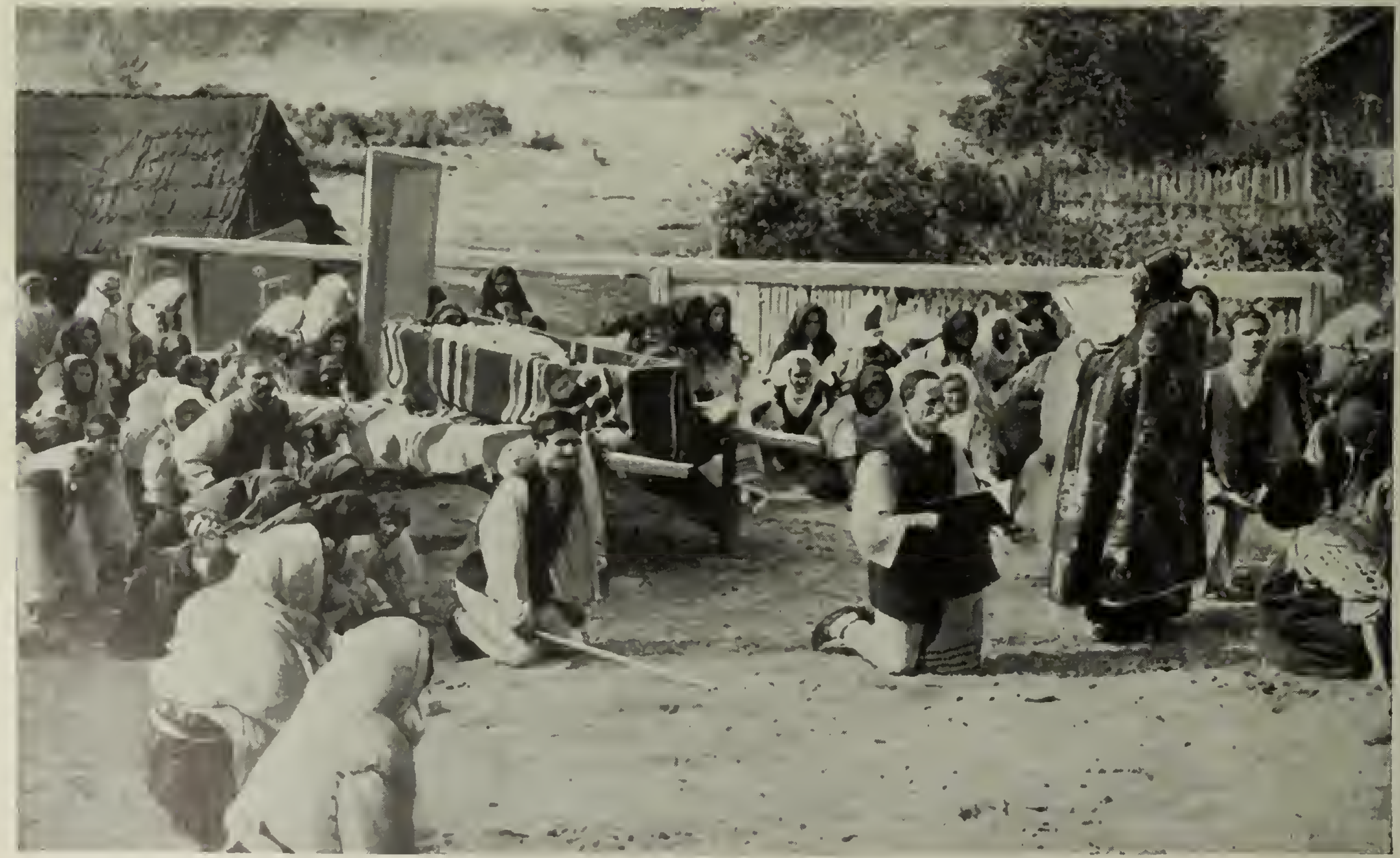
WITH FACE UNCOVERED TO THE LAST

In Rumania and other Balkan countries it is the custom to carry the coffin opened to the place of burial. The remains of M. Bratianu, the Rumanian Liberal statesman, are here seen lying in the coffin during the open-air service at his funeral.

outward signs of mourning, as in attire. The 'blacks,' as they were known as far back as Ben Jonson's time, entailed considerable expense, and there were strict rules regarding the period they had to be worn by near relatives. The black crape 'weepers' worn by men round their hats and hanging down behind are now very rare. In villages and small towns and in some of the poorer districts of large cities there is still, however, a tendency to expend much money in a funeral display. It was only in January, 1914, that the British Undertakers' Association advised its members to discontinue the use of heavy black plumes on the heads of horses yoked to hearses, on the ground that they caused unnecessary pain to the animals.

When in 1896 William Morris, poet and art-craftsman, was buried, many were shocked because the coffin was of unpolished and uncovered wood and because it was borne on a farm wagon with yellow body and bright red wheels. Nowadays farm carts and lorries are similarly used at the funerals in rural areas of landed proprietors and others. The custom of wearing 'blacks' is also being discontinued. Indeed, one sees occasionally in wills the desire expressed that mourning attire should not be worn for the testator. The military practice of wearing only a small portion of black cloth on a sleeve is becoming fashionable. The 'widow's weeds' are now less elaborate and less in favour.

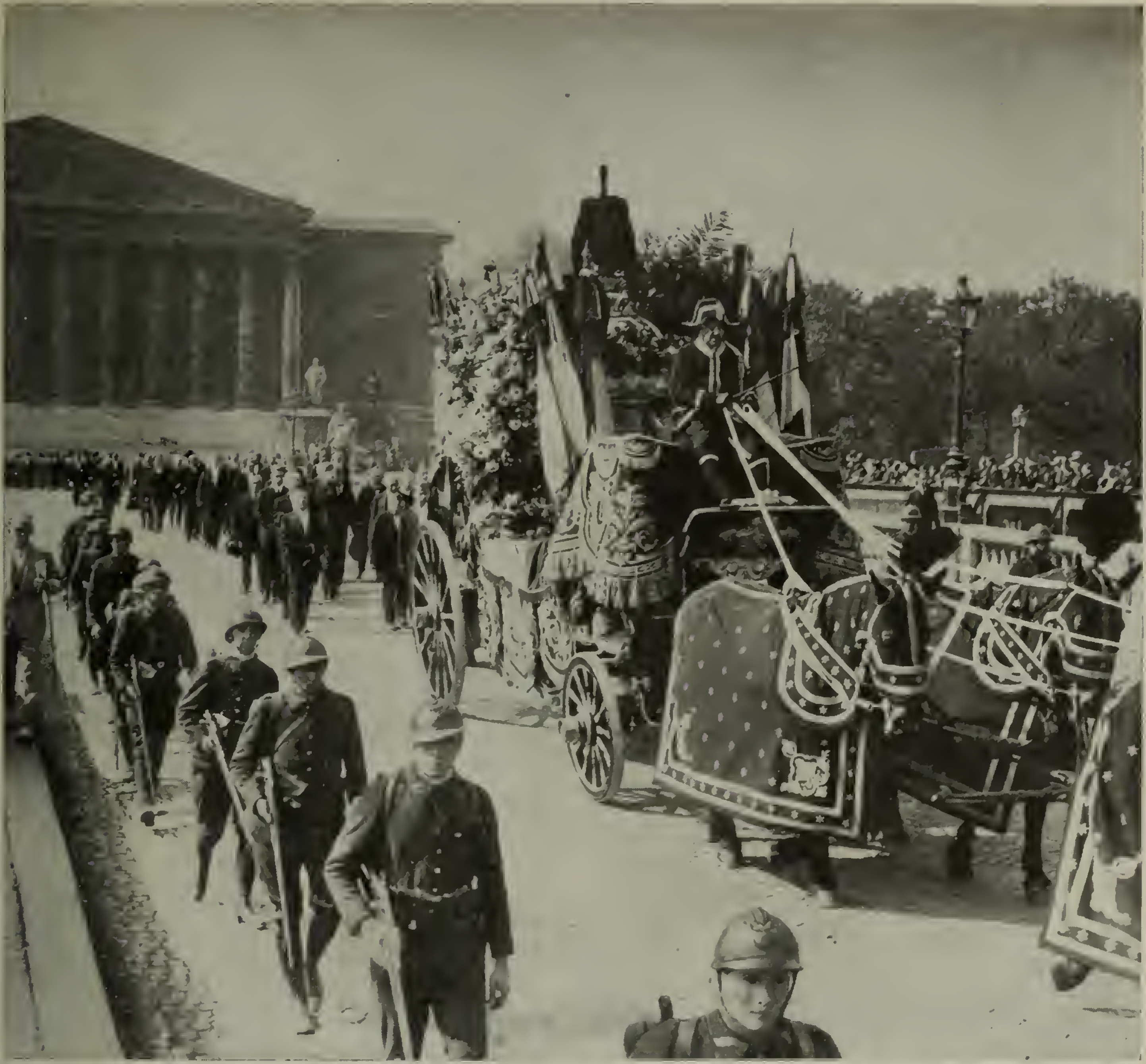
On the Continent death and funeral customs of antique character are conserved mainly in those areas which are least progressive, or farthest removed from the industrial centres. Among pastoral and agricultural peoples in the Balkans death omens revealed by trees and animals, such as are referred to as archaic in the literatures of western European peoples, are still given serious attention. If oak tree leaves are speckled, or crows desert a rookery, or if black cats appear in certain circumstances, it is believed that 'the reaper Death' is about to gather in a 'harvest of souls.' In Rumania the custom is still observed of placing a lighted taper in the hand of a dying person. Slavonic peoples open doors and windows, as formerly did our own people, to allow the soul to leave the house. The old belief is likewise entertained that the death agony is prolonged if the bed on which a person lies is stuffed with the feathers of wild birds like pigeons, geese, etc. The washing of the dead is conducted with ceremony and the water afterwards poured about the roots of a tree. Bread and salt and a glass of wine are placed beside the dead, lest the ghost should require nourishment and refreshment. In the funeral procession food for the dead is carried on trays. All through the Balkans the wailing custom is still common. Women moan and weep in the house, in the funeral procession and around the grave, and also each time that a grave is revisited. When the chief mourners return



E.N.A.

SIMPLE RITES AT THE GRAVE OF A RUMANIAN PEASANT

In Rumania a high personage will be buried with all the gorgeous ritual that is associated with the Orthodox Church, but at a peasant's funeral the only touch of pomp may be the robe of the officiant. At the open-air service here seen the mourners kneel reverently on the bare ground. The priest has no official helpers. While he reads the peasant kneeling by his side makes the necessary responses. The note of simplicity extends to the coffin's drapery, which consists of a homespun carpet



Associated Press

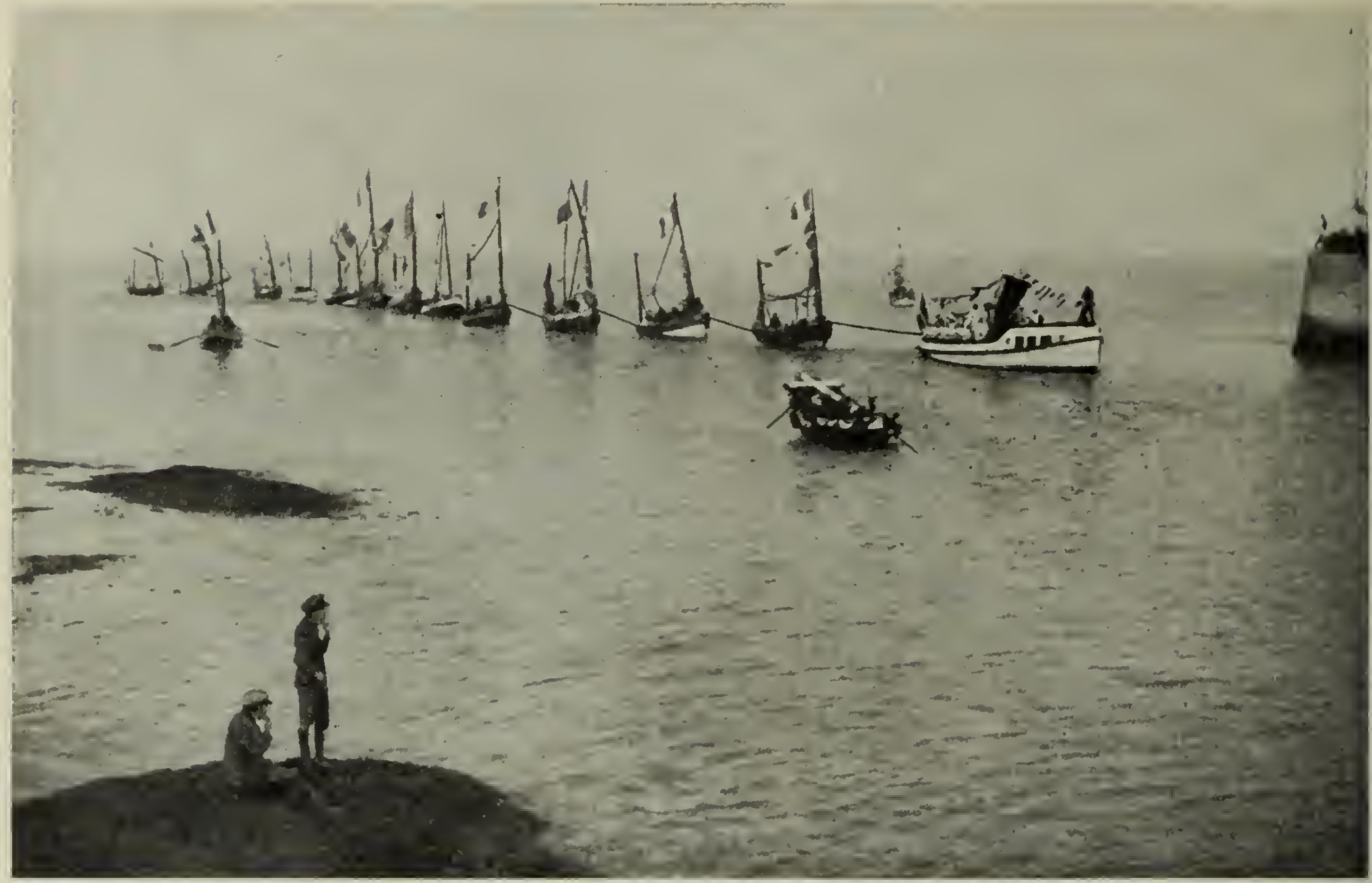
GLOOMILY GORGEOUS ADORNMENT OF HEARSE AND HORSE IN A PARIS CORTEGE

The equipage used to convey to their last resting place the remains of the French minister of commerce, M. Bokanowski, who was burned to death in an aeroplane crash in the autumn of 1928, was in the best tradition of French funerary magnificence. The coffin and catafalque were loaded with flowers. The hearse was draped with richly brocaded hangings, whose material and design were continued in the sumptuous hammercloth. The sombre livery of the driver, in cocked hat and knee breeches, was relieved by broad edgings of white.

from the cemetery there is a ceremonial washing of hands and a funeral feast.

A custom which seems strange to western Europeans is that of carrying the dead to the burial ground with the face exposed. In Greece a patriarch's body is borne to the grave in his throne in full canonicals as if he were proceeding to a cathedral. The grave rites conclude with pouring a libation of wine and oil and throwing handfuls of earth over the coffin. Among the Greeks and Albanians the practice still survives of reopening a grave some years after burial has taken place to wash the bones with wine and deposit them in a smaller coffin.

In Lapland, on the other hand, the secondary disposal of the dead is a matter of sheer necessity. The bodies of those who die during the severe winter season, when the ground is frozen hard to a considerable depth, are deposited in a consecrated building near a church. When Easter comes round graves are dug and the funerals take place with elaborate ceremonial. The old and widespread custom of wailing over the dead is still observed, and there is a funeral dance and a general confessing of sins. In Norway funerals in mountainous districts present difficulties owing to the steepness and narrowness of the paths. Sometimes it is necessary to carry the corpse strapped on the back of a pony and to place it in a coffin afterwards. As in Scotland, women prepare their death-clothes before marriage. If a poor peasant is, in her old age, removed to a work-



FRENCH FISHING PORT'S FUNERAL RITE FOR THOSE WHO DIE AT SEA

In the course of the blessing of the sea, a Breton custom also observed in Normandy, a touching ceremony takes place. The craft carrying the clergy and delegates from other ports pass in line before a boat anchored at the harbour entrance, here seen at Barfleur. Of this the sole occupant is a great cross, lying on black and white draperies, in memory of fishermen who have been drowned. The De Profundis is chanted, and, after absolution has been given, girls throw bunches of flowers upon the water.

house, it is invariably found that she still possesses her treasured death-dress and white stockings. It is usual in Norse villages for mourners to carry offerings of cakes to a house in which a death has occurred. Wine and coffee are given to them as refreshment and after the burial there is a funeral feast. At certain season s members of a family visit a grave and discuss private affairs, the belief being that the departed relative will thus be kept in touch with all happenings of interest. In Scandinavia generally, as in Scotland, one finds traces of the ceremony intended to assist a sufferer to die. It is believed that an evil spirit sometimes delays death, and a relative climbs up to the roof of the house and cries to this spirit to ascend and cease troubling the dying person.

OLD customs and ceremonies linger in the island of Corsica. There, as in Norway, a corpse may have to be taken down from the mountains strapped on horseback. The women wailers play a prominent part at funerals, becoming so frantic that they tear out handfuls of their hair and rend their garments. Before a corpse is interred, they encircle it with measured tread, calling the lost one by name to return to life. If a girl engaged to be married happens to die, her body is attired in wedding garments and the chief mourners bring flowers and address the departed, saying, 'Here are your wedding garlands of roses and lilies, our beloved daughter; may you be very happy.' Formerly there were sacrifices of animals at graves, which were afterwards cooked and eaten, but now there are only funeral feasts in the houses of mourning. Another funeral feast may be provided on November 1 in remembrance of the dead by those who can afford to perpetuate this particular old custom.

In Switzerland we still meet with the immemorial practices of 'telling the bees' regarding the death and of opening doors and windows to permit of the departure of a soul. Those who continue to place in coffins jewels, knives, thimbles, needles and thread, as well as wine and bread, seem to be perpetuating a custom that dates back to prehistoric times.

The modern laws of church and state have imparted a sameness to burial practices in the larger European countries. It is strange to find, however, that in France, where funeral ceremonies are so often elaborate and floral tributes large and numerous, graves are often leased for only a term of years, after which coffins and bones are disinterred and deposited in a charnel house so that the burial plot may be re-let.

The cremation of the dead, which was a pre-Christian custom in Europe, has during the past half century been gradually revived. There are now crematoriums in almost every country in Europe, but the old cremation folk-customs have long since faded from memory and persist only in Asia.

FEASTS AND FASTS OF THE JEWS AND SAMARITANS

In addition to the Jewish and Samaritan feasts and fasts here described, certain aspects of the Jewish religion are touched upon in the chapters on Circumcision, and Prayer and its Many Forms. The Feast Days and Fast Days of the Christian Church are considered in the chapter bearing that title, and, for their secular interest, in a series of other chapters.

Jews and Samaritans keep their feasts and fasts in accordance with the prescriptions of Holy Writ. To both of them the Pentateuch, or the Five Books of Moses, commonly called the Law, is a sacred book venerated as the word of God; and both endeavour to perform their religious duties as ordained by God. Only that which is found in the Law is binding on both. The Samaritans, moreover, have rejected all the other writings found in the Bible, the prophets and the Holy writings. As for the Jews, nothing that is found in these writings has any legal value. In the Law, then (notably in Leviticus, chapter 23), we find a number of Feasts and Fasts briefly given. Only the principles are indicated, not the application. It was left to what the Jews call the Oral Law, the Samaritans the Tradition of the Elders, further to amplify and develop those brief indications and to give them a practical shape.

Turning now to the list given in Leviticus, the Sabbath is the first that is mentioned. This is considered the pivot round which the whole religious life turns. The day begins with the previous evening. Since at the Creation it is always said ' It was evening and it was morning, first day second day, and so forth, thus the night precedes the day, and the Sabbath as well as the Festivals all start with the evening. The strictest rules have been laid down for its observance. To break the Sabbath is a criminal offence, but, on the other hand, the Sabbath is to be a day of cheer and enjoyment. There is no trace of any morbid introspection nor any refraining from spiritual pleasure. Only manual labour is to be avoided, anything which causes hardship to the body. No business transaction is to be effected, nay, not even driving or riding, but there is to be that complete rest which, in the words of the Prophet Isaiah, makes the Sabbath a day of delight. No fires are to be kindled, there must be no cooking: in fact nothing is to be done that will disturb the calm and peaceful enjoyment and proper observance of the day of rest.

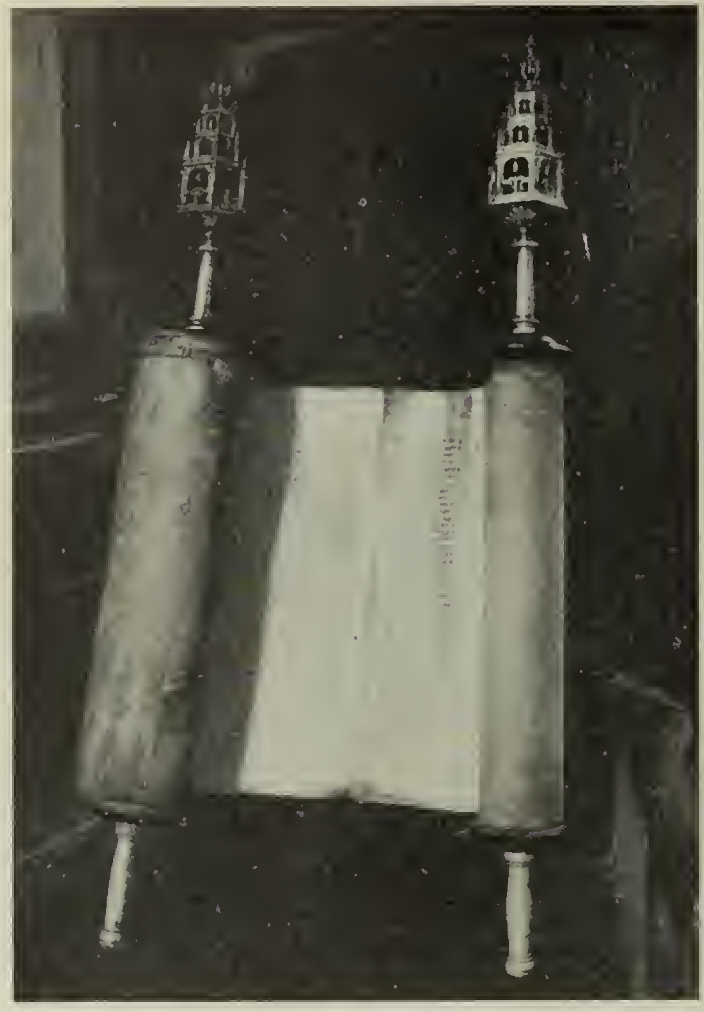
This is the general character of all the Jewish feasts and is reflected in the prayers, which consist of thanksgiving to God for His mercy and praise for His loving kindness. There is not in them any reference to sin and backsliding, human failings and temptations. Man is to enjoy all the gifts which God grants to him.

On the eve of the Sabbath the mistress of the house lights two candles, which she places on a decked table, as a sign of festive joy. Two fresh loaves covered with a cloth, often embroidered, are put on the table in remembrance of the double portion of the manna in the wilderness. Before the meal the sanctification (kiddush) of the day is made upon a cup of wine, and then the bread is broken, dipped in salt, and handed round to all those who partake of the meal. On both occasions a brief blessing is pronounced, such as over the wine ' Blessed art Thou, O Lord our God, who createst the fruit of the vine.' After the meal a longer grace is chanted.

American Colony, Jerusalem

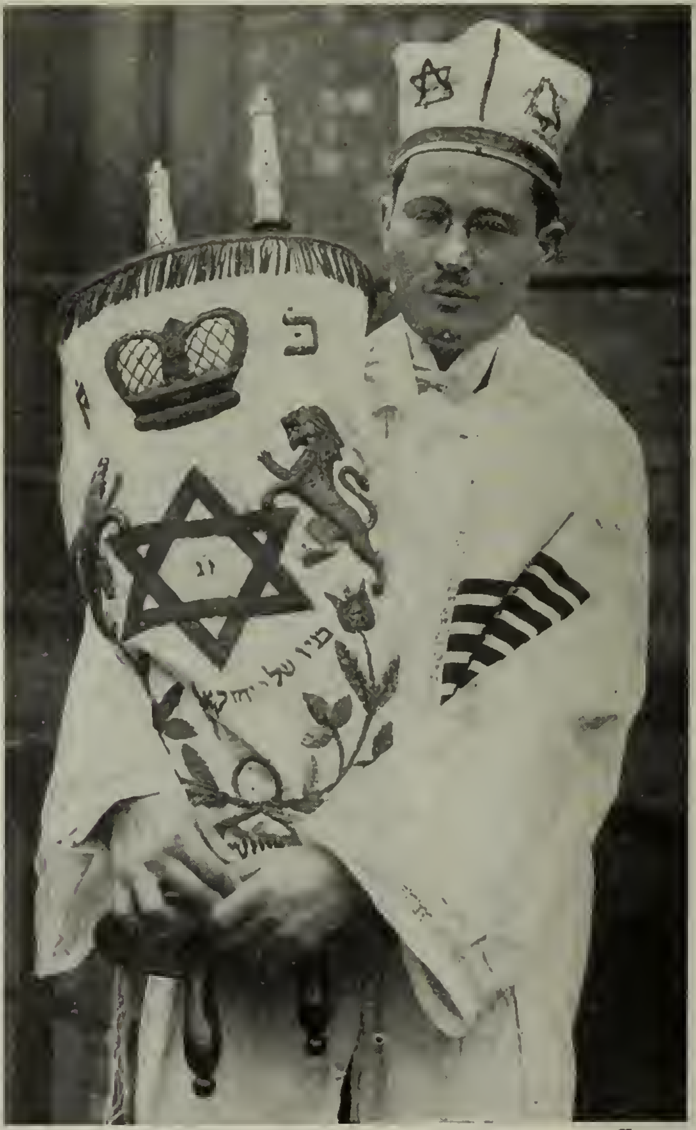
STICKLERS FOR THE LETTER OF THE LAW

Even among orthodox Jews there are shades of opinion. The extreme orthodox Jews of Jerusalem, of whom a group is seen here, regulate their lives in every particular in conformity with the Law, both written and oral. They even go so far as to subsidise less rigid Jews with a view to preventing them from playing football on the Sabbath.



In the morning people assemble in the Synagogue to worship. The prayers are virtually the same as on a weekday, but slightly modified and amplified so as to correspond with the special character of the day. The framework remains the same, and even the body of the text is only slightly changed and amplified and adapted to the character of the day. The verses of the Bible prescribing the sacrifices of the day are recited. The special feature on the Sabbath is the reading of the weekly lesson from the Scroll of the Law. The Pentateuch is divided up into as many lessons as there are Sabbaths in the year. Seven persons are called up to have a portion of the lesson read to them by the Precentor (Hazan), always with a suitable blessing. On festivals the number varies, but the reading of the Law is the special feature of public worship. The Scroll is unrolled and shown to the public; the one who holds it turning to all four sides. This is done either before or at the end of the reading. It is followed by a Lesson from the prophets. This reading is done in the form of a cantillation. It is a peculiar chant indicated in the printed text of the Bible by special signs and accents. Nothing, however, is written in the Scroll except the bare words. At the going out of the Sabbath a light is kindled and a blessing is recited over it and over aromatic spices and a cup of wine. This is called the parting service (Habdalah). It is intended, as it were, to carry into the weekday the memory of the light, the aroma and the comfort of the Sabbath. On festive days a similar ceremony is repeated at the end of the festivals.

The Samaritans, who are sticklers for the letter of the Law, sit in darkness on the Sabbath, since it is said in the Bible ' You shall not light any fire during the Sabbath day ' and also ' They do not drink any wine.' They hold their service in their Synagogue to be like the sacrifice in the Temple, and no priest serving is allowed to drink any wine or spirits. Their prayers are entirely different from those of the Jews, except for the Shema—the cardinal point of faith to Jews and Samaritans alike, which reads ' Hear, O Israel, the Lord is our God, the Lord is One '—suitable verses from the Bible and the priestly blessing. They also have the reading of the Law arranged in weekly lessons, but no one is called up to it, as they do not read from the Scroll and the members chant the portions alternately. They keep the Sabbath with the utmost strictness, in fact with less expression of joy than the Jews, and they have no special ceremony marking the end of the day.



Keystone

SCROLLS OF THE LAW OF MOSES

Every synagogue possesses one or more Scrolls of the Law, written on parchment and wound on two rollers. Of these London examples that covered with a festival mantle belongs to the Commercial Road synagogue and the other to the Bevis Marks synagogue.

Turning again to the Bible, the first festival mentioned is that of Passover. This is one of the three seasons of pilgrimage. Since the destruction of the Temple the Jews do not undertake any pilgrimage, for there is no Sanctuary. The Samaritans, on the contrary, go up in pilgrimage on to the top of Mount Gerizim near Nablus, the old Sichem, to celebrate the festivals. In olden times there was first the sacrifice of the Passover lamb (instituted already in Egypt), and then the eating of unleavened bread, also dating from that period. The Jews no longer sacrifice the Passover lamb ; the Samaritans, on the contrary, have kept up the practice to this very day. There, on the top of the mountain, the whole community gathers, and after making the necessary preparations a number of lambs are slaughtered according to the ancient ritual and then roasted in pits dug and filled with fire for the purpose. Then the High Priest sits at the head of the assembly, hands to every one of them a piece of bitter herb, and the lambs are quickly eaten by the congregation. The killing of the lambs takes place when the sun sets and the twilight of the evening begins. Whatever remains over is burnt in the fire. All the while suitable portions from the Bible are read and hymns chanted.

E. O. Hoppé

'BLACK' JEWS OF COCHIN READING THE MOSAIC LAW

Like the Beni-Israel of Bombay, the Jewish settlement in Cochin, the chief port of the Malabar district of Madras, has existed from very early times. It consists of the so-called 'white,' or Hinduised, Jews and 'Black' Jews. The two sections hold aloof socially, living in different streets and having separate synagogues.

WITH the Jews the first evening of the Passover is the occasion for a great family gathering of a special ceremonious character. Not only is the table richly decked, but a special form of service has been prepared which is called the Hagadah, which means the book containing the story of the Exodus. This is embellished with much legendary matter, describing also the old service, such as it was performed in the time of the Temple. Bitter herbs are eaten, and also for the first time cakes of unleavened bread are given to those present. These cakes take the place of the bread on other occasions and special blessings are recited when eating them. In lieu of the Passover lamb—as a mere remembrance—the roasted shankbone of a lamb is placed on the table. Many hymns and Psalms are included in the service, which starts with the youngest member of the family present asking questions, the answers to which are contained in the Hagadah. In between, four cups of wine are drunk, and after the meal grace, Psalms and hymns are sung. This all gives to the service a merry character.

The cakes, called matsot, consist only of flour and water. As soon as the water is mixed with the flour and kneaded into a dough it is at once flattened and baked in the oven. This is done with the utmost rapidity lest the dough should start to ferment. On the night before the first evening—that is on the 14th of the first month, called Nisan (April)—a careful search is made for any leaven or bread found in the house. If found, it has to be cleared out, and it is burnt the next morning.

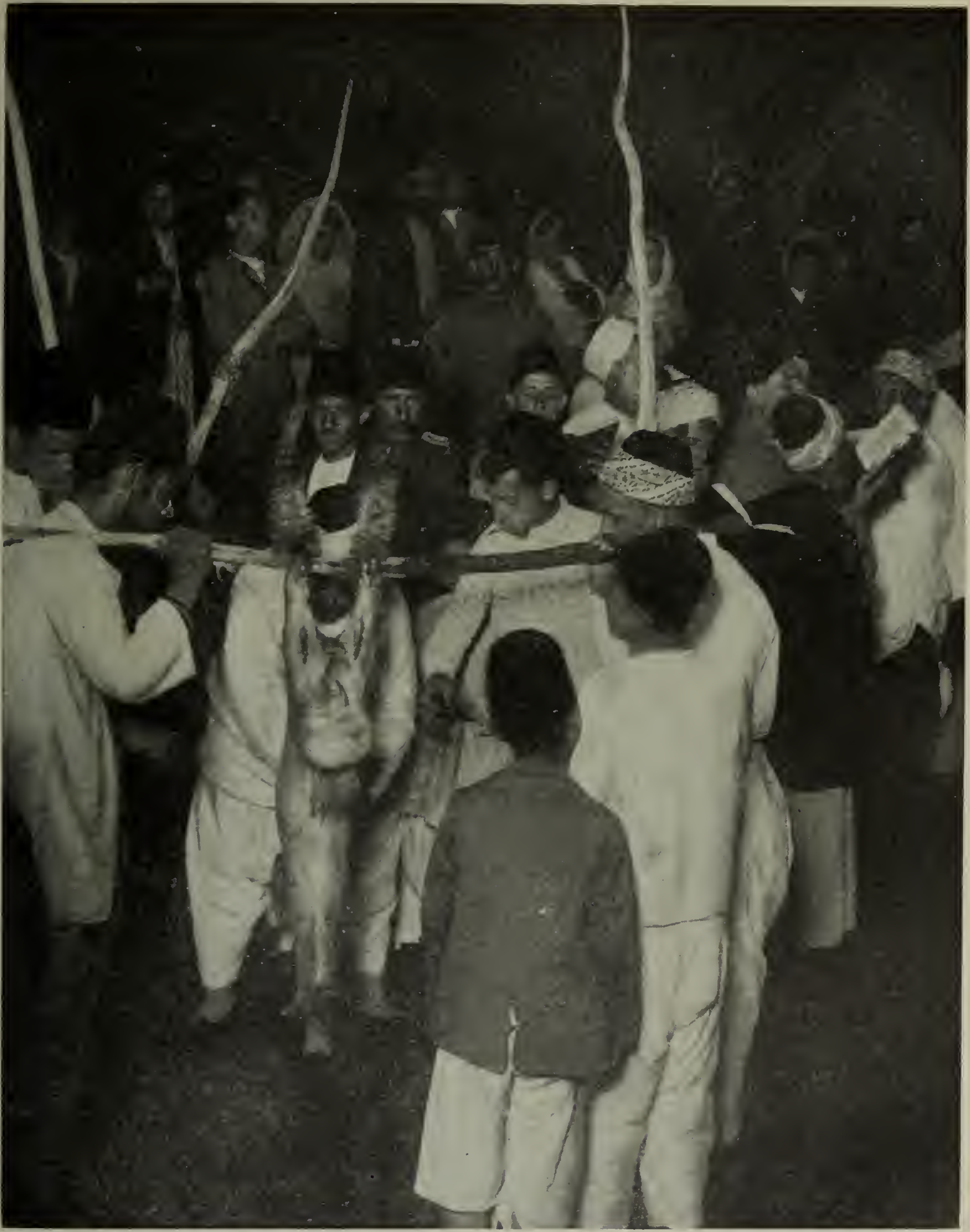
This festival lasts eight days. It is kept as a memorial to the going out of Egypt. At the same time it has an agricultural feature. It was the time of the first ripening of the barley in Palestine. A measure of it (called omer) was brought to the Temple as a heave-offering. From that day seven weeks were to be counted to the festival of the Pentecost. The question when the counting was to begin has been one which caused the greatest strife in olden times. The Sadducees, also the Samaritans, start the counting from the Sunday after

Keystone

Photopress

'SEVEN DAYS THOU SHALT EAT UNLEAVENED BREAD AS I COMMANDED THEE'

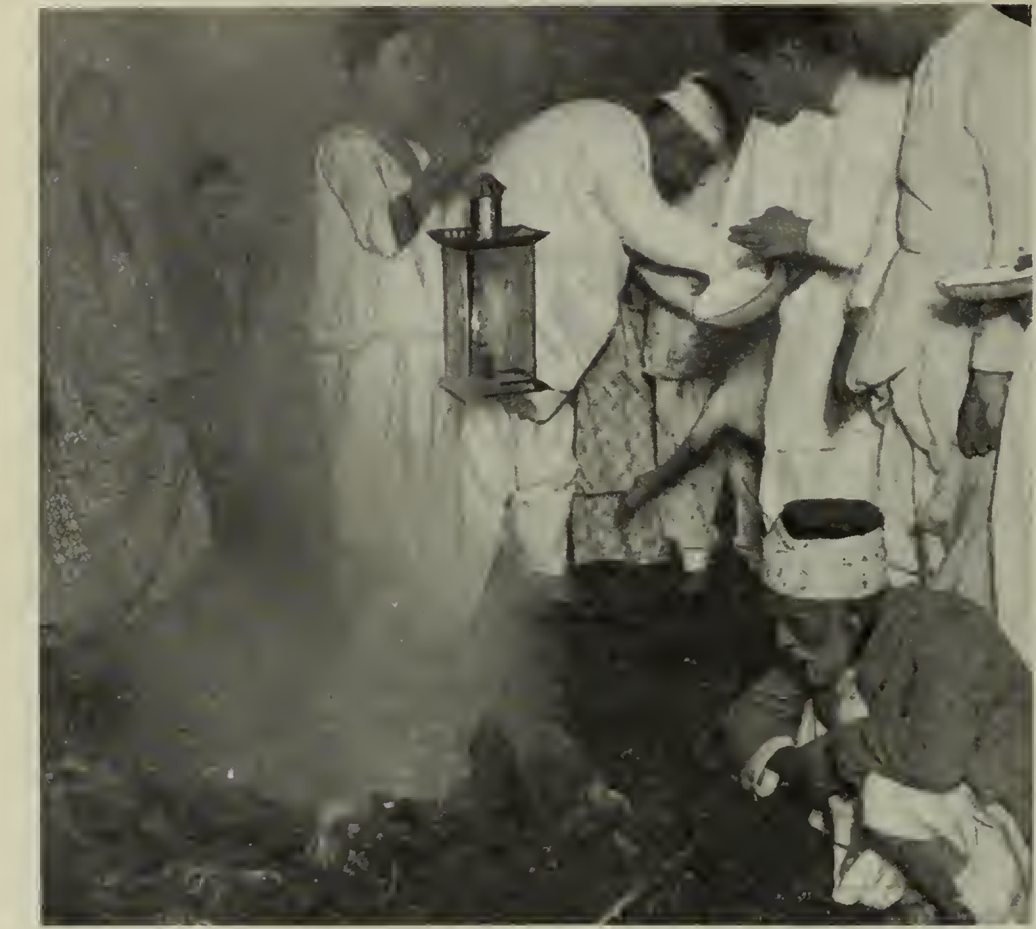
Throughout the seven days of the great Jewish festival of the Passover orthodox Jews abstain from leavened bread, eating only unleavened. This latter is made in the form of flat round or rectangular cakes, and is first partaken of during the service at the family gathering on the opening evening of the feast. Jewish children are here seen (top) in a London street eating their cakes of unleavened bread straight from the baker's. Below a woman is seen stacking the bread in a Jewish bakery.



American Colony, Jerusalem

SACRIFICIAL LAMB FOR THE PASSOVER FEAST OF THE SAMARITANS

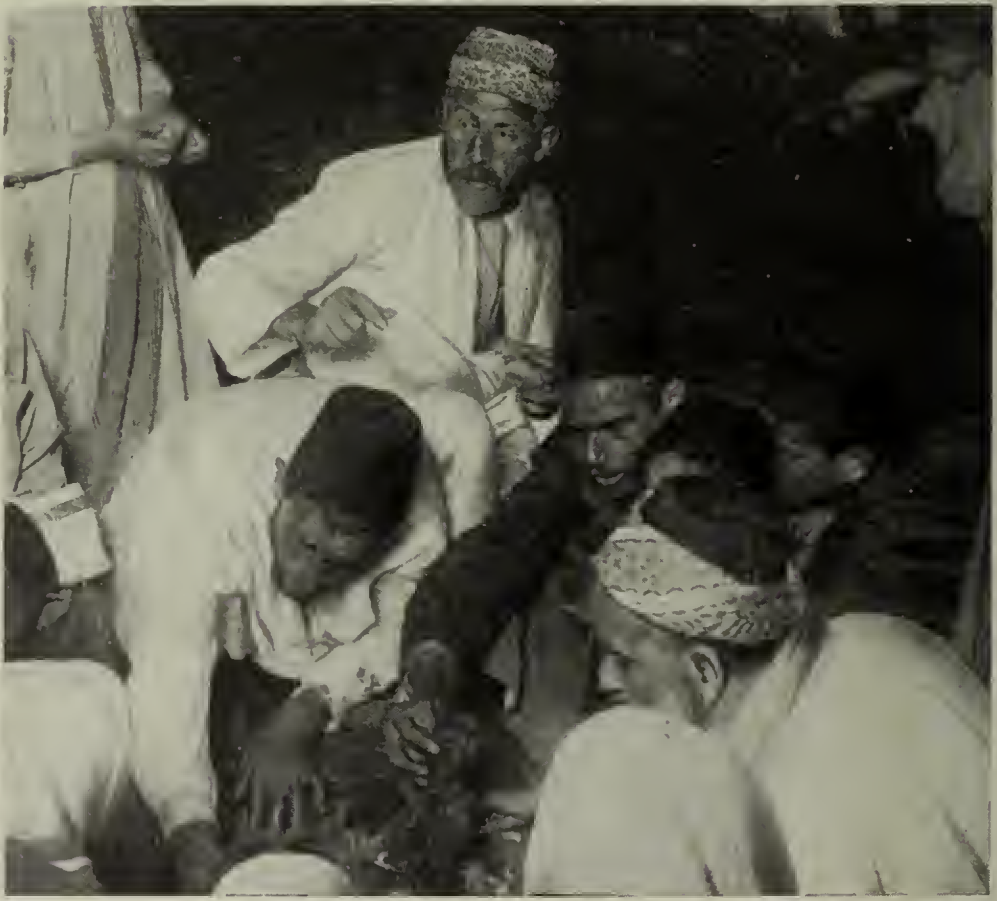
One of the oldest religious rites that have been kept up without intermission is that of the sacrifice of the Passover lamb. The Jews have given up the rite, but the Samaritans still observe the Passover with full Pentateuchal ceremony. After sprinkling the lintel and sideposts of the doors of their houses with the blood of the slaughtered lambs, they proceed to roast the animals. The lamb here seen, suspended on a pole resting on the shoulders of two men, is ready for the ritual inspection.



the first Sabbath of Passover. The Jews start counting from the second day of Passover. The Christians have accepted the Samaritan tradition, and thus Pentecost for them falls always on a Sunday. For the Jews the day varies.

Thus after seven weeks the second festival—the Festival of Weeks—is kept by the Jews and Samaritans. It was the festival when the first fruits of the crops were brought to the Temple. At the same time the Jews keep it as the day of the Revelation of God on Mount Sinai and the giving of the Ten Commandments. The service is the same as on Passover, with very slight variations, the lesson read from the Bible being this time the Ten Commandments and the preceding chapter. It is customary on this day to decorate the Synagogue with flowers and green rushes, and to keep the day like the Sabbath and the other festivals as one of rejoicing and peace ; though, to some extent, it is less strict than the Sabbath, since cooking and kindling of fires are allowed. The Samaritans differ somewhat from the Jews. The latter keep the festival on the sixth day of the month Sivan (May–June). The Samaritans keep the third day of the month as the day of the Revelation on Mount Sinai and the sixth day as the day of the harvest of the early crops.

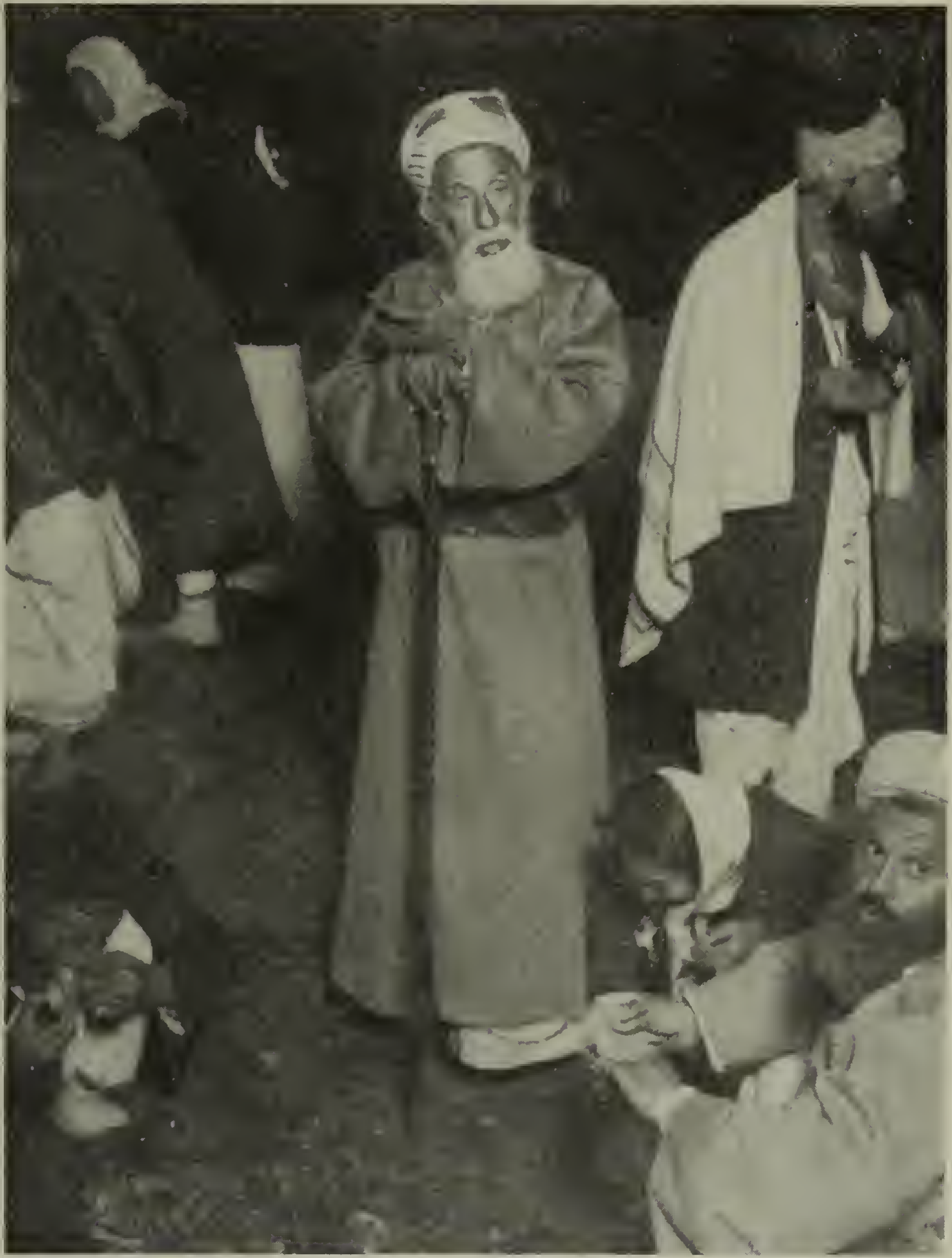
The Feast of Tabernacles (Succoth), which also is one of the festivals of pilgrimage, was instituted to remind the people of their journeying through the desert for forty years. All that time they lived in tents or booths. It begins on the fifteenth day of the seventh month, Tishri (September), and lasts nine days. The people are ordered to build temporary tents. These are made of boards or thick canvas, but the top is left open ; it is covered with green foliage. Branches of evergreen or any green are put



American Colony, Jerusalem

ROASTING AND EATING THE LAMB OF THE SAMARITAN PASSOVER

Sunset is the signal for the sacrifice of the Passover lamb. The ceremony takes place on the summit of Mount Gerizim, where the animals, after having been slaughtered, are prepared for the sacrificial meal by lantern light (top). The meat is consumed in haste (bottom), no eating utensils are used, and care is taken that no bone be broken across the top, but not so thickly overladen as not to allow the rays of the sun and the light of the stars to penetrate. These tents are also decorated inside with all kinds of flowers and fruits hanging down from the ceiling—apples, grapes and similar seasonable fruits. The Jews are expected to have all their meals there, except in rainy weather, and some also spend the nights there. The Samaritans also build up such huts on the top of the Mount and decorate them in a similar manner. The service in the Synagogue differs little from that of the two preceding festivals.



American Colony, Jerusalem

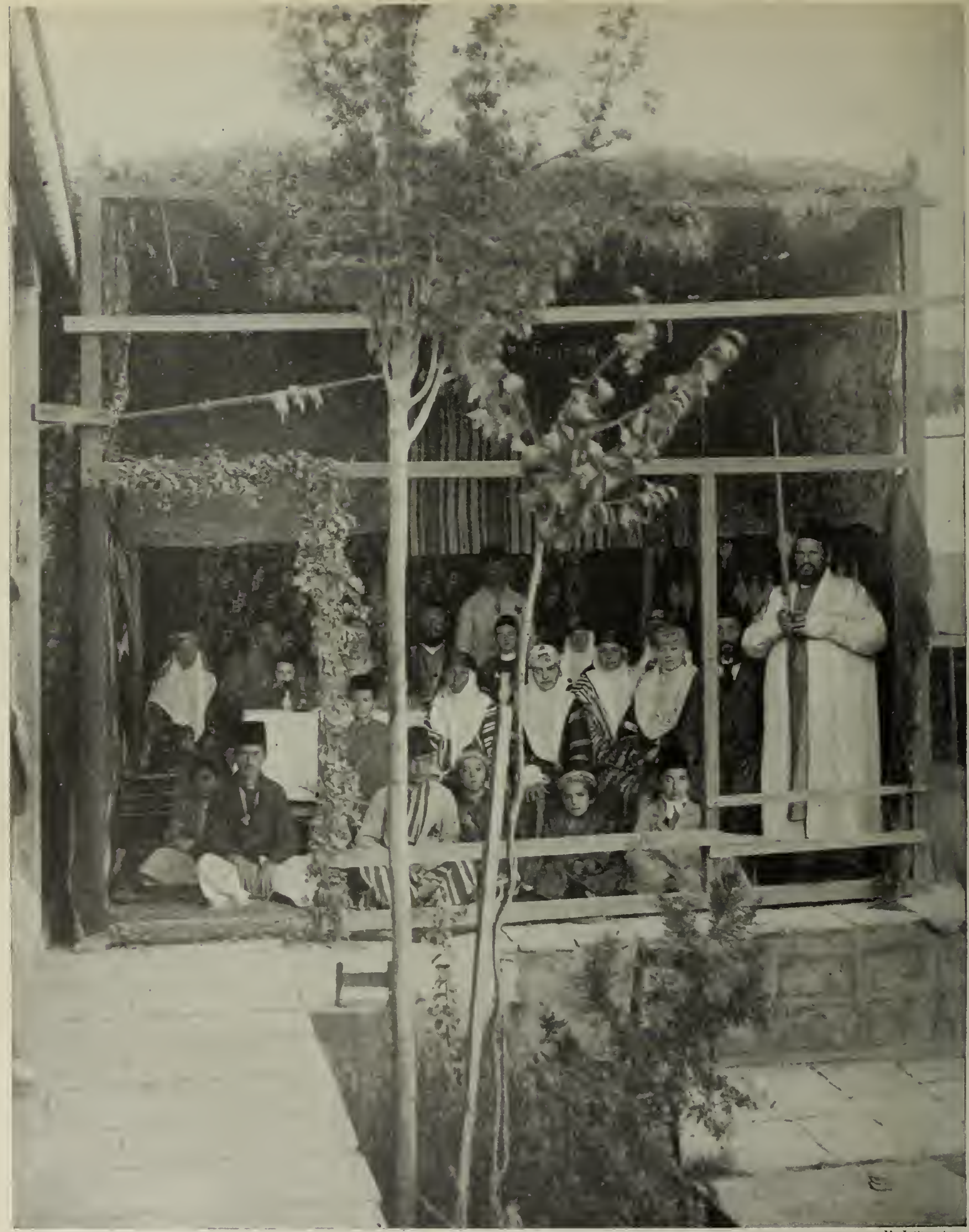
PRAYER AT THE CLOSE OF THE PASSOVER FEAST

In the Passover ceremony as observed by the Samaritans every portion of the flesh of the sacrificial lamb has to be eaten ; the bones are burnt. The crouching figures seen in the foreground are collecting and devouring fragments of the roasted flesh. When all the meat has been eaten the high priest, leaning on his staff, recites a short prayer.

BUT this is also an agricultural feast. It is the season of the ingathering of the fruit of the vineyard and orchard, and these are represented by a special festive bunch. In the Bible the people are commanded to take goodly fruit, branches of the palm tree, branches of thick wood and of the willow tree. The Samaritans simply take some of the best fruit of the season and some branches of these trees and adorn their tents with them. According to the Jewish tradition these plants are gathered together into a bunch which becomes a special feature of this festival. It consists of the branch of the palm tree, with the leaves not yet open, which they call Lulab ; for the goodly fruit a citron in perfect condition is selected, then they take twigs of the willow tree and of the myrtle. The palm, willow and myrtle are tied together, and held together with the citron and carried in procession in the Synagogue, Hosannah, i.e. 'Help us,' being chanted the while. This festive procession is continued for seven days, and occasionally the bunch is shaken to the four corners, imploring, as it were, the blessing from the four corners of the earth.

The last day is no longer the real festival of Tabernacles, but has become the festival of the rejoicing of the Law. On that day the last section, together with the first section, of the Law is read. A large number of scrolls is taken out from the Ark and circuits are made with them round the Synagogue seven times, all the time hymns being chanted. The man who is called up to the last portion is called the Bridegroom of the Law, and the one to the first is called the Bridegroom of the Beginning. On the eve similar processions are made, and it is customary to indulge in merriment, also sweetmeats and fruits are presented to children so as to give it almost the character of a bridal procession.

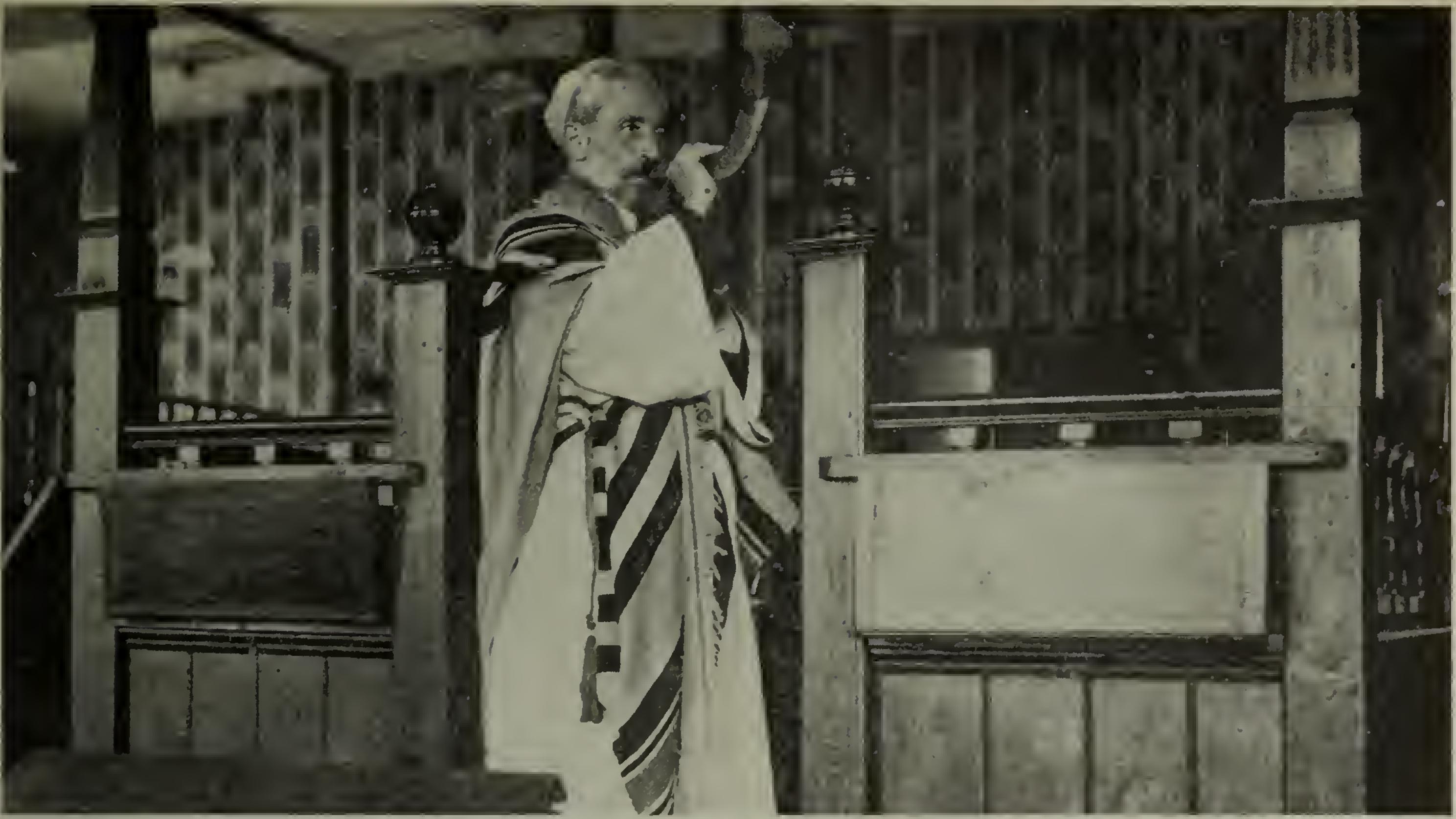
Besides these three festivals connected with the agricultural life and historical events of the past, the Bible contains also the command of two spiritual feasts. The first is kept on the first day of the seventh month, Tishri (September), and it is called in the Bible 'The Memorial of Trumpeting.' The Jews start their civil year from this feast. To them the Creation began on that day, and therefore they reckon their



H. J. Shepstone

HOW JEWS RECALL THEIR FORTY YEARS OF WANDERING IN THE DESERT

During the Feast of Tabernacles—so called from 'Tabernacula' being used in the Vulgate to translate the Hebrew Succoth (booths)—orthodox Jews still live, for part of the day at least, in huts set up in the courtyards of their houses. The open top of these structures is covered with branches, and the interior is decked with fruit and flowers. Jews who have no space to erect a booth will sometimes make a hole in the roof of the house and place boughs over the opening.



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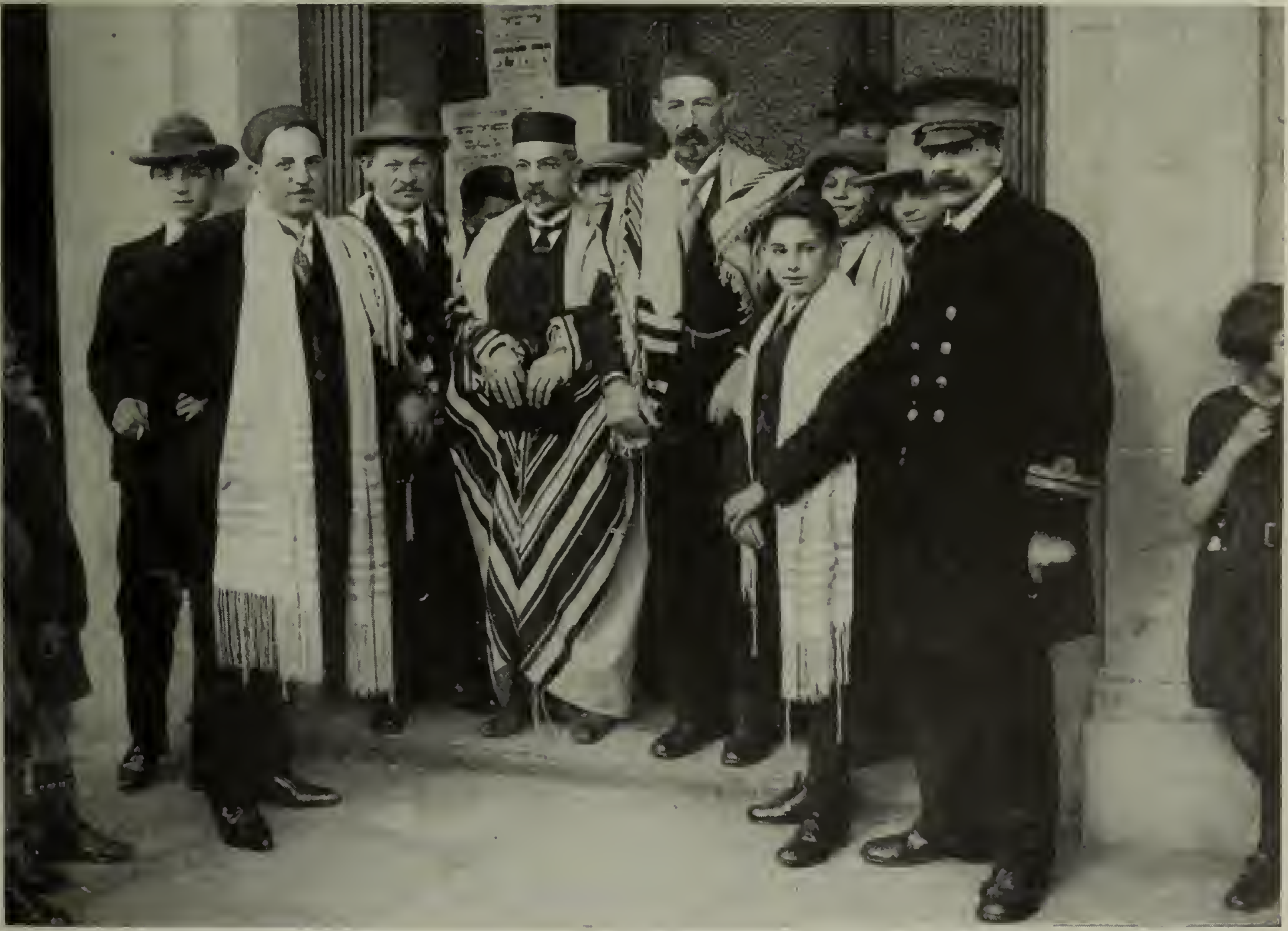
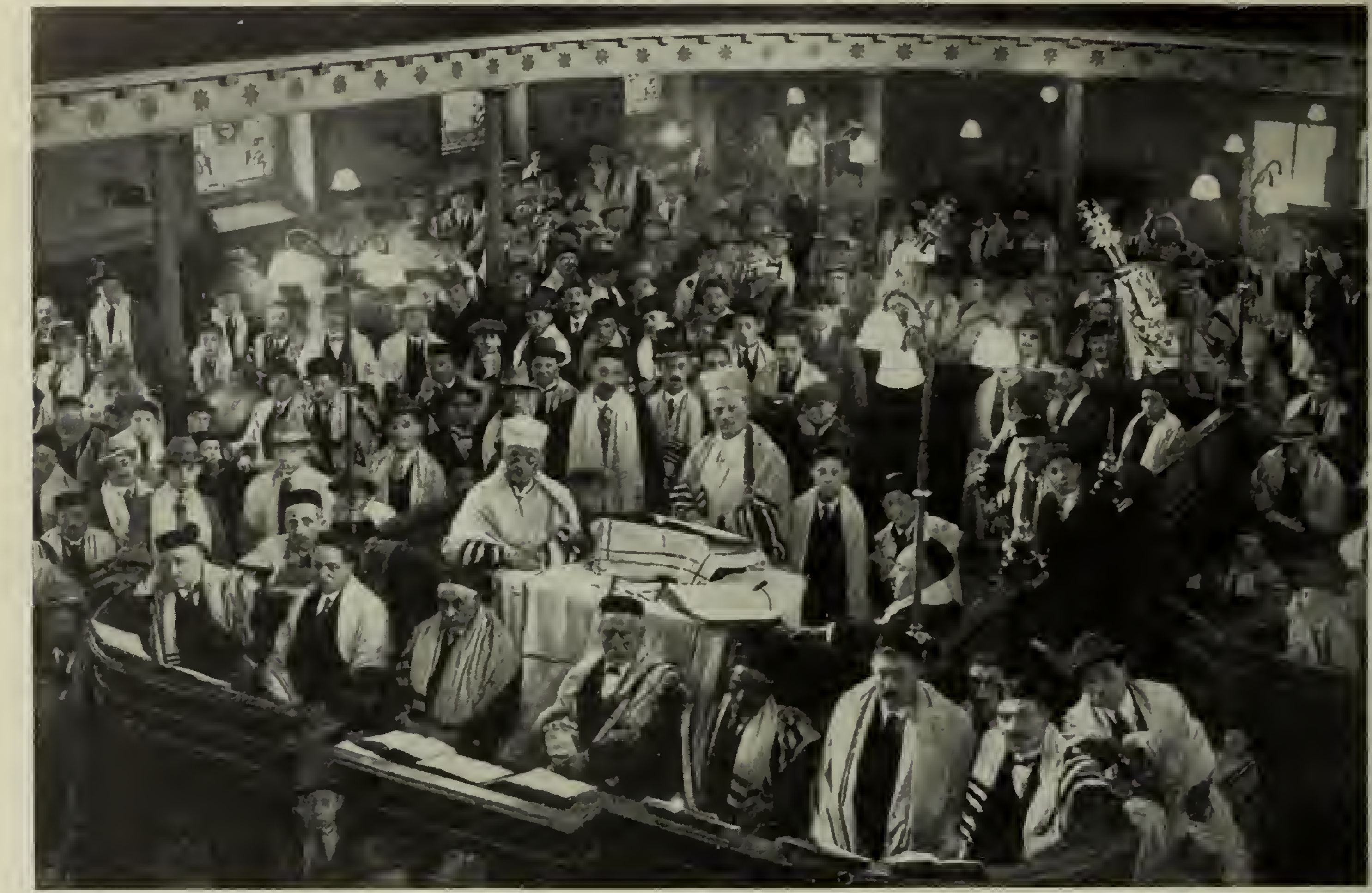


Alfieri

INCIDENTS OF NEW YEAR WITHIN AND OUTSIDE THE SYNAGOGUE

At the Jewish New Year the synagogues are thronged. A striking feature of the ceremonies observed by the Jews at the opening of their year is the blowing of the shofar. This is a trumpet made of a ram's horn, which is sounded with great solemnity, more importance being attached to the rhythm of the notes than to their pitch. A rabbi is here seen (top) blowing the shofar in an Eastern synagogue. Below are seen officials of the Commercial Road Synagogue, London, leaving after the New Year service.



L.N.A

JEWS AT THEIR DEVOTIONS ON THE DAY OF ATONEMENT

To strictly orthodox Jews the most sacred day of the year is the Day of Atonement. A whole treatise of the Talmud is devoted to the ceremonies for that day. From sunset to sunset no food or drink is taken, no labour is performed, no money is carried ; the day is given up entirely to confession, prayer and other acts of worship. An important part of the celebration is the recital of the service of the Temple. The proceedings end with the sounding of the shofar.

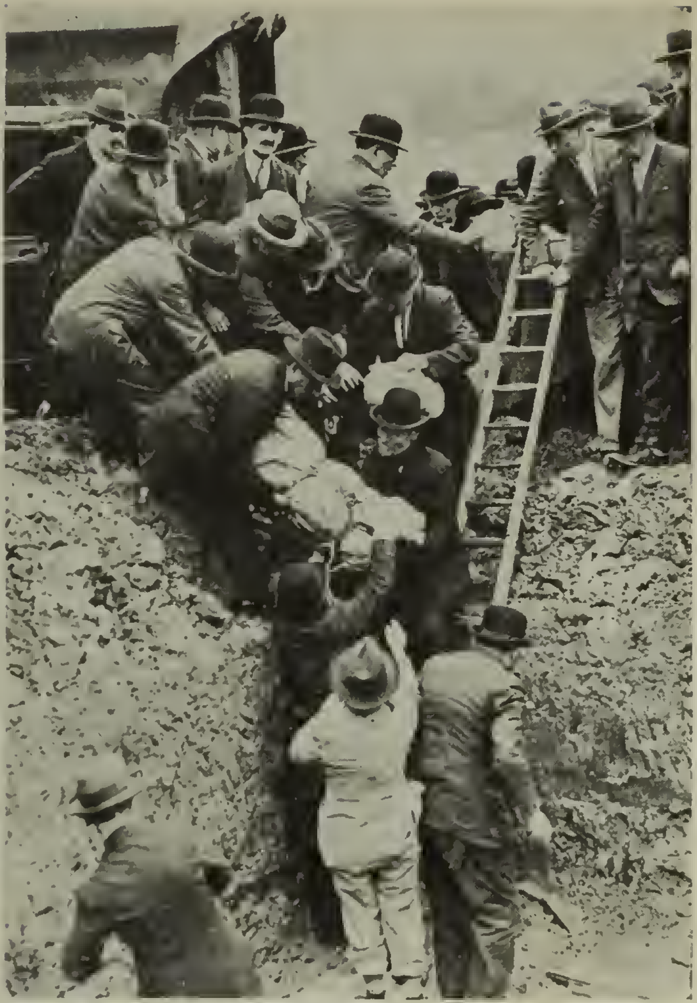
year from this day, which, beginning on September 12, 1931, would be the year of creation 5693 ; they attach a special importance to this feast, which they call a Holy day. The year having come to an end, the people feel that they are now summoned as it were before the Throne of God to render account of their actions in the past year. They are called upon to survey the life which they have led. Filled with repentance over their evil deeds they stand in awe on trial before God's Throne. They ask for a new lease of life, and at the same time they proclaim the rule of God as King and Creator amidst the calls of the trumpet.

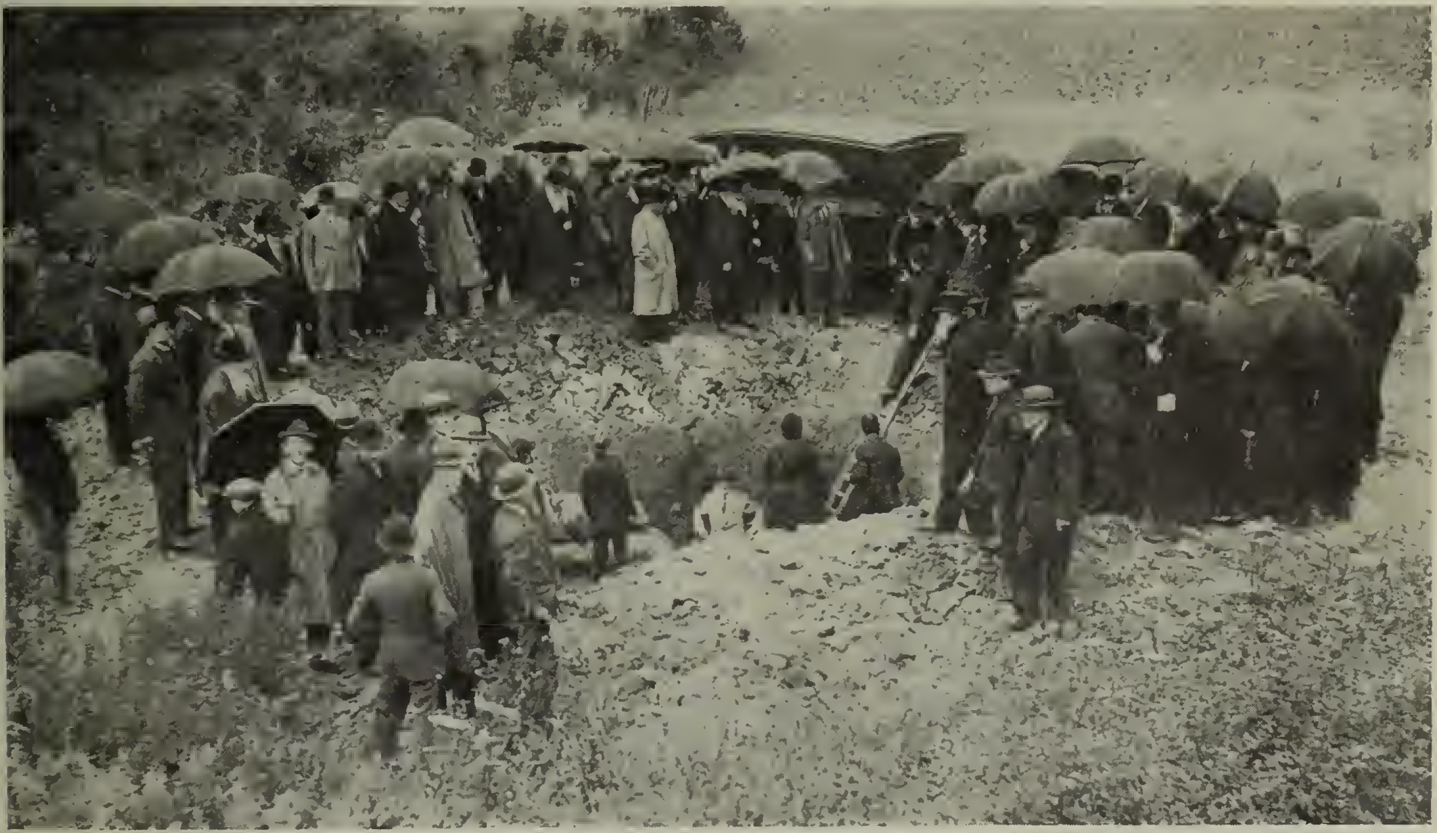
There is a certain exultant tone in the ceremony when the trumpets are blown. These are made of ram's horn and blown in three different notes : a long-drawn one, a short one, and a quavering one. The ram's horn is used in remembrance of the willingness of Abraham when proved by God to sacrifice his son Isaac, for whom a ram was substituted. At the evening meal the bread is dipped in honey and sweet fruits are eaten—a symbol of the hope for a sweet year. The Samaritans keep this day only as the Day of the Trumpet, but they do not blow the horn, and they date their era from the entry of the children of Israel into Canaan. The year 1931 is for them 3569. They also keep this day with great solemnity, for they give it as serious an aspect as do the Jews. It is to prepare the people for the great Day of Atonement, which occurs on the tenth of the month.

This is the grandest of the Holy Days. It is kept with fasting and prayers, supplications and confessions of sin, repeated over and over again with complete contrition and repentance. The fast lasts four and twenty hours. Neither food nor drink is allowed, and the whole day is spent in uninterrupted worship. Children under twelve and thirteen and sick people suffering from dangerous illness are exempted by the Jews from fasting ; whilst the Samaritans make no exception even for small babies. The central portion of the service is taken up by the recital of the service in the Temple, which was carried out on a grand scale. It is only on this and on two more occasions—of which one is during the service of the New Year—that the people kneel and prostrate themselves three times. Not a few of the very pious are dressed in white garments, like shrouds, as a sign of humility, as is also the Precentor. Yet in spite of it a hopeful tone prevails. The people rely on the loving kindness and mercy of God, Who is always willing to receive the repentant sinner. At the end of the day again the ram's horn is blown, a sign of liberty, since on the occasion of the Jubilee the ram's horn used to be blown.

With the Day of Atonement the cycle of feasts and festivals as well as fasts common to Jews and Samaritans comes to an end. The Jews have a few more which are not mentioned in the Book of the Law and which are of a later origin. These may be here briefly mentioned. There is first another almost equally strict day of fasting with no cheerfulness about it—a day of profound mourning over the destruction of the Temple and the scattering of the Jews all over the world. It is kept on the ninth day of the month of Ab (June July). It so happened that both Temples were destroyed on the same day, first by the Babylonians and secondly by the Romans. It also lasts four and twenty hours, food and drink being strictly forbidden. The Synagogue is dimly lit, people do not greet one another. In some congregations the Ark is draped in black and the Scroll of the Law put in a black mantle. The people sit on the ground or on low stools like mourners. The evening service is rendered very low, and the Book of Lamentations is read with peculiar cantillation. In the morning the Book of Lamentations is read a second time under similar conditions and a number of dirges are chanted which are the work of many of the greatest poets of the Jews, among them the famous poet and philosopher Judah Halevi, known as the Prince of Jewish Poets.

QUITE contrary is the aspect of the Feast of Lots (Purim). It is kept on the fourteenth and fifteenth of the month of Adar (February–March) in

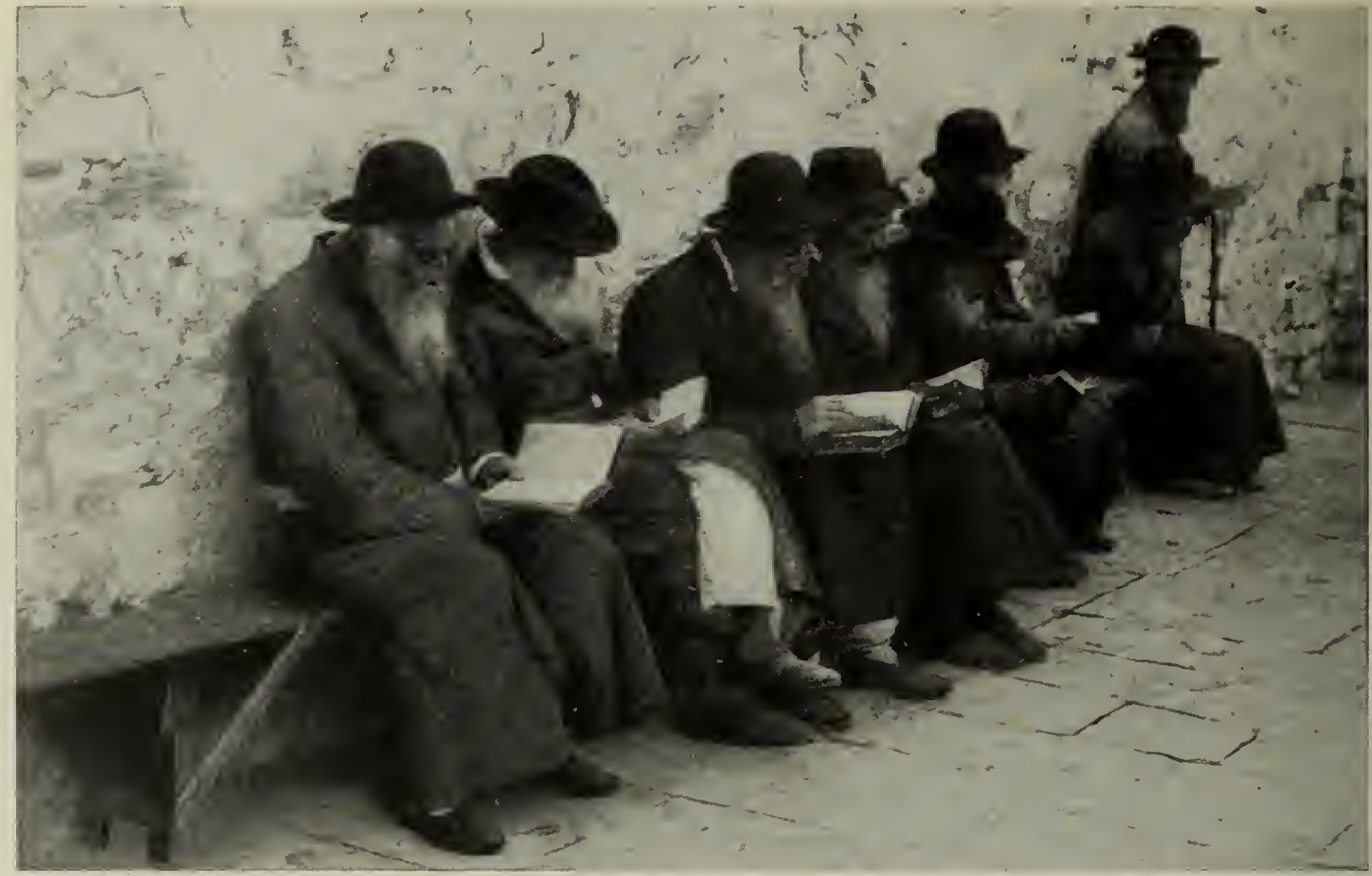




Illustrations Bureau

LAST RESTING PLACE OF SACRED WRITINGS THAT HAVE BEEN PROFANED BY FIRE

Some religions hold fire to be sacred, but it is a law of the Jewish religion that any sacred writing which has been subjected in any way either to fire or to water must be buried. When, therefore, a scroll of the Law and some Talmudical books were damaged in a fire that broke out at the Great Synagogue at Spitalfields, they were buried in accordance with the letter of the law. The grave, here seen, was dug in the Michzike Hadath burial ground at Enfield, and in this the holy writings were buried.



E.N.A.

CONNING THE BOOKS OF THE FAITH AT THE WAILING WALL

There is probably no piece of masonry held in greater reverence and more intimately woven into national sentiment than the wailing wall at Jerusalem, which orthodox Jews believe is part of the Temple. It forms one side of a narrow passage near the Mosque of Omar, on the outskirts of the Jewish quarter. To this alley Jews have betaken themselves every Friday, century after century, to grieve over the loss of their ancient glories. In recent years disturbances have arisen between Jew and Moslem over the possession of the wall.

remembrance of the wonderful manner in which the Jews were saved by the intervention of Mordecai and Queen Esther from the annihilation which threatened them through the plotting of Haman. The story which is told in the Book of Esther is read out during evening service, and read again on the morrow in the morning service. When the name of Haman is mentioned people stamp with their feet. In some places they have small wooden hammers with the name of Haman written on them ; these they knock on the desks until the name is obliterated. In other places Haman became a kind of Guy Fawkes, an object of derision and horse-play. On that day the poor are richly treated and the evening is spent in merry-making, feasting, mummeries and other pastimes which remind one of the carnival. The Fast day and this Feast of Lots are still found in the Bible, but in those parts rejected by the Samaritans, and therefore not kept by them at all.

There remains now the last semi-festival, which belongs to the post-biblical period. This is the Feast of Dedication, or the kindling of lights, called Hanucah. It is kept for eight days, starting from the twenty-fifth day of the month of Kislev (December). One might call it the Feast of the Maccabaeans. When Judas Maccabaeus defeated the Greeks and cleansed the Temple of Jerusalem, defiled by the heathen worship, they sought for a flask of pure oil to light the lamp in the Temple. Only one small flask was found still with the seal of the High Priest on it. There was in it only enough oil to last for one night. But in a miraculous manner it lasted for eight nights, a sufficiently long time for fresh pure oil to be procured. So runs the legend connected with the restoration of the divine worship in Jerusalem.

In commemoration of this event lamps, often of an elaborate pattern and of all kinds of metal, a great many of silver, are lit in the Synagogue and private houses. As a rule they hang on the wall and have eight cups for the wick and oil, and each night one more of these wicks is lit, until on the last night eight are burning. During the time whilst they are alight no reading is allowed, for they are not to serve as lamps for giving light, but merely as memorials. The time whilst they are alight and are burning is spent in harmless games, such as twisting of square tops made of lead with Hebrew inscription on the four sides saying ‘ A great miracle happened then,’ and other similar games. It is noteworthy that this feast of lights coincides with the winter solstice, when the sun begins to rise. These eight days are not kept as Holy Days, only as days of memorial marking the time of the decline and fall of paganism and when the foundation was laid for the realization of the divine promise of Abraham that ‘ in thy seed shall all the nations of the earth be blessed.’

COMMON BELIEFS ABOUT THE WEATHER

So much proverbial weather lore is embodied in English literature that this chapter is properly richer in literary references and quotations than any others in the work. It is to be regarded as the third and concluding part of our study of this subject, the previous instalments being the chapters on Superstitions about the Heavenly Bodies, and on Omens, Signs and Portents.

To the peoples of the earth nothing is more important than the weather. Their beliefs about it, in their progress from the intuitions of sensation to the deductions of reason, link past and present only less closely than these are allied by life itself.

The weather is inherent in ancient myths, in religion, in science and in philosophy. It remains a mystery. One can be certain of only one thing about it, its variability. The wind bloweth where it listeth. We speak of the cycle of the seasons. But spring may be delayed, December, as we say, lingering in the lap of May. Winter is never altogether wintry. Summer may be wet or dry. Autumn may be unfruitful or full of the earth's increase.

Early man, a homeless nomad, concerned primarily with the need of food and shelter and the care of his flocks and herds, with no store of garnered knowledge outside his own experience, developed what is called a magical theory of the seasons. Today we speak glibly of natural laws; but what we understand by these laws is only what has been deduced from experience, experience accumulated and tabulated in the centuries, experience which the younger school of physicists caution us is no sure guide to all that the future may have in store.

As the human mind evolved, the forces of nature were personified, the universe was dramatised, the sun, the moon, the stars, the winds were deified. Rivers and trees were given a life apart from their visible activities. Mythology arose and astrology. The weather was good or bad as were the moods of the imagined deities; and these deities were worshipped or prayers and offerings were made to propitiate them on man's behalf. And so the weather came into literature and art.

The Egyptians were perhaps the first systematically to study the weather. The old temples along the Nile had their Watchers of the Night. The ancient Greeks gathered much weather lore. Their deities represented primitive nature powers. But they had their scientists as well as their pantheists. The words climatology and meteorology are derived from them. Some twenty-five centuries ago the Boeotian shepherd-poet Hesiod, while tending his father's flocks in Ascra, regarded the rising and setting of the stars as admonishing man of what he should do and when he should do it. He tells us that in winter a misty morning betokens rain. His own experience, with gleanings from others' knowledge, he set forth in his Works and Days, a kind of Shepherd's Calendar. Aristotle marks a notable advance in man's knowledge of the elements; and with him must be classed Theophrastus, an early populariser of science, Eudoxus of Cnidus, and Aratus of Soli, who is quoted by S. Paul.

The ancients were more enlightened in their ideas about the weather than their successors seem to have been till the study of terrestrial physics and chemistry and the results of wide travel opened men's eyes; air pressure and humidity and electricity were examined; invention set to work on anemometers and barometers and thermometers, evaporometers and cymometers, meteorographs, telescopes, and so on; and kites and balloons were brought into the service of meteorology.

When we come to consider the weather lore that crystallises common experience we find, as in the case of proverbs, that one dictum is sometimes contradicted by another. This reflects, to some extent, the variability of the weather; but it may also be attributed to local conditions and the changes that have been made in the calendar.

As astronomers watch the satellites of Jupiter to test the regularity of the earth's rotation, so through the centuries has the countryman seen in the phases of the moon indications of coming weather. It is commonly believed that rain follows when a halo is seen round the moon—the larger the halo the nearer the rain; when the old moon is seen in the arms of the new; and when the moon is on her back. We are told that when a new moon happens on Saturday it portends rain, and that if it change on Sunday there will be a flood before the month is out. Again, it is said that if the moon shines clear and bright on the fourth day there will be fine weather; if it is clouded there will be rain; and if on the sixth it be flame-coloured there will be storm and tempest. The time of day on which the moon changes is also held to indicate the weather of the ensuing month. There are many references to the moon and the weather in our old dramatists.

As our forefathers were wont to have the church bells rung to drive away thunder, so native tribesmen create a great noise to drive away the evil spirits that are supposed to cause an eclipse. But civilized man has not been immune from superstition in this connexion. Says Gloucester in King Lear:

> These late eclipses in the sun and moon portend no good to us.

The French astronomer Flammarion regarded the moon's influence on the weather as negligible. This view has been expressed in the humorous jingle:

The moon and the weather
May change together ;
But change of the moon
Does not change the weather.

Nevertheless the matter may be regarded still as an open question.

Many beliefs are centred on the sun, which, according to an ancient saying, 'is without his crown for seven full hours of the night, during which he appears before God.' A belief in which science acquiesces is that weather is influenced by the magnetic storms, popularly called sun-spots. in the sun. Time has not shaken the belief that a red sky in the morning is a bad sign and a red one at night a good one. It is referred to by S. Matthew : 'When it is evening, ye say, It will be fair weather, for the sky is red ; and in the morning, It will be foul weather to-day, for the sky is red and lowering,' an allusion to the weather prophets of the time. Proverb lore on the subject is both widespread and unanimous. Shakespeare, in Venus and Adonis, emphasises it

After the sun and the moon, the stars. The rising of the Pleiades, Shakespeare's Seven Stars, was in olden times supposed to indicate the time of safe navigation. As to the rainbow :

A rainbow at morning is the shepherd's warning.
A rainbow at night is the shepherd's delight.

A hill mist is a portent of bad weather, a mist from the sea a portent of good. Proverbs of several nations speak of familiar hills when their summits are in mist as putting on their hats or caps. Of the many beliefs about clouds is the well-known 'Mackerel sky, neither long wet nor long dry.' Hail, it is said, brings frost in the tail. A white frost implies rain. Rain before seven, fine before eleven, is another common belief. Midnight rains make drowned fens. Morning thunder brings wind, at noon rain, at night tempest. We are reminded that every wind has its weather. The north-west wind is best liked. When the wind is in the east it's good for neither man nor beast is generally accepted as a trustworthy opinion, and it has a certain amount of medical backing. But 'Nae weather is ill an' the wind bide still' is supported by the Curate's remark in Love's Labour's Lost : 'Many can brook the weather that love not the wind.' S. Luke, reproving the weatherwise who otherwise were unobservant, said When ye see the south wind blow ye say, There will be heat ; and it cometh to pass.' There is a belief that if the wind follows the course of the sun fine weather may be expected.

The year as a whole comes into more than one common belief about the weather. It is said that every tenth year is one of drought. A good nut year is thought to mean a good corn year The seasons have their special proverbs—as A late spring is a blessing ; an English summer, Two hot days and a thunderstorm ; A green winter makes a fat churchyard, and When the ash is out before the oak the spring will be of the wettest.

Many of the common beliefs about the months and particular days have been made obsolete by the changes in the calendar. The first twelve days of January were, by an old superstition, held to foretell the weather of the whole of the ensuing year. But S. Paul's Day (January 25) is of European celebrity in this connexion. There are about forty saints in the calendar who are known as weather saints, three of them as ice saints. Several Latin sayings refer to Candlemas Day (February 2). One of the English versions runs :

If Candlemas Day be fair and bright
Winter will have another flight ;
But if it be dark with clouds and rain
Winter is gone and won't come again.

As the first three days of February are said in the Highlands to be borrowed from January, so March is said to have borrowed its last three days from April. As the weather is on Shrove Tuesday so, we are told, it will be till the end of Lent ; if the sun shines on Easter Day it will shine on Whitsun Day ; if the first three days in April be foggy there will be a flood in June.

On the Continent the general expectation of cold weather about the middle of May is associated with three saints—SS. Mammertius, Pancratius and Servatius—whose days are the 11th, 12th and 13th. These are the Ice Saints. There are many rain saints. In England, if S. Swithin's Day (July 15) be wet or fair it is believed that rain or fine weather will follow for forty days thereafter.

S. Swithin's Day, if thou dost rain
For forty days it will remain ;
S. Swithin's Day, if thou be fair,
For forty days 'twill rain no mair

With our ancestors the day of SS. Simon and Jude (October 28) shared with S. Swithin's a rainy reputation. Similar beliefs are attached in France to the days of S. Medard (June 8), SS. Gervasius and Protasius (June 19), and S. Calais (July 1) ; in Belgium to the day of S. Godelieve (July 6) ; in Germany to the day of the Seven Sleepers (June 27) ; in Poland to the day of S. Harold (July 19) ; in Denmark to the days of S. Jean (July 2) and S. Knut (July 10) ; and in North Italy to the day of S. Anne (July 26).

The birds of the air and the creatures of the fields and hedgerows have been watched for the sake of such indications as they may give of the coming weather. It is commonly believed that rain or storm is to be expected when swallows, rooks and herons fly low ; swans raise their nests or fly against the wind ; sea-gulls fly inland ; asses bray and horses neigh frequently ; cattle or sheep crowd together in a field ; pigs are restless ; cats sneeze or sleep with their backs to the fire ; dogs dig holes in the ground or eat grass ; blackbirds sing in the morning ; cocks crow in the evening ; ravens croak, sparrows and crickets chirp noisily; starlings congregate; the woodpecker cries; gnats, wasps and hornets bite and sting more than usual; mice, rats, beetles and weasels run about; frogs and toads are vocal; robins sing in the bush or are seen near houses; many earthworms are seen; garden spiders leave their webs; bees enter but do not leave the hive; glow-worms shine brightly; fish rise in the river; the leech goes into hiding.

Signs of change are the restlessness of cattle; the noisiness of ducks; the noisy congregation of crows; extra activity of bees; the flight of bats at dusk; the sight of many toads and snails at sunset; and the presence of spider webs on the grass.

Fine weather is believed to be coming when cattle wander; sea-gulls fly out to sea; kites, larks and swallows fly high; owls whoop much at night; rooks venture abroad; bees fly away; gnats fly up and down in the evening or form a column before the time of sunset.

PLANTS are believed to be specially sensitive to weather changes. Rain is expected when clover contracts its leaves; the convolvulus, marigold and pimpernel fold their petals; the poplar and maple display the underside of their leaves. If chickweed expands fully it is regarded as a sign of fine weather. A hardy annual is the belief in 'many haws, many sloes, many cold toes.'

Again, rain is believed to be in the offing when chairs and tables creak; corns and rheumatism are specially troublesome; ditches and drains are offensive; smoke hangs low in a calm; soot falls down the chimney; sound travels far; distant objects stand out very clearly in the landscape; and monuments in churchyards are damp.

Among primitive peoples many curious rites, sacrifices and mimetic devices are practised in the belief that they will bring about a needed rainfall. In Alaska the natives leave tobacco in a cave to propitiate the storm spirit. It is believed by a Luba tribe in Katanga that lightning is an animal in the sky, and that it has four feet, ears and a long tail, and catches people, kills them and carries fire in its mouth. Thunder is the storm 'melting' in the heavens and a rainbow eats the storm and is a snake. In the days of Genghis Khan lived a Taoist sage, Ch'ang Ch'un, who is said to have been able to control the clouds and to turn rain on and off as though he had his hand on a tap. A belief in the change of climate over large areas is widespread. The theory that the English climate has changed for the worse is repeatedly met with and was especially vocal during 1931, in which year the summer was set down by meteorologists as the dreariest that had been experienced over a period of 150 years. But the facts await correlation, though changes in the geological past have been verified.

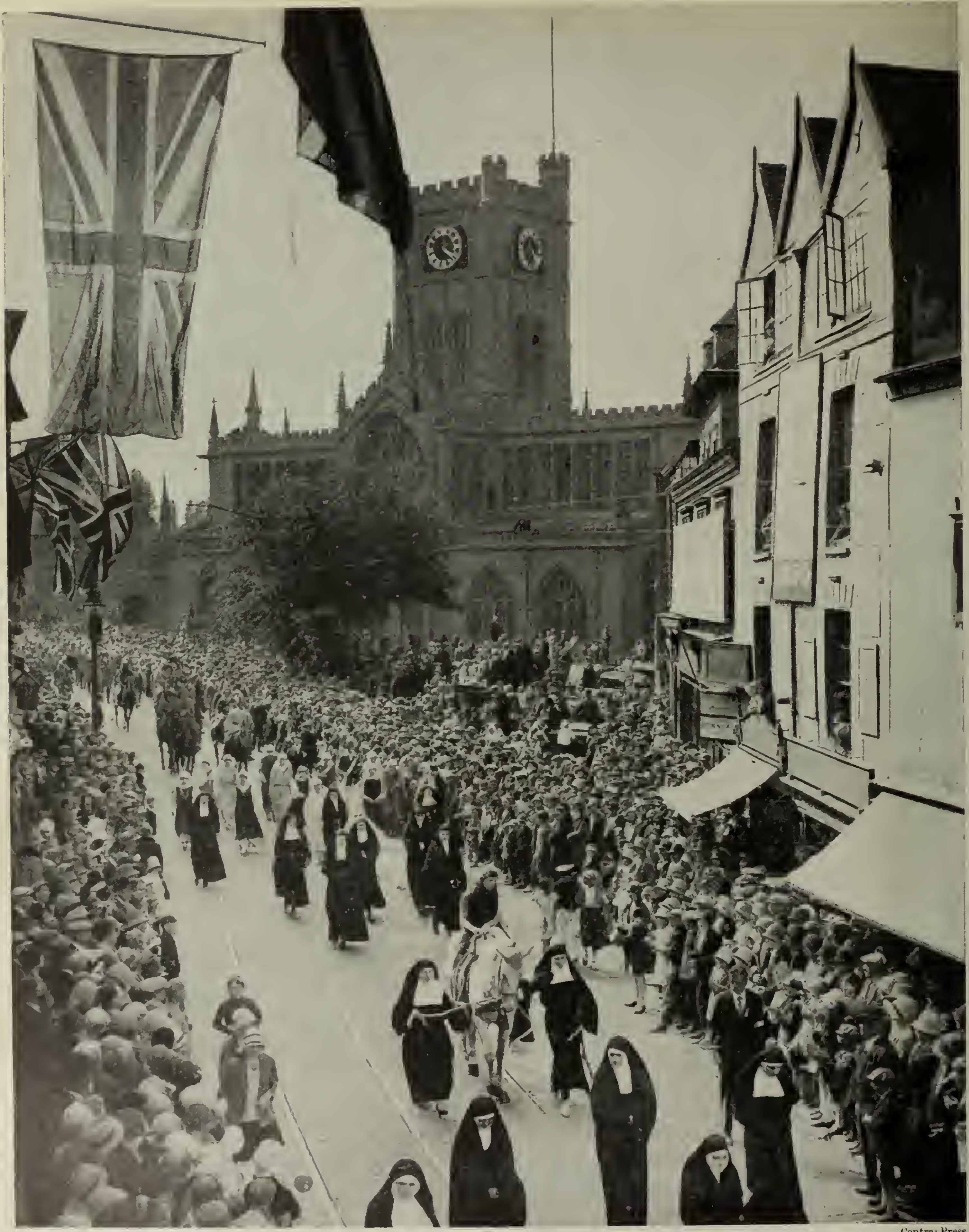
Popular beliefs about the weather are as often as not unreliable, but scientists are not always right in their deductions. The French astronomer Arago went so far as to assert that whatever might be the progress of the sciences, observers who were trustworthy and careful of their reputation would never venture to foretell the state of the weather. In our own time, however, an American, Professor Gorton, has ventured to declare that weather prophets may soon be able to foretell droughts and wet spells twenty-five years ahead—this as a result of a closer study of sun-spots and the output of heat from the surface of the oceans.

WINCHESTER'S EPISCOPAL RAIN SAINT

S. Swithin, bishop of Winchester, died in 862, and on July 15, 971, his body was transferred to the restored cathedral church—according to one story, in a heavy downpour of rain. Probably the legend is a survival of some pagan day of augury sheltering under the protection of a Christian saint.

In the civilized world are thousands of weather watchers; and since 1872 weather charts have been issued daily in the leading capitals. They were a special feature in the battle areas on sea and land during the Great War. In this country the official weather reports are usually called forecasts. The French 'temps probable' is a better and safer description.

Whether we are really wiser than our forebears in our beliefs about the weather is questionable. When the conditions are unexpectedly bad there are to be found many people who will attribute these conditions to gunfire, the extended use of electricity and wireless, the rushing about of railway trains and motor cars and aircraft, and even to Summer Time! The term equinoctial gales is a common one. But scientists tell us that the equinox has no more to do with the gales we get in 'sweet September' than the fabled Man in the Moon.



Central Press

'THEN SHE RODE FORTH, CLOTHED ON WITH CHASTITY'

Coventry's annual commemoration of Lady Godiva's self-sacrificing service to her grim husband's tax-burdened serfs is the most widely known of provincial England's civic customs. The legendary ride must have been taken not long after the year 1040, when Godgifu married Earl Leofric, but the Godiva procession commemorating it was only instituted as part of Coventry fair in 1678. Of recent years it has acquired immense popularity, and on the occasion shown here close upon 300,000 people gathered to witness it—very practical proof of how valuable an asset a traditional ceremony may be to a community fortunate enough to possess one.

HISTORIC CUSTOMS OF ENGLISH TOWNS

NOTEWORTHY practices associated with individual towns on the Continent are dealt with in the chapter Curious Customs of Famous Cities. Here we are concerned with observances peculiar to English provincial towns, London's Ancient Customs having been treated separately. Spread throughout this work are descriptions of many local forms of folk customs

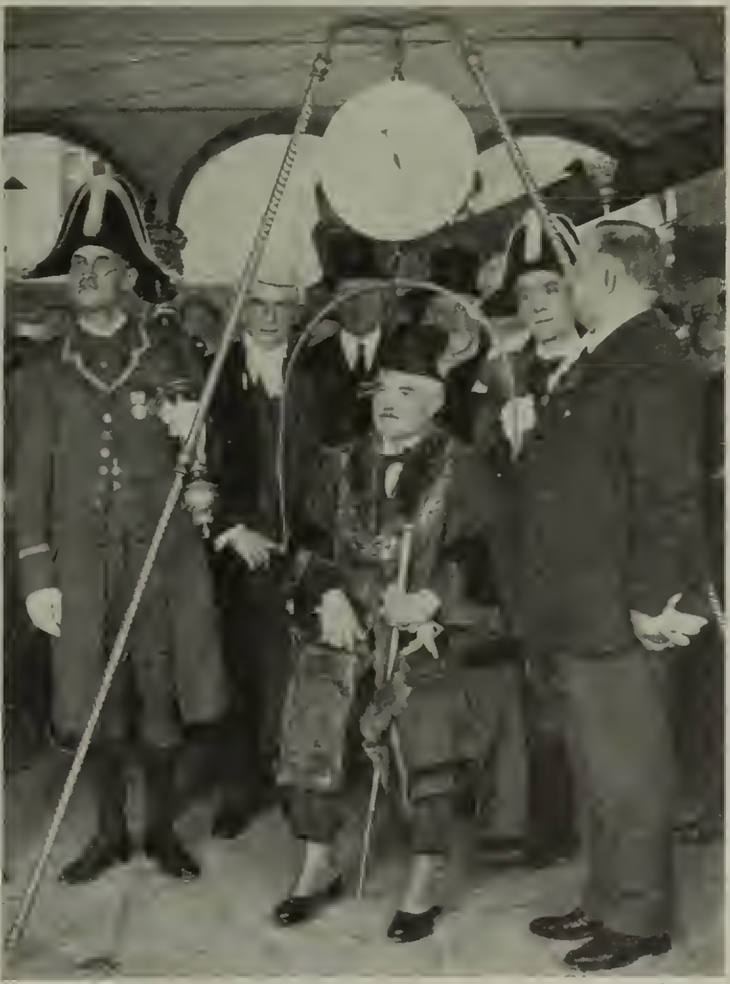
THE phrase 'custom dies hard,' so frequently in use when ancient and traditional ceremonies fall to be described, is nowadays in much more danger of being scrapped than many of the venerable rites to which it alludes. That this is true at least of civic custom is abundantly plain. Such towns as can still boast of traditional festivals or ceremonies are regarded with envy by their near neighbours, who recognize what an extraordinary asset a day of annual commemoration and pageant can be to a community. Would it not, indeed, 'pay' Nottingham to revive the Robin Hood celebrations, or York to institute a White Rose Day? Not only are the purposes of local patriotism subserved by such commemorations, and ancient and worthy customs fostered and retained in the public memory, but the lore of the people receives from them actual and dramatic expression such as hospital pageants and flag-days can never evoke. Moreover, they may always be employed in the sacred cause of charity.

Paramount, perhaps, among the civic ceremonies of provincial England is that held annually at Coventry in commemoration of the beautiful story of Godiva, the Saxon countess, who accepted the challenge of her barbarous husband to ride unclad through the town on condition that he remitted the heavy taxation on his serfs. One incident, however, marred the noble sacrifice, for the lady in her progress, says legend, was spied upon by a certain Peeping Tom, who was immediately smitten by blindness.

The festival is still honourably upheld, but it is doubtful if many among the thousands who annually behold its glories are aware of the actual traditional basis on which it rests. Who, precisely, was Godiva, and whom does she stand for? Her historical existence is by no means at stake, but, this notwithstanding, the story of her sacrifice is demonstrably of the nature of legend. It embraces so many circumstances obviously connected with ancient British religious rites as makes it evident that it must have arisen therefrom.

It is noteworthy that Godgifu, or Godiva, and her husband, Leofric, Earl of Mercia, were the restorers, if not the founders, of its monastery of S. Osburg. For with the restoration of this religious house the prosperity of Coventry as a market town begins. Godiva came to be regarded as a civic benefactress; consequently it is not surprising to find that her fame was confounded at a later date with the myth of the ancient British local goddess, Brigantia or Brigit, whose story, during the early Christian centuries, had itself grown dim and confused in the popular imagination. In the Celtic period this divinity, or her human representative, rode through the village of Coventry at the period of the summer festival at the end of May. But in the course of time her feast and attributes were confounded with, and latterly absorbed by, the legend of the fair-haired Saxon countess.

This is a process with which the mythologist is well acquainted. The memory of a god wanes, and his legend is appropriated by a later hero or saint, with modifications of time and place. Just as in Ireland the goddess Brigantia, with whom we have here to deal, became the Christian saint Bridget, there is no reason to doubt that in Coventry a similar process took place, and that Brigantia or Brigiddu became the saintly Godgifu, the 'God-given.'


Keystone

WEIGHING IN THE MAYOR OF HIGH WYCOMBE

An ancient custom connected with the mayoralty is observed at High Wycombe in Buckinghamshire. The new mayor is escorted by the mace bearer and town-crier to the weights and measures department, and weighed seated in the mayoral chair, the result being entered in the civic records.

Sport & General Press

That Coventry is situated in a district in which Druidical rites were anciently practised is generally conceded. At the village of Southam, hard by, the Godiva procession was formerly celebrated with a faithfulness equal to that evinced in the larger township. But curious variations of the ceremony, even more eloquent of its Druidical character than the rite obtaining at Coventry, were celebrated there. The pageant was headed by a personage known as 'Old Brazen-Face,' who wore a mask representing a bull's head, with horns complete. At certain festivals the hide and head of a sacrificed bull were worn by the Druidic officiants, so that 'Old Brazen-Face' may well be regarded as the degenerate descendant of these. His name is, of course, an appellation of the Celtic sun god, whose burning visage, surrounded by lambent rays, was frequently cast in brazen disks. The epithet 'Old' is frequently prefixed to the names of discredited deities, as in 'Old Scratch,' 'Old Harry.'

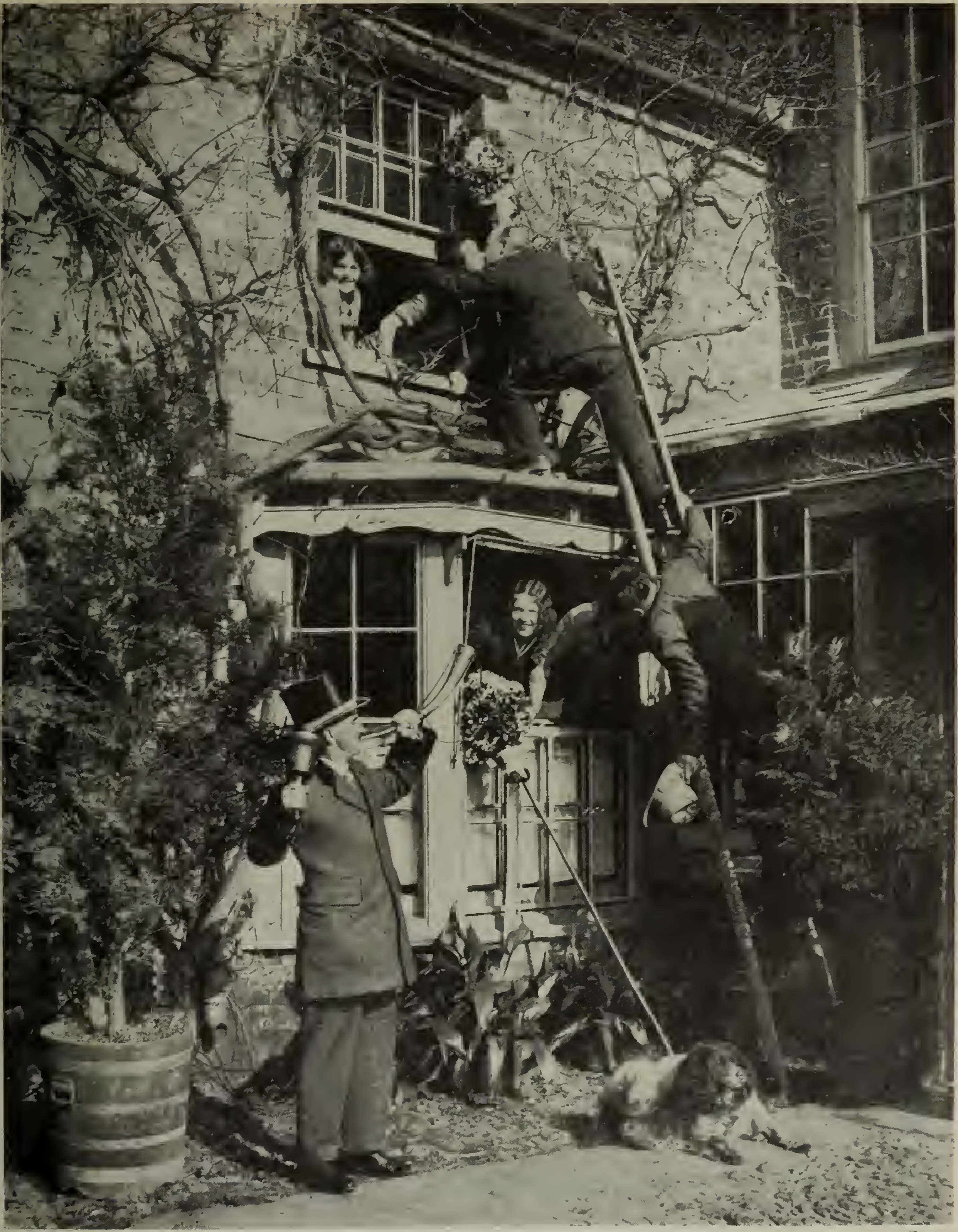
Then came Godiva in a lace mantle, followed by a second Godiva, who was stained black. This, Pliny tells us, is precisely how the women of the ancient Britons decorated themselves on occasions of religious festival, smearing their bodies with woad, 'so that they resembled the swarthy Ethiopians.' At Fenny Compton, not far from Southam, where this Godiva rite is held, is Woad Farm, perhaps the very site where the plants from which the dye was made were formerly obtained. That a preponderatingly British element has survived in Warwickshire has been maintained by generations of archaeologists, and what more probable than that it continued the practice of its ancient rites, placating later Christian opinion by their attribution to the saintly identity of a worthy daughter of Mother Church ?

Keystone

HUNGERFORD'S 'COLTS' AND 'KIDS' ENJOY HOCKTIDE FUN

Hungerford Hocktide customs include the shoeing of a number of 'colts,' girls who are newcomers to the town. The blacksmith drives a nail into the heel of one of their shoes, until they call 'punch' and give the price of a bowl of punch to the tutti-men. These latter are accompanied by a man carrying a sack of oranges, which are scrambled for by the children.

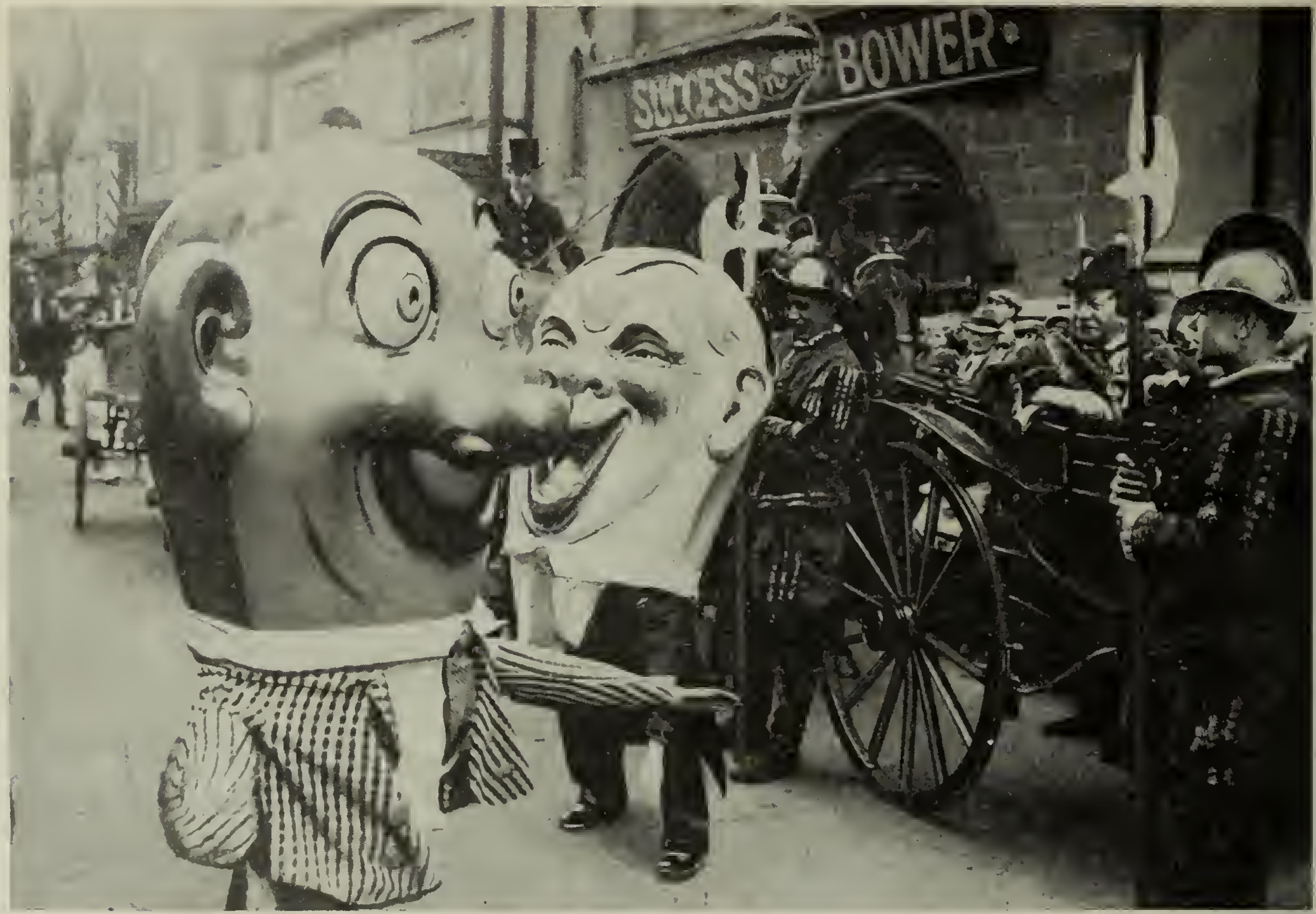
Coventry is situated near what were formerly the southern boundaries of the great British tribe of the Brigantes, the presiding deity of whom was the goddess Brigantia or Brigiddu, identical, as has been indicated, with the Irish Brigit, later Christianised into S. Bridget. She was also known as Danu or Anu, and is undoubtedly identical with that 'Black Annis' who was supposed to lurk in the Dane (or Danu) Hills in Leicestershire, and to carry off children and sheep to her cavern—a memorial of human and animal sacrificial offerings. She was a divinity of the earth,



Keystone

TUTTI-MEN KISS THE MERRY MAIDS ON HOCKTIDE HOLIDAY

An inscription on the ancient summoning horn still used at the Hungerford Hocktide observances records that John of Gaunt granted the royal fishing to the town, and the celebrations certainly date back to his time. Two tutti, that is, tithing, men collect the penny poll-tax or head penny for the privilege of living in the town from the men and take kisses in lieu of the penny from the wives and daughters of the burgesses. The tutti-men carry short poles decorated with blue ribbons and choice flowers.



Keystone

FEUDAL MEMORIES LINGER IN LICHFIELD'S GREENHILL BOWER

Lichfield's Greenhill Bower is the only survival of a custom formerly obligatory on all English burghs, of holding an annual review of the arms and implements of defence required of them under the feudal system. Its military purpose has long been abandoned, but is commemorated in the halberdiers and men in armour who take part in the parade, and the Bower is now an annual occasion for festivity, when a carnival spirit pervades the town, the ceremonies including a procession in which Morris dancers and grotesquely masked clowns participate.

a goddess of fertility, worshipped almost exclusively by women. The name 'Black Annis' obviously relates to her woad-stained appearance, and accounts for the 'Black Godiva.'

But how to explain 'Peeping Tom'? The shrine of Brigiddu at Kildare, in Ireland, was enclosed by a fence which no man might pass, or peep through, nor was any man permitted to gaze upon the sacred virgins dedicated to the goddess. Thus when one or more of them rode through the streets of British Coventry at the time of the festival of the goddess, no 'Peeping Tom' dared offend, or the outraged deity would summarily have deprived him of sight. To such a custom, then, we may trace the beginnings of the Godiva legend.

THE celebrated annual festival of the Dunmow Flitch of Bacon which the township of Dunmow, in Essex, awards to any married couple who will swear that neither of them in a year and a day repented of their marriage is worthy of closer examination than it usually receives in the newspaper reports which describe it. Its institution has been traced by one authority to the good offices of the Lord Fitzwalter in the reign of Henry III. In 1772 the lord of the manor refused all association with the custom, then of great antiquity, and in 1809 it was abolished, only to be restored in the early part of the nineteenth century. The oath administered to the applicants, man and wife, is so quaint and so little known that it may well be placed on record here once more.

> You shall swear by custom of confession,
> If ever you made nuptial transgression,
> Be you either married man or wife,
> If you have brawls or contentious strife;
> Or otherwise, at bed or at board,
> Offended each other in deed or word;
> Or, since the parish clerk said Amen,
> You wish'd yourselves unmarried agen,
> Or in a twelvemonth and a day,
> Repented not in thought any way,
> But continued true in thought and desire
> As when you join'd hands in the quire.
> If to these conditions, without all feare,
> Of your own accord you will freely swear,
> A whole gammon of bacon you shall receive,
> And bear it hence with love and good leave;
> For this is our custom at Dunmow well knowne;
> Though the pleasure be ours, the bacon's your own.

But the curious reader will ask why a flitch of bacon was selected as the reward of conjugal felicity. The same custom prevailed at Whichenover, and has been traced in Brittany. The suggestion that the ceremony may have something to do with the well-known proverb about 'saving one's bacon' appears far-fetched. Possibly the saying in question may be a corruption of 'saving one's baking,' that is rescuing a batch of bread from burning. It seems on the whole probable that bacon, once the universal provender of the people of rural England, was awarded as the most suitable reward to both goodman and housewife.

Lichfield, annually in June, celebrates the venerable function of the Greenhill Bower, the original purpose of which was to review the armed bands of the neighbourhood. Formerly all burghs in England were bound to hold such reviews, but the custom has died out save in the birthplace of Samuel Johnson alone. Young men and boys gather dressed in ancient armour, or its substitute, and parade the streets, where halberdiers keep the people in order, after which local festivity becomes general. Anciently the 'Bower' was convened by the Court of Array, on Whitsun Monday, for the purpose of reviewing the military strength of the town. At a later date the more popular part of the ceremony, in which morris dancers and standards decorated with flowers were the features of the procession, was preserved, although the military gathering itself had been abandoned. The latter had, of course, a seasonal significance, and was obviously a survival of the old Maytime ceremonies.

More imaginative is the marriage of the Mersey by Liverpool after the example of Venice, as described by Wordsworth in a glorious sonnet:

> And when she took unto herself a mate,
> She must espouse the everlasting sea.

The ceremony was performed by the Doge and the Council with pomp and circumstance. Somehow one cannot feel so romantic about a lord mayor! And throwing a large ring into the muddy waters of the Mersey makes one shudder if one knows the blue and limpid Adriatic. Still it shows that someone in Liverpool had a poetic soul when this custom was started.

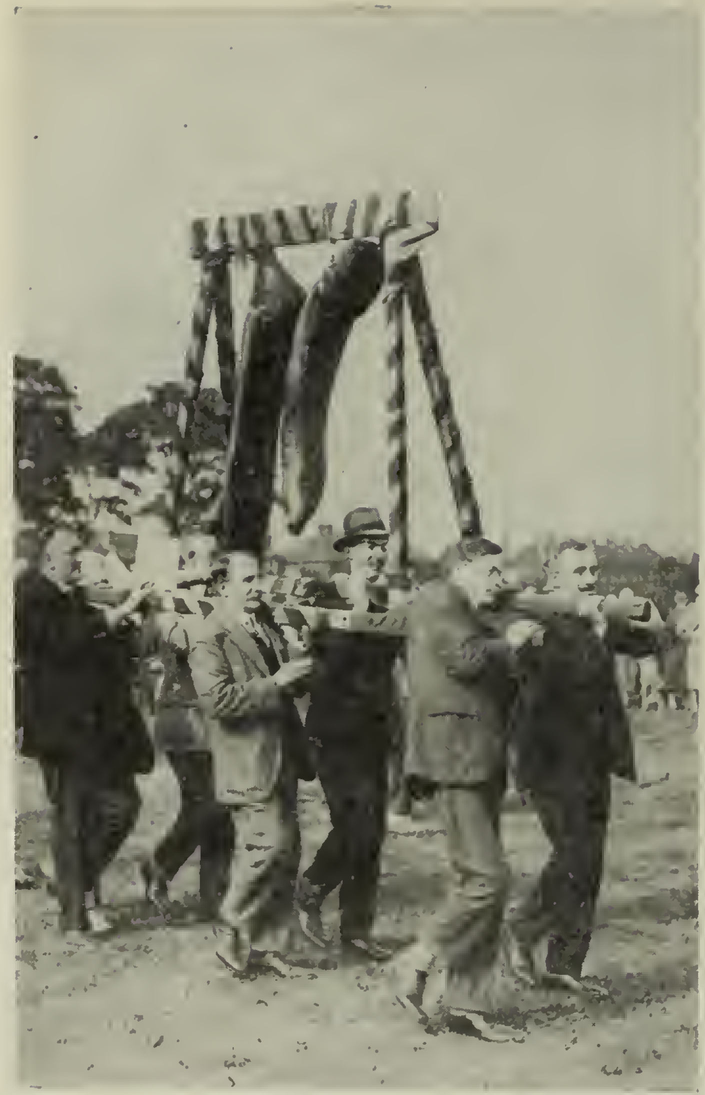
Another custom with marine associations is still annually maintained at Abbotsbury, Dorset. On May 13 the children perambulate the village with large garlands, requesting gifts, and when these have been collected they betake themselves to the beach, place the flowers in boats and row out to sea, later returning with the wreaths, which are taken to the church, where a service is held. The notion behind the ceremony was certainly the propitiation of a sea spirit or god, who was asked to send prosperous fishing to the town, and the decay of the custom is witnessed by the fact that the wreaths, instead of being cast to the waves, as must formerly have been done, are now brought back and devoted to Christian service. Perhaps the deity to whom they were once dedicated was that Llyr or Lear, the old British god of the sea, from whom the city of Leicester is said to take its name.

There is nothing poetic about the Oyster Feast at Colchester; this is a good advertisement for the town's chief industry and an occasion for a good deal of third-class oratory. The mayor figures in it prominently; he hauls in the first dredge, and with the principal guests swallows the first oysters taken from it. And very good oysters they are; none better. The feast has been held since very early times, when the burgesses of Colchester obtained a

Topical Press

LIVERPOOL AND THE MERSEY PLEDGE THEIR TROTH

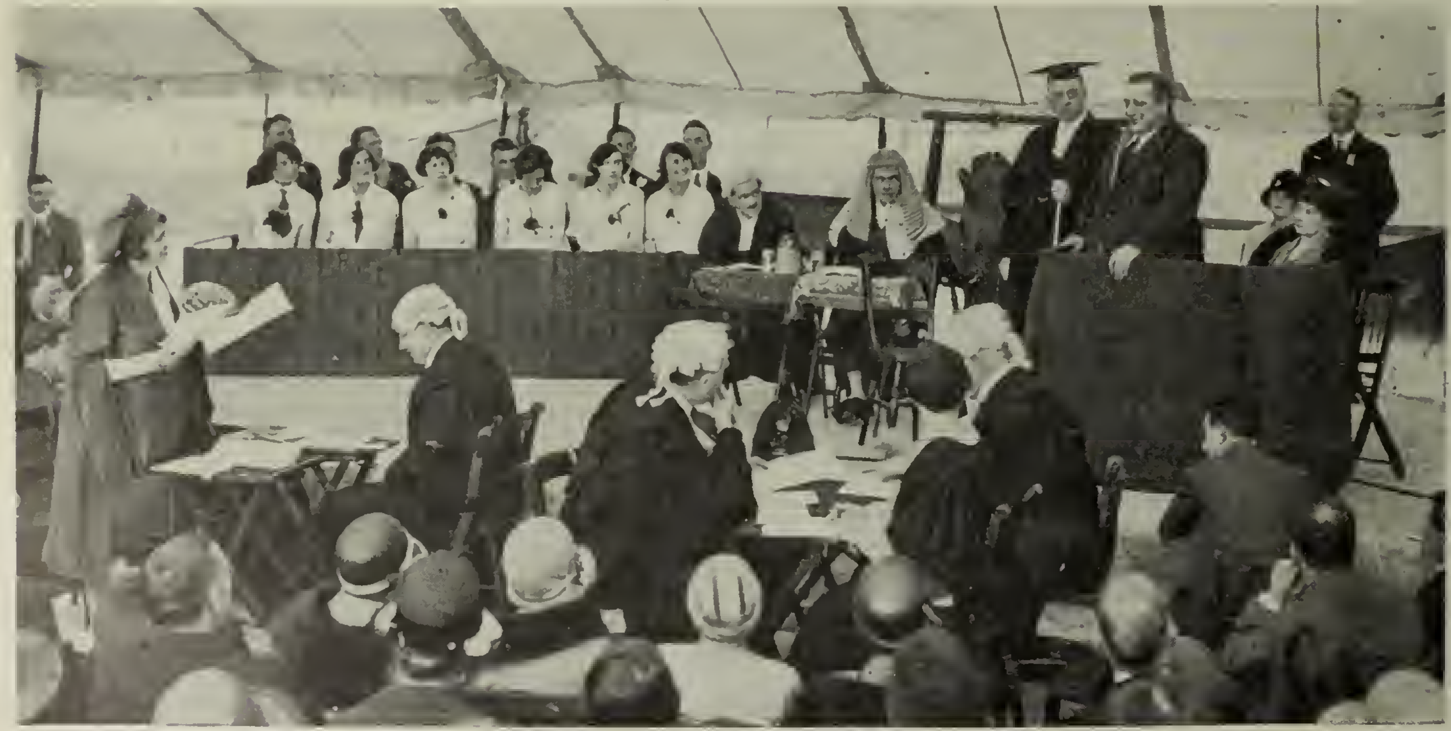
Few civic ceremonies are invested with such poetic glamour as that of the famous Wedding of the Sea, by which for more than six hundred years—from 1177 to 1797—Venice proclaimed her maritime dominion. Liverpool has lately revived the symbolic ritual on her own behalf, her Lord Mayor casting a ring into the Mersey in pledge that the river shall be faithful to the city of whose prosperity and greatness it is the mainstay.



Topical

charter giving them the right to the beds. Scarcely less ancient is the yearly Court which the Mayor of Rochester holds as Admiral of the Medway, where also there are oysters. Queen Anne granted the fishermen of this part of Kent the freedom of the Medway as a reward for their activity in repelling Dutch ships of war threatening the English coast and the mouth of the Thames. But the origin of the court held on a barge in the river goes back some eight hundred years. Another very old survival are the Courts of Brotherhood or Guestlings of the Cinque Ports, which are attended by 'combarons' from the twenty towns that once had the management of these harbours, so important commercially as well as valuable for defence. Plymouth has its annual Fishing Feast, which, beginning as a kind of harvest festival, growing out of gratitude for the harvest of the sea, has become just an 'outing.'

In some towns in the north of England, notably Alnwick and Chester-le-Street, the ancient game of Shrove-tide football, as described in pages 20 and 22, is still played with great vigour between the 'up-towners' and the 'down-towners,' hundreds taking part in the game. The game usually concludes with a struggle for the ball itself, he who captures it being regarded as the hero of the day. In some townships of the North, too, the quaint 'feast' of Carling Sunday is observed. On this, the fifth Sunday in Lent, carlings, or grey peas fried in butter, are served at the inns to all who ask for them. The tradition of the 'feast' is locally explained as a commemoration of the disciples plucking ears of corn on the Sabbath day.



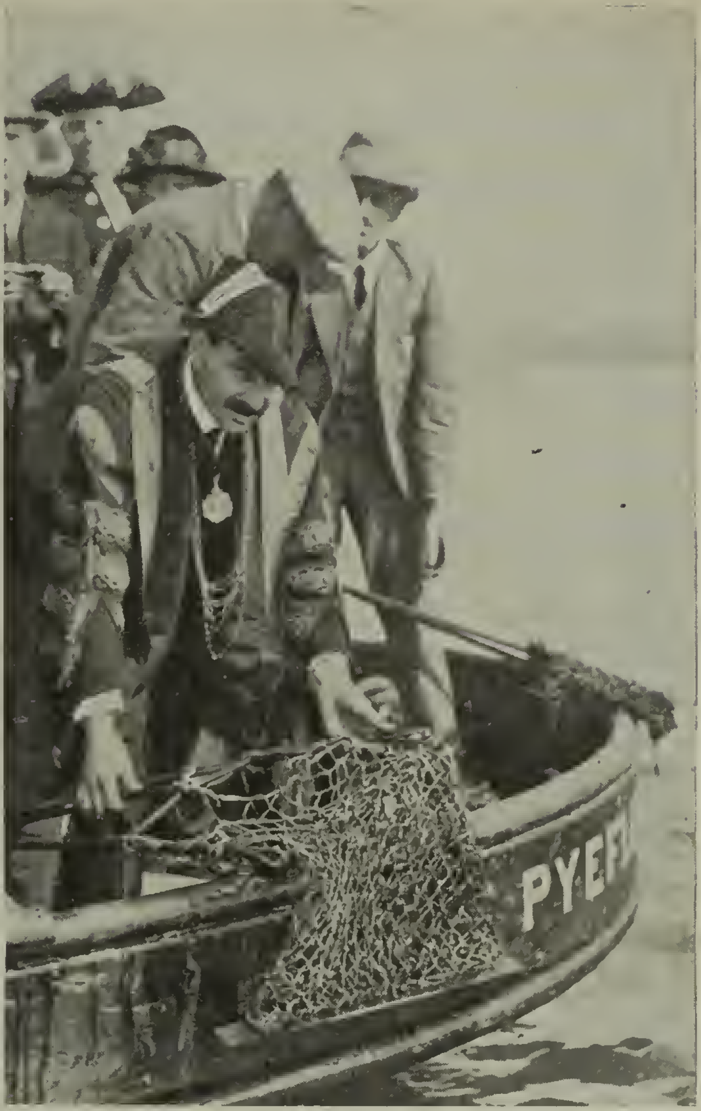
Keystone

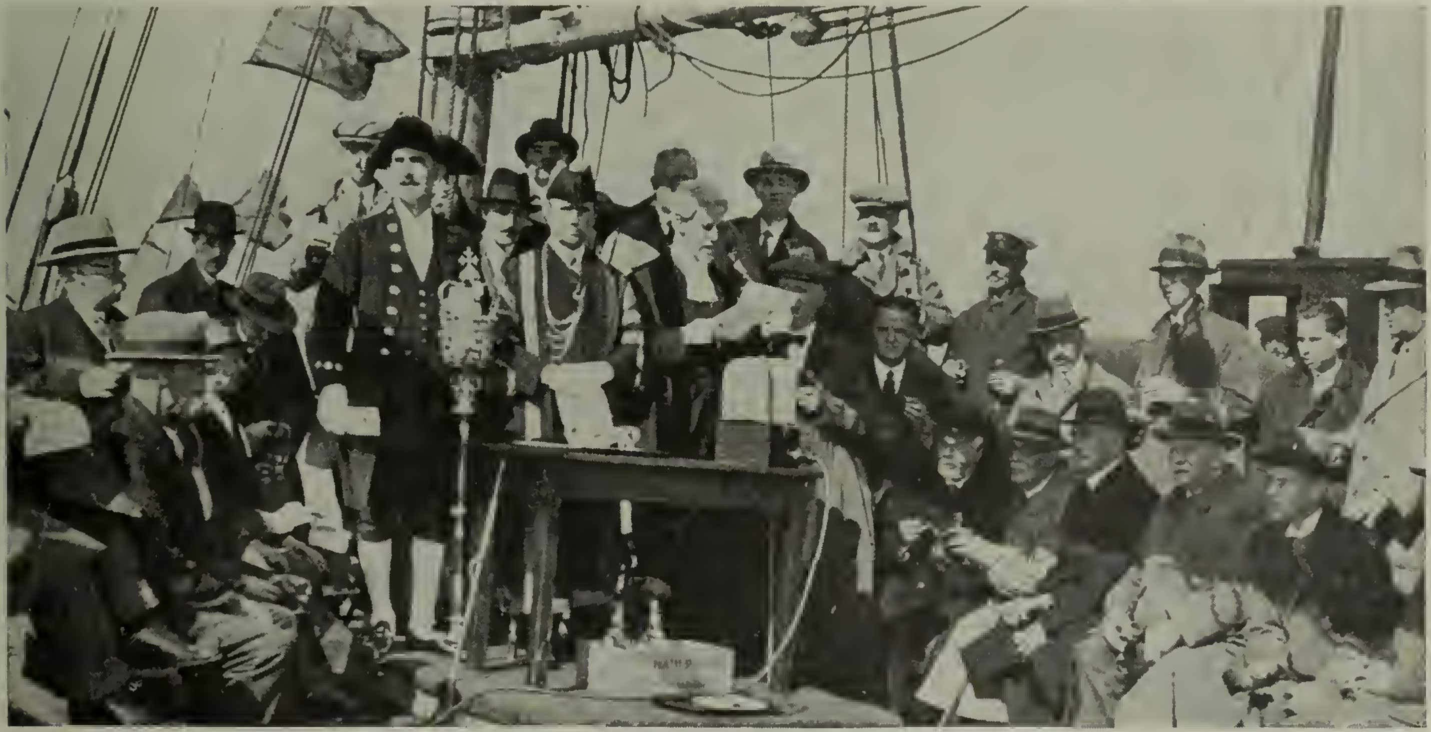
CONJUGAL FELICITY ON TRIAL IN DUNMOW'S MATRIMONIAL COURT

With the exception of Coventry's commemoration of Lady Godiva's self-sacrifice no English civic custom is better known than Dunmow's award of a flitch of bacon to the married couple that shall satisfy a court of inquiry that for the past year and a day their conjugal felicity has been unbroken. Two goodly flitches (top) are usually given nowadays, and the inquiry is modelled on the procedure of an English court of law, with a presiding judge, a mixed jury of men and women, and counsel to support and to resist (on behalf of the flitch) the application.

At Whitby, in Yorkshire, the ceremony of the planting of the penny hedge is performed in the harbour on the morning before Ascension Day. This ceremony dates from the reign of Henry II, and is said to have originated as a penance placed upon certain local noblemen for the slaying of a hermit by beating him with their boar-staves while they were engaged in hunting. A horn was to be blown, and stout stakes given to the penitents to be cut and planted by them at low tide at Whitby year by year, though if the tides were full the service was to be demitted. At the same time the bailiff was to blow a horn and cry 'Out on you, out on you, for this heinous crime.' The ancient horn employed in the ceremony was used until 1893.

A TRIBUTE which dates back for a thousand years, and connects the present with that remote past when the central counties of England were for the most part a wild and uncultivated chase, is rendered on Knightlow Hill, near Dunchurch, Warwickshire, on the early morn of S. Martin's Day. Known as 'wroth money,' it is paid to the Duke of Buccleuch, as an acknowledgement of certain concessions made by his ancestors on pain of a forfeit for every penny of 20s. or 'a white bull with red nose and red ears.' Before dawn on S. Martin's Day representatives of the townships which owe tribute, as well as crowds of spectators, wend their way to Knightlow Hill from all points of the compass. There on the summit, and close to the Holyhead Road, they gather round the base of an old cross. The duke's agent then reads out the name of the parishes and hamlets which are called upon to make payments, whereupon the persons responsible for such dues drop

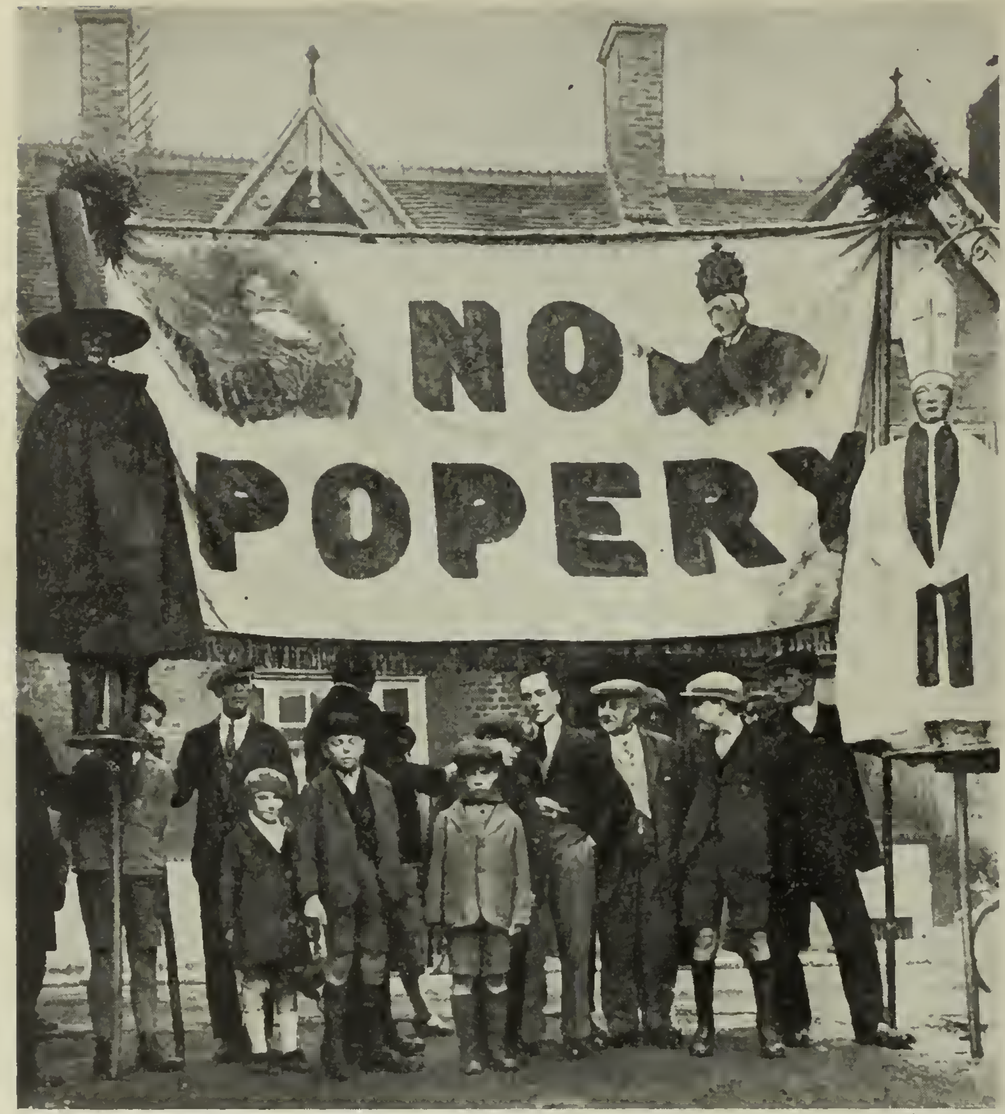




Topical Press

BURGESSES OF COLCHESTER ASSERT THEIR ANCIENT RIGHTS

For centuries Colchester has been famous for the oyster fisheries at the mouth of the river Colne, the burgesses' ownership of which 'from a time beyond which the memory of man goeth not' was confirmed by a charter granted by Richard I in 1189. At the annual official opening of the oyster season the town clerk reads aloud this ancient charter, after which the mayor draws in the first dredge of the season. The day's celebrations end with an oyster feast given by the mayor and corporation



George Long

LEWES REMEMBERS THE FIFTH OF NOVEMBER

Guy Fawkes Day is still observed at Lewes with undiminished enthusiasm. There are six Bonfire Societies in the town, the most historic being the Cliffe Society, which still uses the old Bonfire Prayers and carries the 18th century No Popery banner shown here. It always burns effigies of Guy Fawkes and Pope Paul IV, regarding the latter as the real author of the Plot.

their coins into the hollow of a large stone. In all there are 25 places which have to pay wroth money, the amount ranging from 1d. to 2s. 3½d. The whole amount due (only 9s. 4d.) is usually collected, though within recent years there have been defaulters on several occasions. Once during the last century the prescribed penalty for non-payment was enforced.

When the collection is completed and the duke's agent has checked the names on the list, the company adjourn to the village inn, which by its sign, the 'Dun Cow,' helps to perpetuate the legend of the slaying of the gigantic cow on Dunsmore Heath by Guy, the semi-legendary Earl of Warwick.

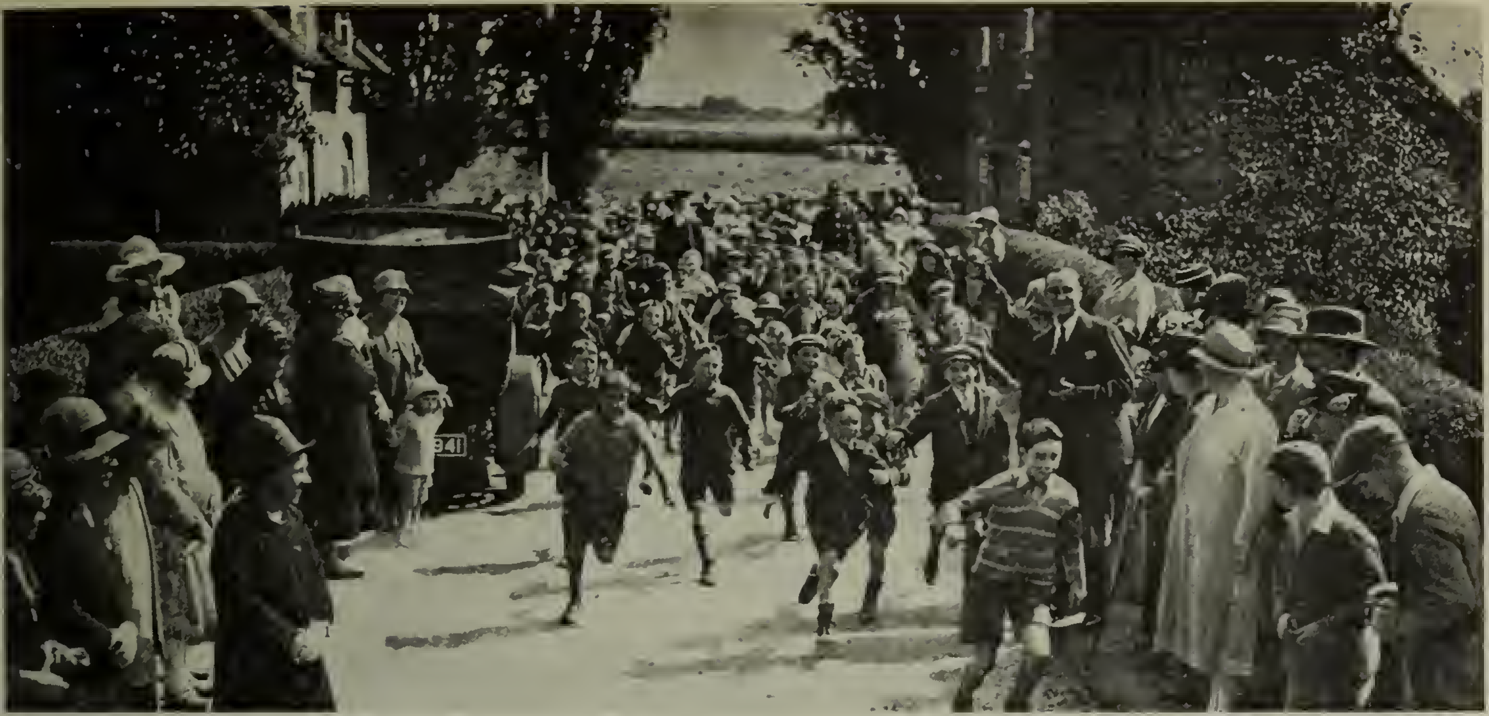
> Here breakfast is served at the Duke's expense to those who have made payment, and subsequently the whole company, long churchwarden pipes in hand, drink his grace's health in tumblers of rum and milk. . . . In an ancient charter preserved in Broughton House, Northamptonshire—a charter which has only once been challenged, and having then (in 1685) been confirmed, has since remained undisputed—wroth money is merely declared to be a legal tribute for ancient privileges, the nature of these privileges not being defined

At Hungerford the feast of Hocktide is still celebrated on the Monday and Tuesday of the week following the second Sunday after Easter. Its origin is lost among the early generations, and even the meaning of the word can only be guessed at. It is conjectured that it formerly commemorated a defeat of the Danes by the English on S. Brice's Day, 1002, or the death of Hardicanute and the accession of Edward the Confessor. The probability is, however, that it is an Eastertide festival of early pagan origin continued into Christian times.

At Hungerford the custom is connected with the charter by which the Commons hold the rights of fishing, shooting and pasturage of cattle on the lands and property bequeathed to the town by John of Gaunt, Duke of Lancaster. The proceedings begin on Friday evening with a supper at which the fare is macaroni, Welsh rarebits, watercress, salad and punch. On the Monday, which is known as 'John o' Gaunt's Day' or Tuth day, the town crier appears at the window of the town hall and blows the famous old horn of the community which has done service for so many generations. The tything or tutti-men thereupon proceed to the high constable's residence to receive their tuth poles, which are usually decorated with ribbons and flowers. The first business of these officials, who are generally tradesmen of the borough, is to visit the various schools and ask for a holiday for the children.

This arranged, they call at each house and demand a toll from the men and a kiss from the women, and distribute oranges to children in the streets. The high constable is elected at the annual court held on this day, and one of the curious customs respected is the gift by this officer's wife of cheese-cakes to the ladies of the district.

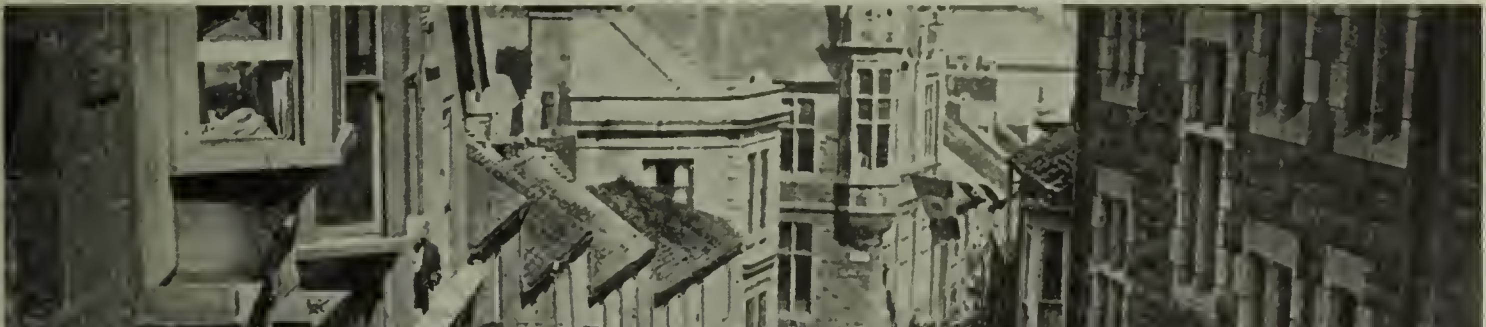
The old Hocktide play, as formerly celebrated at Coventry, represented a series of combats between English and Danes, but became obsolete in the eighteenth century. In all likelihood the Hungerford celebration formerly included this spectacle, and was bracketed for local convenience with the customs associated with the charter, which have survived, while the actual performance which gave the custom its name has disappeared.



Keystone

CHILDREN OF SANDWICH TRAVESTY PILGRIMS TO CANTERBURY

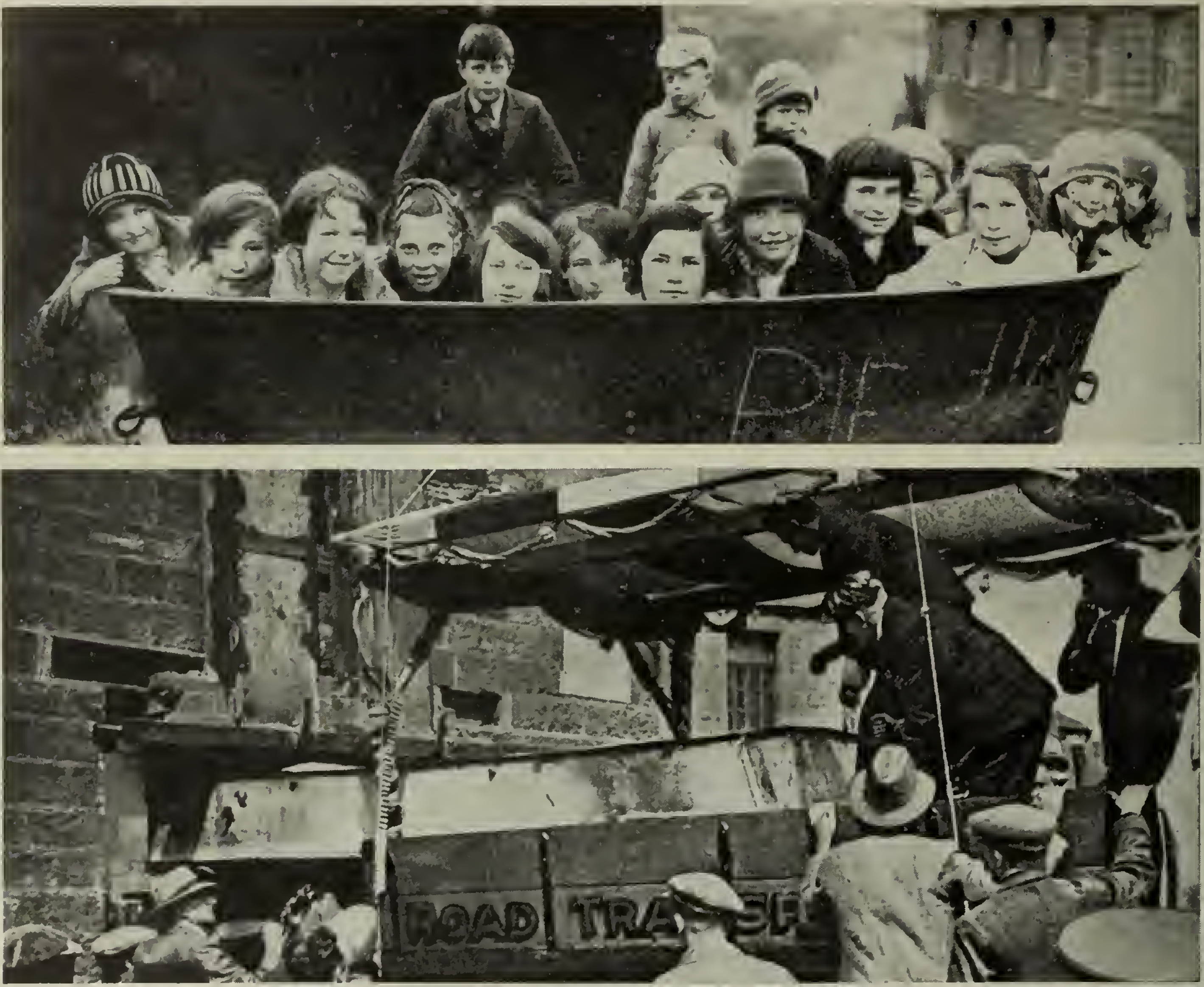
As might be expected of a town with so long a history, Sandwich has some very ancient customs. The one illustrated here, of children racing round the grounds of the church to be rewarded with currant buns, is associated with S. Bartholomew's Chapel, which dates back to the year 1190, and originated in the practice of giving free food to pilgrims passing through the town on their way to Canterbury. The custom fell into abeyance, but was revived towards the end of last century and is highly popular with children.



Topical Press

QUINQUENNIAL COMMEMORATION OF JOHN KNILL OF ST. IVES

Not a few curious customs have originated in the whimsical humour of philanthropists who when bequeathing money for some charitable purpose have imposed fantastic conditions of eligibility to share in the bequest. An example is forthcoming from St. Ives in Cornwall, where under the will of John Knill a sum of money is divided every five years among ten little girls and two old ladies who shall dance to the scraping of a fiddle round the pyramidal mausoleum which he erected for himself on the top of Worvas Hill.



Topical Press

DENBY DALE'S GARGANTUAN MEAT AND POTATO PIE

Roasting an ox whole figures not uncommonly as an item in the programme of public celebrations in England. A peculiar variant is found at Denby Dale, a village in Yorkshire, where since 1788 it has been the custom to serve up a huge pie made of meat and potatoes. The largest pie yet baked weighed, with the pie-dish (top), over two tons, providing helpings for 20,000 people. Several men, working with winches, pulleys and rollers, were required to get the pie out of the oven.

'Bonfire Night,' celebrating the discovery of Guy Fawkes' gunpowder plot, is observed in many English towns, but nowhere with more public co-operation than at Lewes. The first occasion was in 1606, the first anniversary of Parliament's providential escape, when a huge fire was lighted on Cliffe Hill, not far from where the monument now stands to Richard Woodman and the other Lewes martyrs who were burned at the stake in the reign of Queen Mary in front of what is now the town hall. This tragic incident in its history doubtless explains the violent anti-Catholic feeling in the Sussex town, and when, during the reign of James II, effigies were introduced into the demonstration, that which was carried at the head of the procession, a sinister, black-robed figure with fireworks bulging in his pockets which exploded into a million sparks when he was committed to the flames, represented not Guy Fawkes but the Pope. Interest in the celebrations subsequently waned, but they were revived at the beginning of the nineteenth century with astonishing enthusiasm. Lighted tar barrels were drawn through the streets—one is still hurled from the river bridge into the water—and in 1847 the excitement reached such a height that the Riot Act had to be read. Six local societies, organized on traditional lines, provide spectacular tableaux and fireworks, and combine in a joint procession to the lighting of the bonfire. Collections are made by the societies, by which numerous local and other charities benefit considerably.

Puritan intolerance unhappily deprived Merrie England of many of her most salient civic and seasonal festivals, the magnificent Chester Mysteries, occasionally revived, the colourful Robin Hood play, the joyous rout of the Boy Bishop, and many another quaint and curious custom. An age which is less restrained in its sympathies, yet which sadly needs colour and simple joy, might well revive the more gracious and beautiful of the pageants of its fathers, those brilliant mummings and braveries which blossomed out of the heart of old England like legends come to life.

CHRISTMAS AS A POPULAR FESTIVAL

HERE the European customs associated with the Christmas season are described from the secular point of view, the Christian festival being treated separately under the heading The Celebration of the Nativity. Since, however, most of the secular customs have had their origin in religious observance, both chapters should be studied in order to obtain a complete survey of the subject.

OF all the popular festivals the world has known none has been celebrated over so wide an area, none has gathered round it such pleasant, vivid associations as the festival of Christmas. Throughout Europe, throughout the continents of North and South America, in large parts of Africa, in many settlements of strangers in Asia, in Australia and New Zealand, Christmas is looked forward to with eagerness and observed with enthusiasm. Of all the memories with which childhood endows us none is more clear and delightful than those of the Christmas stocking filled with presents, the Christmas post bringing its weight of 'cards,' the Christmas dinner table and its culminating joy, the Christmas pudding.

In the literature of all countries that form part of Christendom Christmas is described and dwelt upon with tender emotion or rollicking jollity. The latter quality inspired the account of the Christmas revels in 'The Pickwick Papers.' Thomas Hardy, in his picture of a West-country festivity, came nearer to truth and was no less amusing. Dickens in 'A Christmas Carol' touched on another side of the Christmas tradition—the good-will side—the aspect in which it is the season above all others of kindliness and generosity. Dickens has, indeed, been credited with having 'invented' Christmas at any rate for England. Though this is, of course, an exaggeration there is truth in the suggestion that he impressed on the English imagination the duty of thinking about others at the 'festive season,' and making an effort to ensure that everybody had a good time.

There is a passage in 'The Pickwick Papers' which crystallises the Dickensian view. Christmas, it begins, is close at hand with all its bluff and hearty honesty; it is the season of hospitality, merriment and open-heartedness. Then Dickens went on:

> Numerous, indeed, are the hearts to which Christmas brings a brief season of happiness and enjoyment. How many families whose members have been dispersed and scattered far and wide, in the restless struggles of life, are then reunited, and meet once again in that happy state of companionship and mutual good-will which is a source of such pure and unalloyed delight, and one so incompatible with the cares and sorrows of the world. How many old recollections and how many dormant sympathies does Christmas time reawaken.

THAT was a new note in the literature of Christmas, and it has been echoing through the Anglo-Saxon world ever since. Christmas as the festival of the family, Christmas as the season for knitting severed friendships up, Christmas as a reminder to all who live in the midst of plenty that they should think of their less fortunate fellow-creatures — that was Dickens's contribution, or, at all events, that was the aspect which his genius for vivid writing impressed deeply on his readers' minds. The sentiments he expressed so well were congenial to the English nature long afterwards when

> Many of the hearts that throbbed so gaily at Christmas have ceased to beat, the hands we grasped have grown cold, the eyes we sought have hid their lustre in the grave, the old house, the room, the merry voices, the jest, the laugh, the most minute and trivial circumstances connected with those happy meetings crowd upon our mind at each recurrence of the season, as if the last assemblage had been but yesterday. Happy, happy Christmas, that can win us back to the delusions of our childish days; that can recall to the old man the pleasures of his youth; that can transport the sailor and the traveller thousands of miles away, back to his own fireside and his quiet home.

Keystone

FATHER CHRISTMAS IN APPROPRIATE SETTING

One of the most joyous factors of the Christmas season is the effort to bring pleasure to the poor, the sick and other unfortunates. Lord Mayor Treloar's home for cripples at Alton is visited every year by Santa Claus, a rôle played by the assistant medical superintendent.

Keystone

WHAT IS A FEAST WITHOUT ABUNDANCE OF FOOD?

To large sections of the community the most important aspect of the Christmas festival is gastronomic. In Great Britain the central attraction of the feast is the turkey, and Leadenhall market is the centre in London of the trade in that bird. Although the turkey was introduced into Europe in the 15th century it has figured prominently as a custom of Christmas for less than a century.

There is the very essence of Anglo-Saxon Christmas feeling. It was there before Dickens, no doubt, but in a vaguer form. He brought it before his readers with a keen intensity that won over almost everybody to his point of view. He even implanted in the popular mind a firm belief that old-fashioned Christmases were always wintry, and that 'a real English Christmas' must be accompanied by snow and ice, with their pleasures of snowballing, building snow men, sliding and skating. A great many who are fortunate in being able to take a holiday at Christmas make sure of these pastimes, or at any rate skating, with tobogganing and ski-ing added, by going to Switzerland for the winter sports season, which has for many years filled hotels even fuller than they are in summer and autumn. Everyone who can manage it contrives to get away for some change at Christmas. The railway stations on Christmas Eve, and indeed for two or three days beforehand, are scenes of gladsome activity. Large numbers go to their homes, a good many go to seaside hotels which offer a round of amusements; Switzerland and the south of France are about equally popular.

Up to Dickens's day the celebration of Christmas had been mainly of the guzzling kind. Enough has been said to show that it has undergone a very wide development. Over-eating and drinking a great deal are no longer considered to be essential to the proper enjoyment of the day. This tradition went a long way back. It derived, no doubt, from the hard-drinking Norsemen who overran the country before the Norman and brought with them bibulous customs such as that which Shakespeare made Hamlet criticise as being 'more honoured in the breach than the observance.' Later on certain dishes became specially associated with Christmas. One was the boar's head, a species of brawn. This is still served every year at Queen's College, Oxford, with antique ceremonial. The song composed centuries ago for the occasion begins with the steward's announcement:

> The boar's head in hand bring I
> With garlands gay and rosemary.

And the accompanying choir then sing:

> Be glad, ye lords, both more and less,
> For this hath ordained our steward—
> To cheer you all this Christmas—
> The Boar's head with mustarde.

The turkey has for many years been the favourite Christmas dinner of the English, but in olden times roast beef was the principal dish. Goose competed with turkey for a time, but in England geese as table birds have never been so much liked as they are on the Continent of Europe. The use of the turkey as a festive dish seems to go back a long way, for it is the

Mondiale

ROYAL ESCORT AND A HOLLY CROWN FOR KING PUDDING IN A ROYAL PALACE

Prosaic minds have found in the Christmas pudding a fitting symbol of the British Empire, composed of many and varied ingredients mixed into a nourishing (though possibly indigestible) whole. Therefore when it was desired to make an imperialistic film for the instruction of the rising generation, it was only fitting that the Christmas pudding should make a state entrance with a suitable escort. The picture was taken at Buckingham Palace, special facilities being granted by the King and Queen. The traditional Christmas pudding is brought in aflame.

traditional foundation of Thanksgiving Day dinners in the United States, and that tradition was probably taken with them from the Mother Country by the early settlers, though it may have come into existence in America owing to the plentifulness there of the wild turkey.

An English song of Tudor times rejoices thus over feasting at Christmastide:

Now thrice welcome Christmas
Which brings in good cheer,
Minced pies and plum porridge,
Good ale and strong beer;
With pig, goose and capon
The best that may be,
So well doth the weather
And our stomachs agree

Topical Press

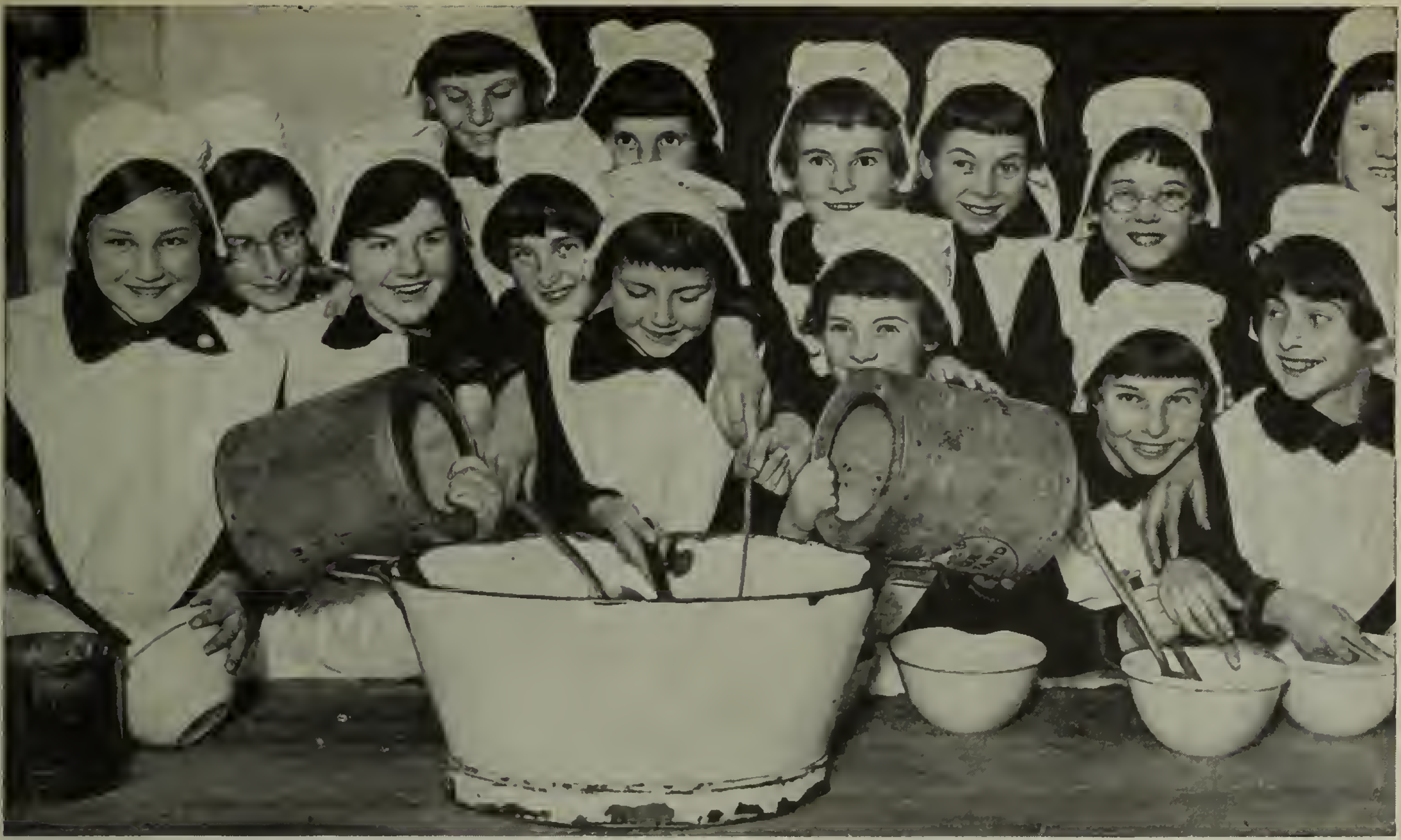
GREENERY AND BERRIES TO CHEER THE FATHERLESS

Few households neglect Christmas decorations entirely, but the good old custom demands wreaths and garlands of holly and evergreens and at least one bunch of mistletoe hung in a conspicuous place. At the Royal Seamen's Orphanage at Bear Wood the custom is observed in all its fullness. The holly is gathered in the grounds by inmates of the orphanage.

The Christmas plum pudding is an Anglo-Saxon invention, and has not been adopted by any of the Continental nations. They have no particular dishes connected with Christmas, though they all mark the day by some kind of exceptional 'good cheer.'

Equally widespread is the custom of giving Christmas presents. This is traced back to Roman times. The French word for these gifts is 'étrennes,' which is said to be derived from the Latin 'strenae,' gifts made at the New Year for the sake of good omen. Until recent times the French made more of New Year's Day than of Christmas Day. Presents of flowers were sent on the 'Jour de l'An' to represent wishes for happiness; ceremonial visits were paid. In Germany and the Scandinavian lands Christmas has always been made much of. The Christmas tree with presents hung on its branches and coloured candles to decorate it was first used in Germany, and brought to England by Queen Charlotte, the wife of George III. It did not very quickly become popular, but as the 19th century drew to its close it had been adopted as an English national custom, which it is also in America and in Denmark, Norway and Sweden. The Latin countries have not popularised Christmas trees. Probably the explanation is that the Roman Catholic Church disapproved of them as being of non-religious origin.

Nothing can be prettier than to see Christmas tree revels in a children's ward of a hospital. Every little invalid cheers up and wonders what present he or she will get. The glitter of tinsel, the blaze of the lights (usually electric nowadays) when the tree is revealed call forth delighted cries and vigorous clapping of tiny hands. Christmas has come to be above all else the children's festival. Whether even the smallest still believes that Santa Claus (who is also of German origin) comes down the chimney with his sack of presents from which their stockings are filled must be doubtful. But none the less they enjoy to the utmost turning their stockings out, and many a small bed on Christmas Eve contains occupants who wake up frequently to see



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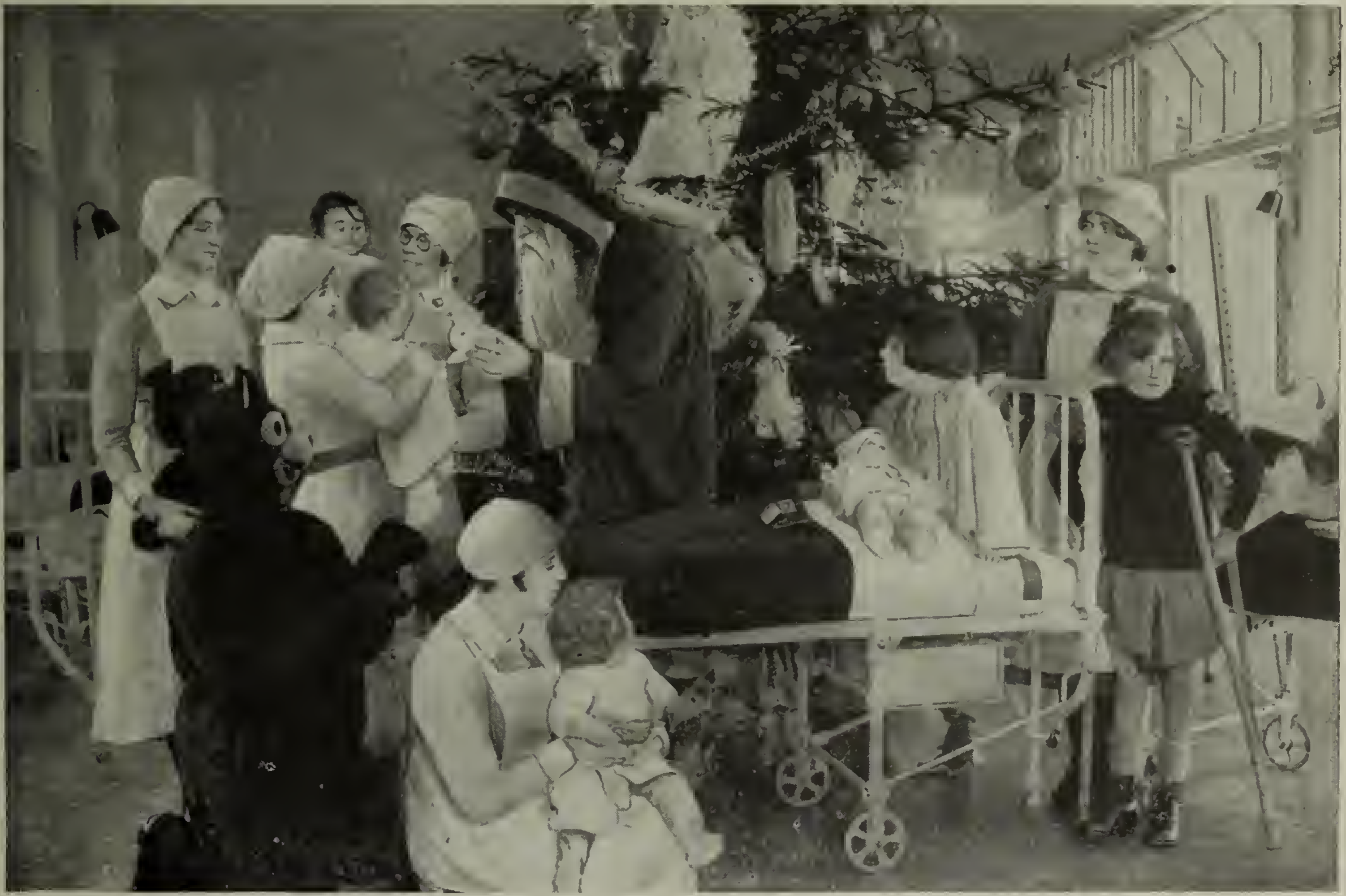


Keystone

ORPHANED AND CRIPPLED CHILDREN KEEP THE CHILDREN'S FESTIVAL

Many customs centre round the Christmas pudding. Every member of the household should give a stir to the mixture when it is ready for cooking, and while stirring should wish. Such wishes will, beyond all probable shadow of doubt, come true. Above, children of the Foundling Hospital, wearing their distinctive caps, are shown preparing their own pudding preparatory to the general stir. Below, Father Christmas is seen visiting a ward in the Treloar Home for cripples. (See also page 1137.) A Christmas tree laden with presents brightens the ward.

Photopress

HOW ONE LONDON DISTRICT MAINTAINS THE CUSTOM OF THE CHRISTMAS TREAT

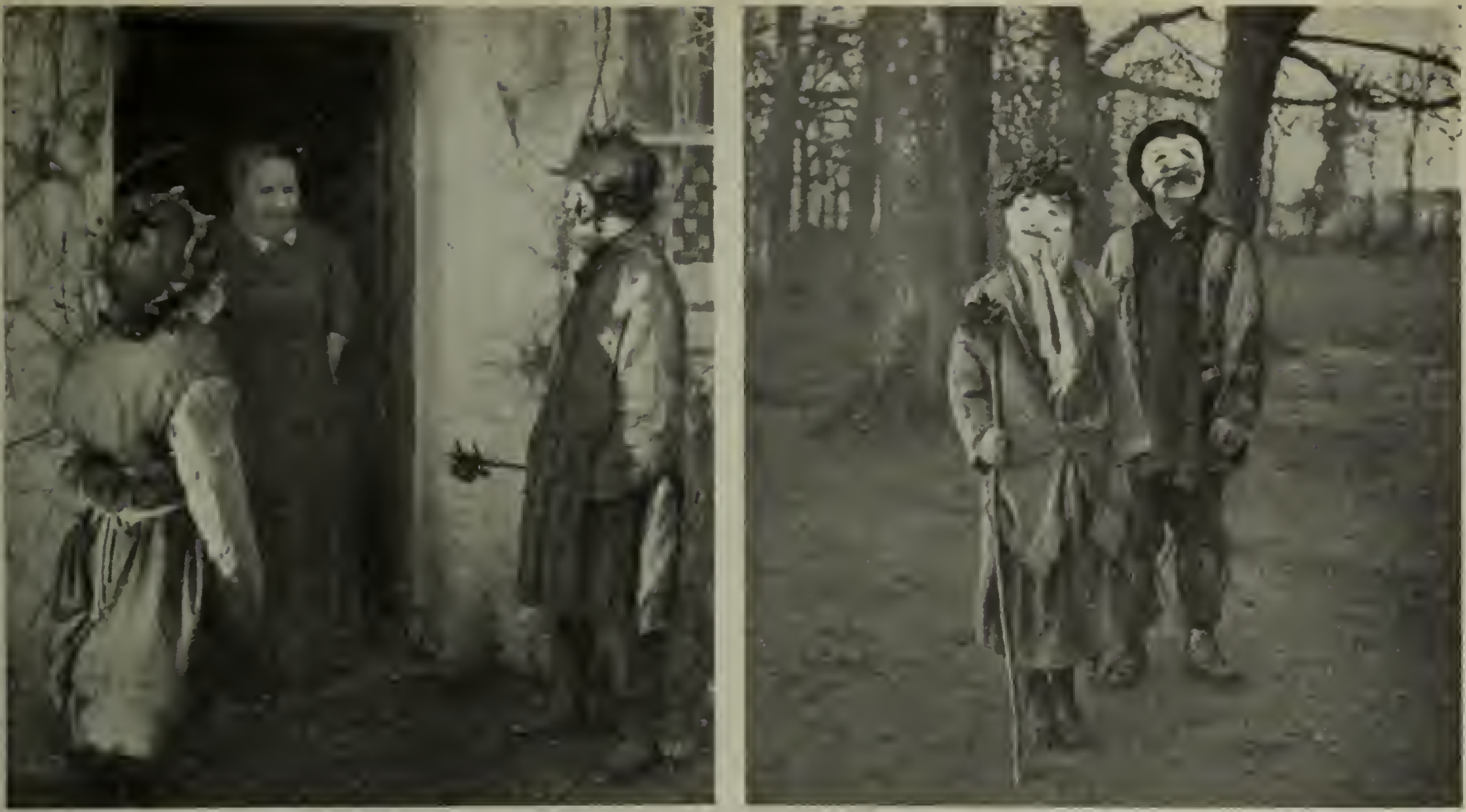
Most of the churches and benevolent and charitable organizations arrange special festivities for children at this time. Above we see a wonderful party given to the youngsters of Fulham. The guests are numbered by hundreds, and are treated to a splendid tea, with crackers, flags and garlands to decorate the hall, and clowns to provide gaiety. There is seldom any dearth of helpers for occasions such as this. In this particular photograph the helpers look almost as numerous as the guests.

whether it is morning yet. Certain it is that Dickens, whether he 'invented Christmas' in the modern English sense or not, made it a season of kindly thought and indulgence for children by his unforgettable portrait of Tiny Tim.

To sit, after Christmas feasting, around the Yule log is part of the recognized programme. 'Yule' is Scandinavian. The pagan Norsemen at the end of December celebrated the turn of the year, the beginning of the end of the winter sleep of nature, and the reappearance of the sun in his strength. The burning of the Yule log was in the nature of sun-worship. It has come down to us in an altered form, just as our Christmas junketings are an adaptation of the Roman festival at the close of the year, the Saturnalia.

Christmas cards, which have spread to so many countries and formed a flourishing branch of the printing trade, began in England. The first is said to have been designed in 1846 by a Royal Academician for Sir Henry Cole, one of the organizers of the Great Exhibition in Hyde Park. This was a private greeting-card. It was soon imitated, and by 1882 the sale had reached such a figure that one firm alone could afford to spend £7,000 on designs in one year. Many well-known painters and artists in black and white were employed. By 1894 as many as 200,000 different cards were produced and the sale went into many millions. That was about the high-water mark of the Christmas card business, but the output is still very large and the profits high.

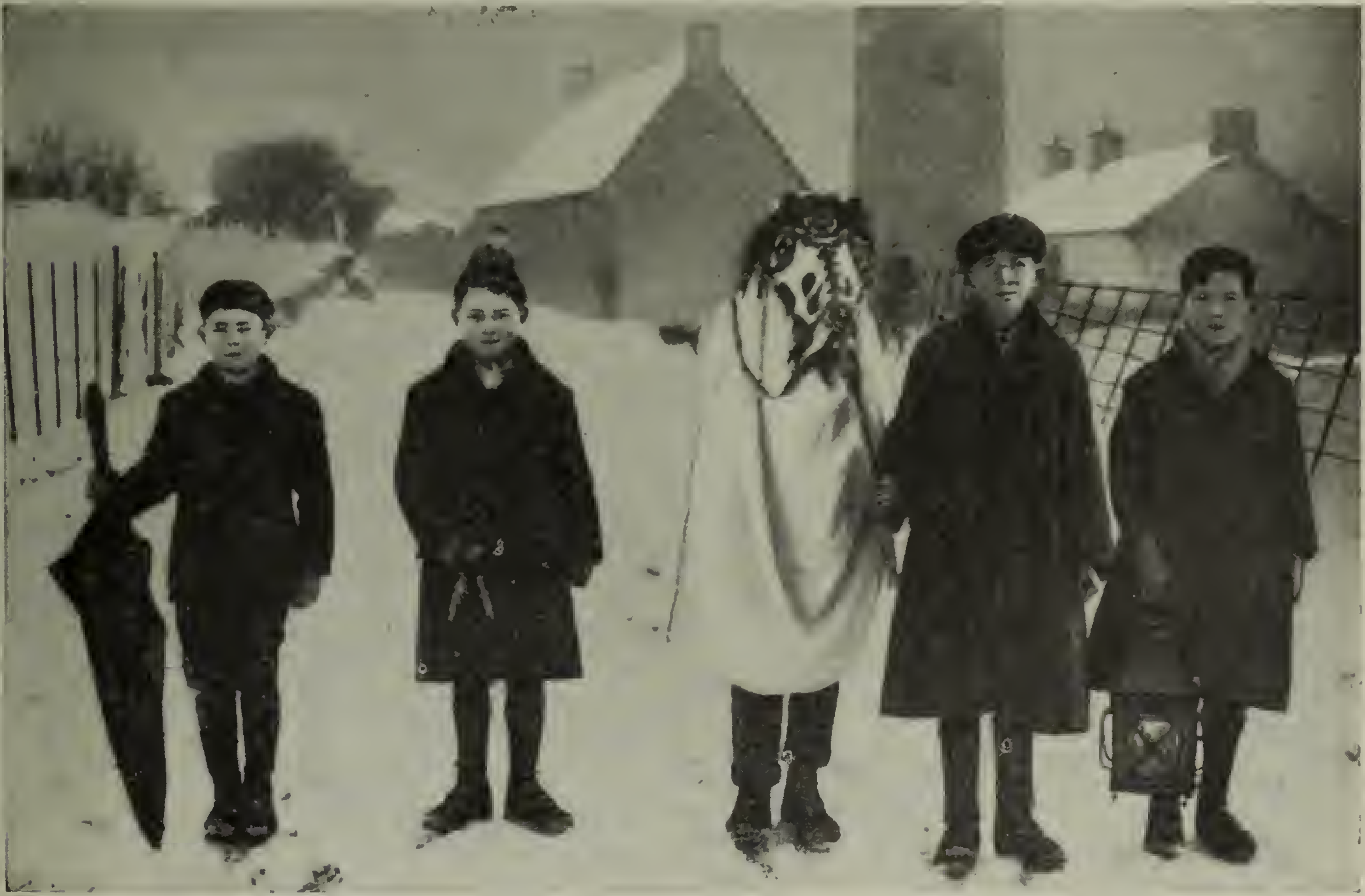
Mistletoe is inseparable from Christmas household decorations. To kiss under a hanging bunch of this 'mystic plant' is a pleasure permitted to young and old alike. Herein we see a relic of the magical properties attributed to mistletoe in Druid times. The mysterious parasitical manner of its growth gave it a reputation for supernatural virtue of a healing kind. The Druids called it 'all-heal,' and believed in it as an antidote against every disease. Christianity carried on this tradition of usefulness, and the Celts explained it by pretending that the Cross was made of the wood of mistletoe, which in the time of Christ grew to the size of a forest tree, but which was condemned, after it had been put to this



E.N.A.

'WREN BOYS' PERPETUATING A CURIOUS CUSTOM OF OLD IRELAND

On S. Stephen's Day (December 26th) in Ireland parties of boys disguise themselves and go from house to house singing a doggerel about the wren, 'the King of All Birds,' which ends with the invitation 'Come out, kind lady, and give us a treat.' They used to carry a dead wren, for which a piece of cloth is now substituted. The custom dates from 1689, when the Orange troops are said to have been warned of a Jacobite surprise by a wren pecking at a drum.



Topical Press

SURVIVAL OF A CHRISTMAS MYSTERY PLAY IN SOUTH WALES

This curious figure with its decorated horse's skull is all that remains of an ancient mystery play based on the Gospel story of the Flight into Egypt. It is called the Mari Leyd, or Meri Lwyd. Since the skull of an ass is notoriously hard to come by, that of a horse takes its place. In the Glamorganshire village of Llangynwyd the boys observe the custom with unfailing regularity. A party of wassailers is seen here with their Meri Lwyd, lantern and vast umbrella.

Photopress

PLEASANT VARIATION FROM ROUTINE FOR NURSES

Christmas in the children's hospitals is always a great occasion. At Queen Mary's Hospital for Children, Carshalton, the nurses take immense pleasure in their preparations. The custom of the Christmas gift is said to be derived from the Roman custom of making gifts on January 1, as Christmas itself is an adaptation of a Roman festival held on December 25.

tragic use, to be merely a plant growing on the branches of other trees.

The custom of giving ‘ tips ’ to those who serve the householder, in addition to giving family presents, is not now as common as it used to be. These tips are called “ Christmas boxes,’ a term which has a curious history. It was once the custom on board ship to have a ‘ priest's box,’ into which the crew put contributions so that masses of gratitude might be said when they reached their home port. These boxes were a regular perquisite of priests, and so the word ‘ box ’ came to mean a perquisite, a gift to which the receivers considered they had a right. At the end of the 18th century so many people claimed the right to ask for Christmas boxes that the custom was denounced as a ‘ national grievance.’ Still the postman, the dustman, and perhaps one or two other public servants who come into direct contact with households ask for money, but the avalanche of such demands which, even at the end of the 19th century, fell upon all who lived in houses of any size has now abated. In clubs, however, the custom persists. A subscription list is displayed in a prominent position, and all members who use the club-house to any extent are expected to contribute.

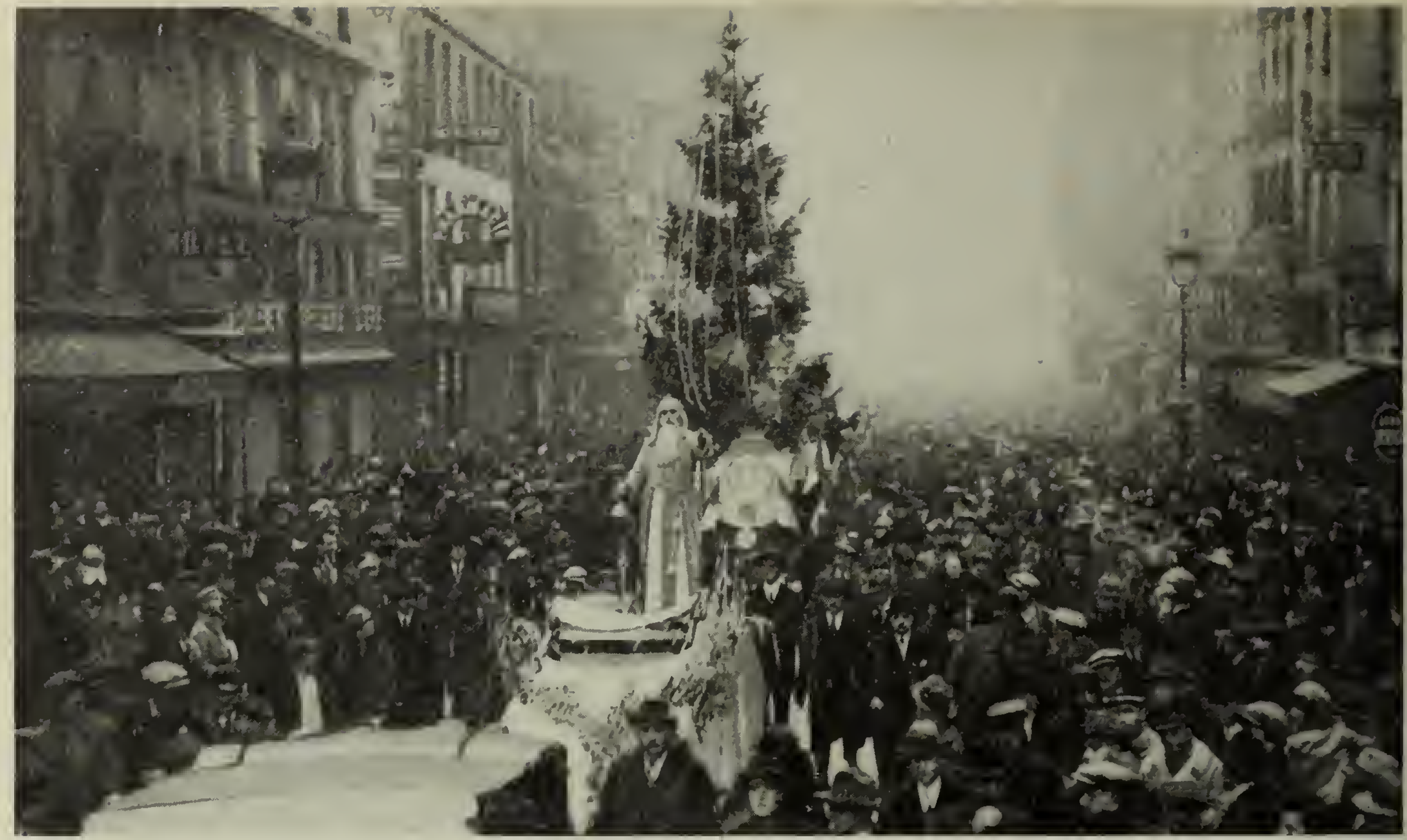
Christmas numbers of periodicals issued from the press at one time in immense volume, and were prepared with lavish elaboration. They were all on much the same lines—seasonable drawings, coloured plates (which later formed the principal adornment of cottage interiors), stories that had some reference to Christmas, jokes and verses to suit the occasion. Large numbers of these were sold; they helped to create the Christmas atmosphere. But they became too mechanical in their contents and appearance; the demand for them fell off.

Once every child hoped that he would be taken to see at least one Christmas pantomime. Now that form of entertainment has become almost extinct in London, though it survives in a very much altered form in some large cities. The old pantomime, which was introduced into England from Italy in the 17th century, became in the time of Garrick a most popular theatrical diversion. It then consisted of a familiar fairy tale or nursery rhyme story, acted seriously, even poetically, and followed by a harlequinade in which clown and pantaloon, harlequin and columbine played the parts assigned to them in conventional Italian comedy. Later, there was interpolated a ‘ transformation scene ’ to carry the spectators over from fairyland, or the country of Jack and the Beanstalk, to the familiar scenes in which the harlequinade was acted. When Sir Augustus Harris managed the Theatre Royal, Drury Lane, he made a strong feature of these transformations. Many successive effects of brilliant colour melted into one another, lighting and grouping

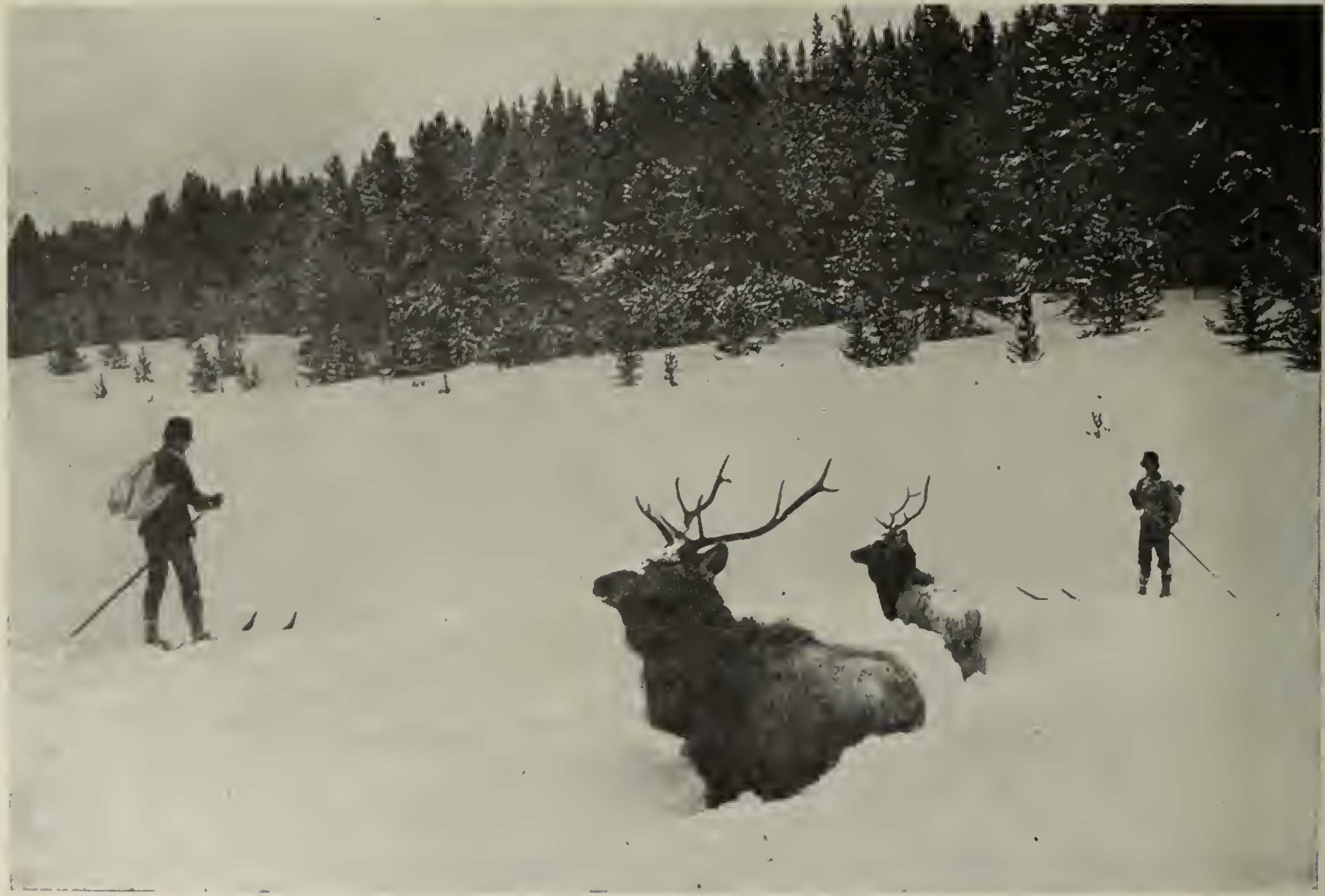
Mondiale

SPIRIT OF CHRISTMAS TYPIFIED BY ILLUMINATED TREE IN PUBLIC SQUARE

To all but entirely unsentimental people Christmas brings a glow to the heart and draws out the latent kindliness in human nature. The pine tree, standing so gallantly in the market square of Immenstadt in Germany, and illuminated every night for several weeks before Christmas, is symbolical of this glow. Most German towns observe this beautiful custom, neither is it unfamiliar in London, where at least one church porch presents the lighted tree to an appreciative public. Not often, however, is the setting as perfect as that seen here.

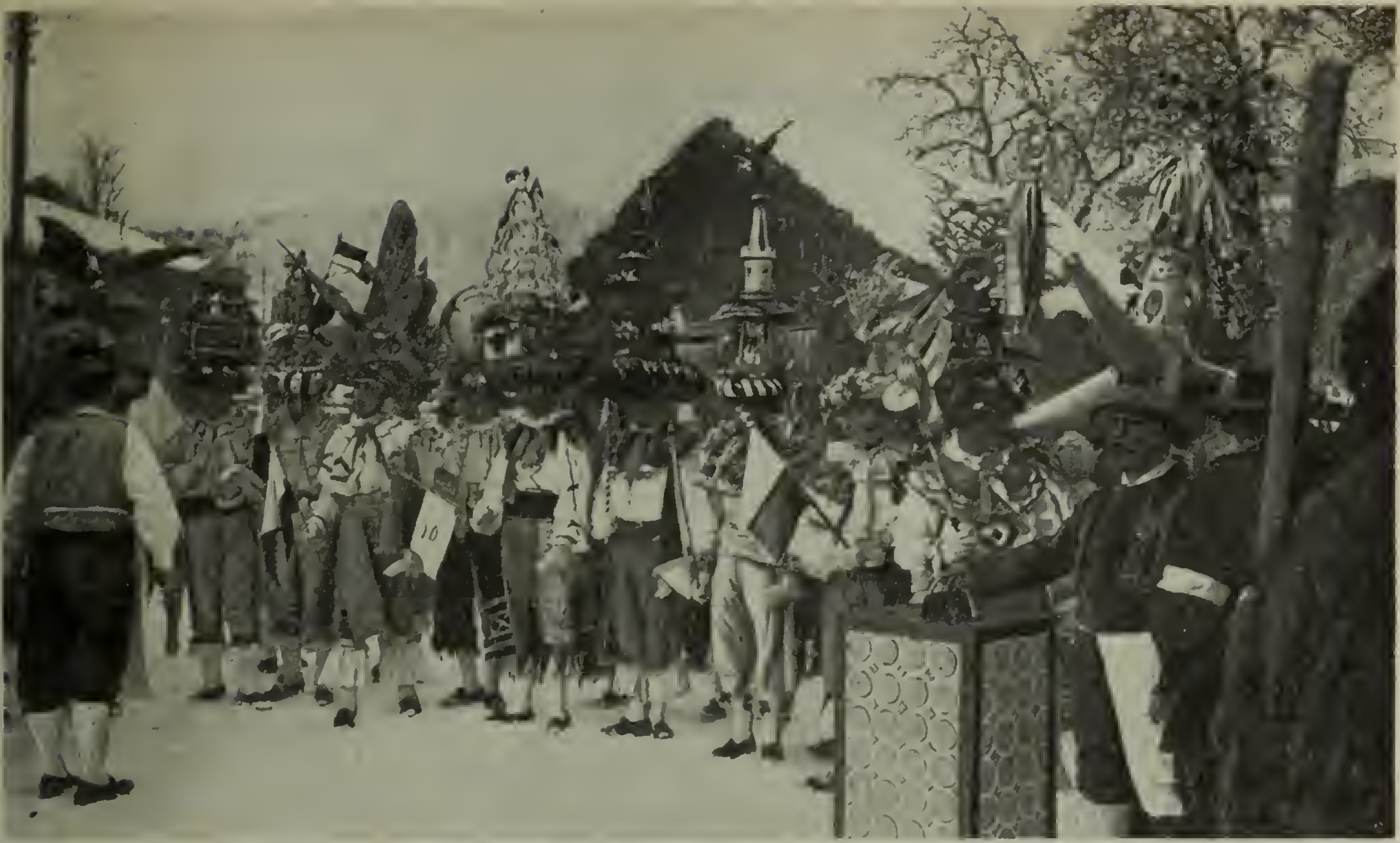


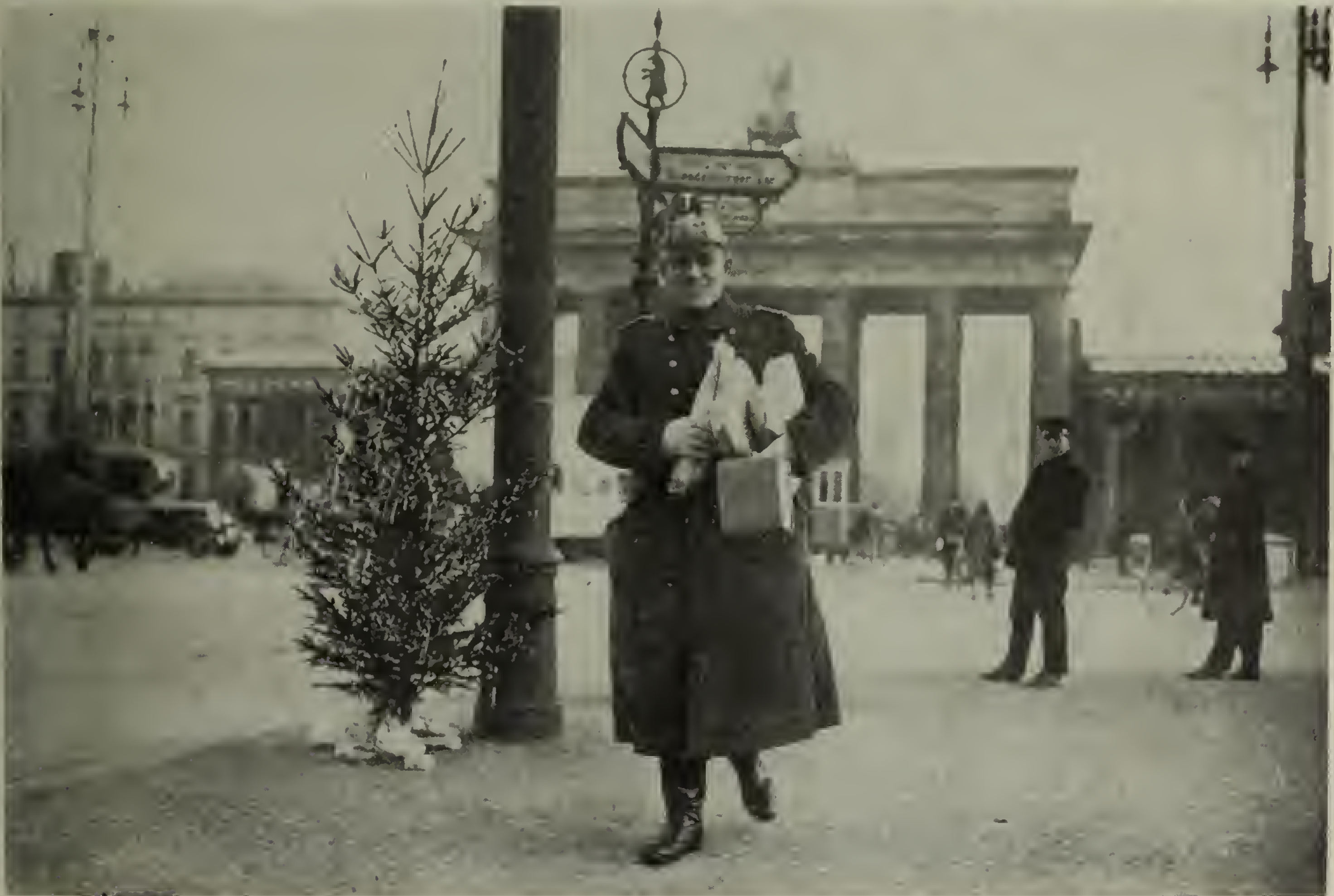
Topical Press



SANTA CLAUS IN PARIS AND CHRISTMAS POSTMEN IN THE UNITED STATES

An annual event in Paris is the procession of the Christmas tree through the streets, to appeal for gifts for poor children. Latin countries have not adopted the tree to the same extent as the Teutonic ones, but this occasion is an exception. Below, postmen of the United States are seen delivering their mails in the Hayden Valley, travelling through the snow on skis. The elks, with their resemblance to the reindeer of Santa Claus, lend a seasonable touch.





Mondiale

ASPECTS OF THE CONTINENTAL CHRISTMAS—SCENES IN AUSTRIA AND GERMANY

Telfs, in Austria, conducts a curious procession every Christmas, the participants in which wear astonishing costumes and disport themselves after the fashion of old-time mummers. This may possibly be a survival from pagan antiquity. In Berlin (below) the policeman's lot, at all events during the Christmas season, would appear to be happier than that of his English brother. He has a Christmas tree to keep him company as he stands on point duty and receives parcels and gifts from motorists and others of kindly feeling.

Topical Press

BEGINNING CHRISTMAS WITH A BRICK CEREMONIALLY HUNG

As a signal that the Christmas festivities at the Guards' headquarters are about to begin a brick is hung every year. The rite is carried out with due pomp and circumstance in the presence of the orderly officer and non-commissioned officers of the regiment. In this photograph is seen the brick borne in by the regimental sergeant major and accompanied by music.

contributed to dazzle the eyes of the audience. For ten minutes or so they were held spellbound with delight and with wonder as to what could be coming next. Now a pantomime is usually a variety performance strung together very loosely indeed on a thin thread of story.

Older than the Christmas pantomime is the Christmas mummers' play (described in detail in pages 468-473), which may be seen yet in villages, though it has become more and more rare since the War. This is partly because the old folk who remembered the wording of it have died out; partly owing to the antiquated and indeed rather silly character of that wording and of the incidents illustrated by it. Mr. Kinchin Smith who has collected several versions of the dialogue, taking them down from the lips of old farm labourers, gives some amusing examples of the difficulties he had to overcome. One of his informants in Berkshire insisted that two lines ran thus:

> Across the water our-a-fie
> I'll meet you there if I'm alive.

What our-a-fie (fie rhyming with die) stood for he could not for a long time guess. At last from a North of England version he discovered that it was a corruption of 'hour of five,' and that the Turkish Knight was appointing a time to meet his adversary in battle. It seemed that for generations the villagers in Berkshire had used this meaningless term without troubling their heads about it. Again he found that these same villagers made the Doctor, who is a prominent character, promise to cure 'the easy-peasy, palsy and the gout,' but what ailment the 'easy-peasy' was they had no idea.

All over England, from Cumberland to Cornwall, the Christmas mummers acted their play. They would begin on Christmas Eve, probably at the house of the squire or some other person of local importance. Sometimes the performance took place in the hall, sometimes in the kitchen.

In 'The Golden Age' Kenneth Grahame describes how the mummers 'came striding into the old kitchen, powdering the red brick floor with snow from their barbaric bedizenments and stamping and crossing and declaiming till all was whirl and riot and shout.' The mummers with whom Eustachia Vye acted in Thomas Hardy's 'Return of the Native' gave their show in the 'front sitting-room' of Mrs. Yeobright's house. Their rehearsals had been held in a 'fuel-house,' a building as large as a barn, where wood and peat and furze were stacked. This was chosen because it was a convenient centre for the actors, whose houses were scattered all round it. By the glimmer of rushlights seven or eight lads were marching about, haranguing and confusing each other in endeavours to perfect themselves in the play. Humphrey and Sam, the furze and turf cutters, were there looking on; so was an older man who prompted the boys from memory.

He asks them particularly if they have 'got all their clothes ready.' Costume was a matter about which great trouble was taken. Sweethearts and sisters had to be called in to help here, though no women took part in the play.

Even the least sophisticated among younger country people are contemptuous nowadays of this primitive fun, and rightly so. Christmas mumming is kept up, therefore, in few places. The professional stage, however offers each year special seasonable entertainments to which children are taken, as they were to pantomimes. The change is all for the better

ANCIENT SURVIVALS IN MODERN DRESS

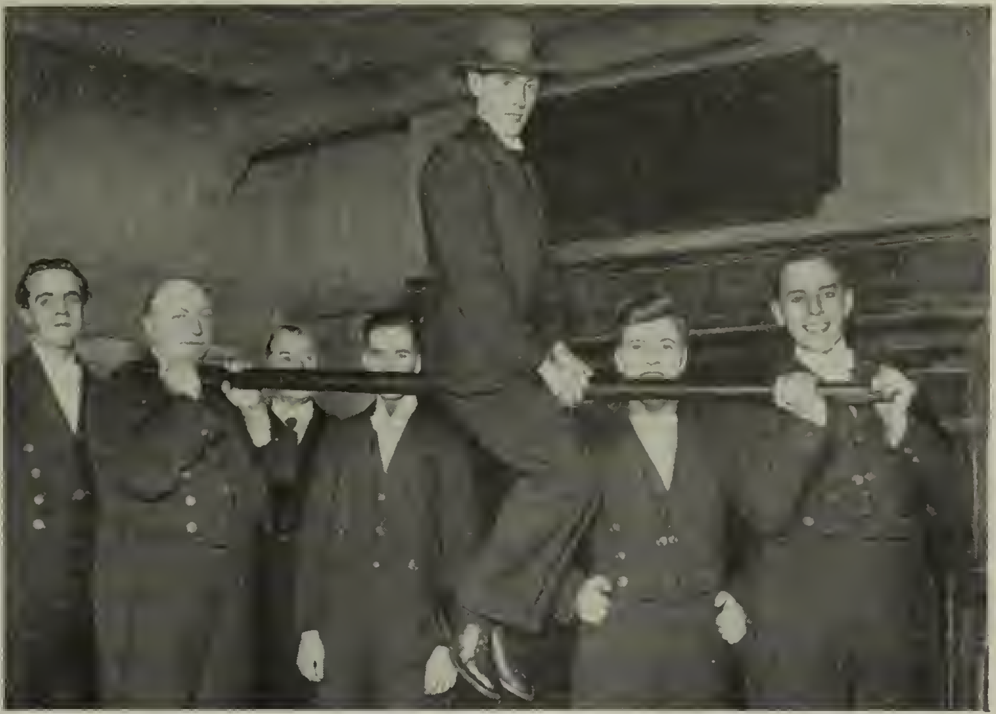
It is to men's costume that we must chiefly look for links with bygone customs: this because in style and detail it is largely determined by their occupation, and tradition dies hard in the services and professions. Caprice dictates the changing fashions of women's dress, and when it presents reminders of ancient modes these are not survivals but of the nature of revivals.

Everyone in England knows the costume of Christ's Hospital boys, the yellow stockings, the starched bands, the long blue coat; and most people know it is the costume which was commonly worn by schoolboys in the time of Edward VI (1537 1553). What connexion could there be, do you think, between that long blue coat and the dress-coat of today which is worn at dinner parties or dances, and by waiters as a kind of uniform? For all their dissimilarity the one is descended in direct line from the other. Yes, the claw-hammer coat, as it used to be called—the strange garment with tails that are quite useless and two buttons in the small of the back serving no purpose whatever—has for its remote ancestor the riding-coat of Tudor times such as the Christ's Hospital boys wear.

When the wearer of this riding-coat mounted a horse he found it convenient to turn back some part of the fullness of the skirt. In time the tailors put on buttons for this to be secured when it was turned back. Then this fullness of skirts in front was seen to be redundant, so it was cut away and the coat became less voluminous and at the same time more manageable. It now had 'tails,' much longer than those of a modern dress-coat and coming more round to the front. These were found to be a nuisance sometimes, so they also were turned back and buttoned—until it occurred to someone that the 'tails' had better be cut down to save material and reduce weight. So the 'tails' came to resemble in some degree those of today.

But the tailors, for some reason, did not leave off the buttons which had held them back. If you look at the coat of a footman in a very grand old-fashioned house you may see still that it has eight buttons, four on the inner side of each tail. Next look at a footman in a house not quite so attached to old ways and you will find only three pairs of buttons instead of four. The modern footman has one pair at the top and one at the bottom, or possibly only those at the top, in which case his coat is in that respect like his employer's dress-coat. An even more curious example of buttons being left on after they have ceased to be of any use is supplied by the coats that page-boys used to wear—and still wear in old-fashioned households or clubs. Here there are three rows of buttons serving no purpose. Once, however, the two side rows served to fasten back the sides of the coat, while those in the middle held together the inside edges.

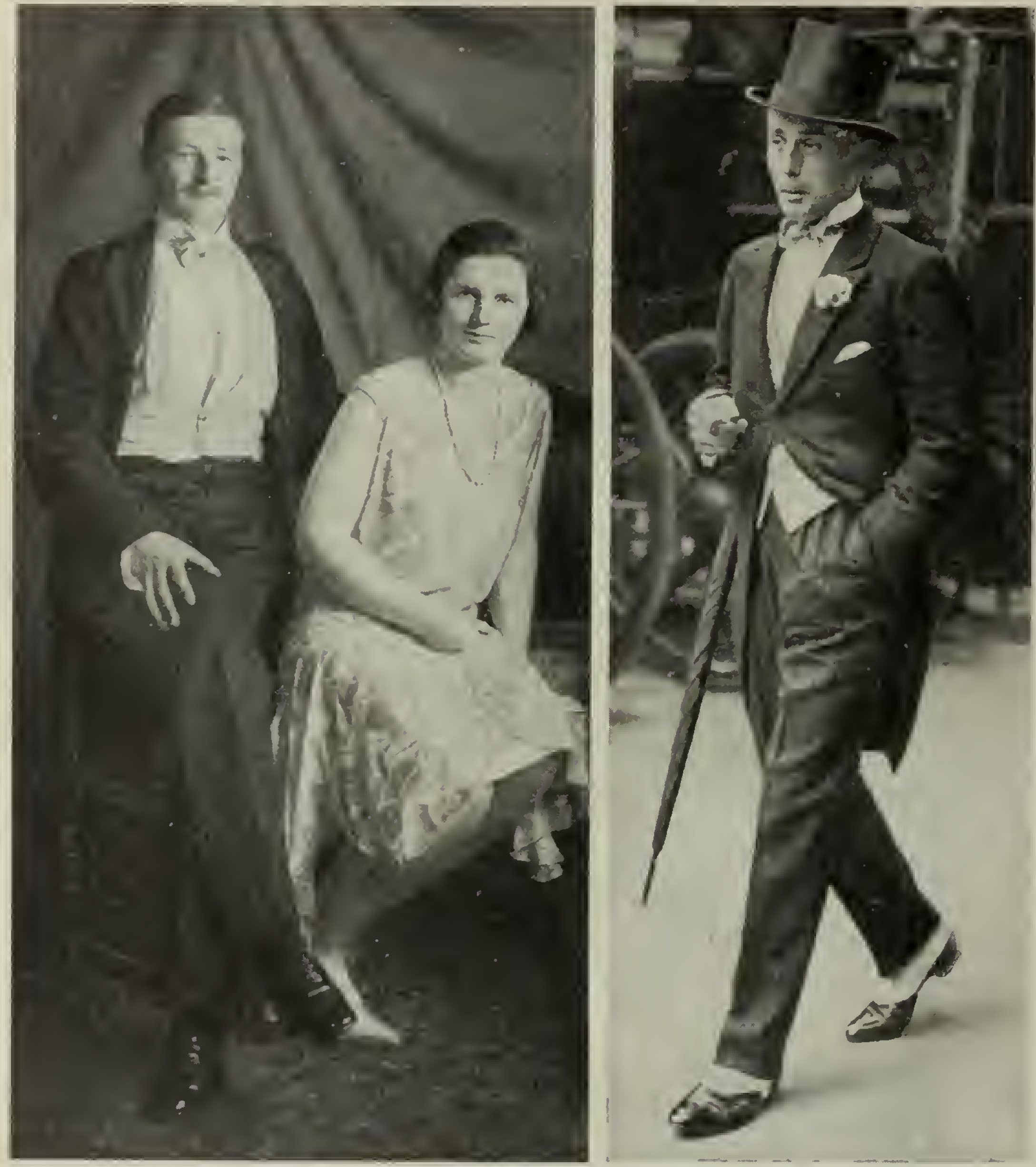
On the dress-coat there is nothing so odd as that, but there are other redundant buttons as well as those in the small of the back. These are on the cuff of the sleeve: they are often found on coats worn by day as well. These were originally put on so that the cuff, coming down over the wrist for warmth's sake, could be fastened back. They are no longer required for that purpose, but they are still there, a survival like the starched white shirt-cuff that protrudes just below them. This takes the place of the ruffs which used to be worn round the wrist in Elizabethan times and of the lace ruffles which came later and were worn by the gallants of Charles the Second's day. Something soft of that nature continued in use up to the nineteenth century, when the stiff linen cuff was substituted.



Sport & General

PRESERVATION OF THE UTILITARIAN AS THE DECORATIVE

These Mansion House footmen's liveries afford examples of the preservation for decorative reasons of things that originally served a useful purpose. The two side rows of buttons formerly fastened back the sides of the coat, whose inner edges are held together by a single button. Inside the tails are other buttons that once had a similar use. The man 'riding the wooden horse' is expiating an offence against an 18th century rule concerning swearing and lying.



Sport & General

MODERN ADAPTATIONS OF THE TUDOR RIDING-COAT

In the 'claw-hammer' coat of evening dress (left) the whole front of the original full skirt is cut away square to the hips, leaving quite meaningless 'tails' behind; in the morning coat (right) it is sloped away in a graceful curve, suggesting the swallow's shape. The white evening waistcoat and wide expanse of shirt front represent the white frill and cravats fashionable in the eighteenth century.

The swallow-tail coat is derived from the middle stage between the full skirt and no skirt at all, and it has grown into what is called now a morning-coat. Its shape does suggest that of a swallow, which that of the dress-coat does not. The frock-coat, with its full skirt and its two useless buttons at the back, is a descendant of the original riding-coat adapted for indoor wear.

Let us now look at the waistcoat that goes with evening dress. It is unlike other waistcoats in that it leaves the chest uncovered and allows a large expanse of shirt front to be seen. This is because well-dressed men in the early part of the eighteenth century used to wear a starched linen frill or a lace cravat on their breasts. Later this became a white cambric stock or a muslin cravat. As their costume altered, they nevertheless kept the whiteness which had been customary in this region. The white tie that finishes off this effect is the very small remnant of what used to be a very large wrap round the neck, really worn for protection, not merely for ornament as dress-ties are. Is the collar around which the tie goes an ornament also? Yes, it serves no real purpose and in general weakens the throat. It is a survival of the time when two neckerchiefs were worn, one white underneath, the other, a black one, on top. Above the black it was customary to let a little edging of white be seen, and about 1812 collars of stiffened linen or paper began to be worn in imitation of that effect. They have been in use ever since, though they did not become general until many years after that.

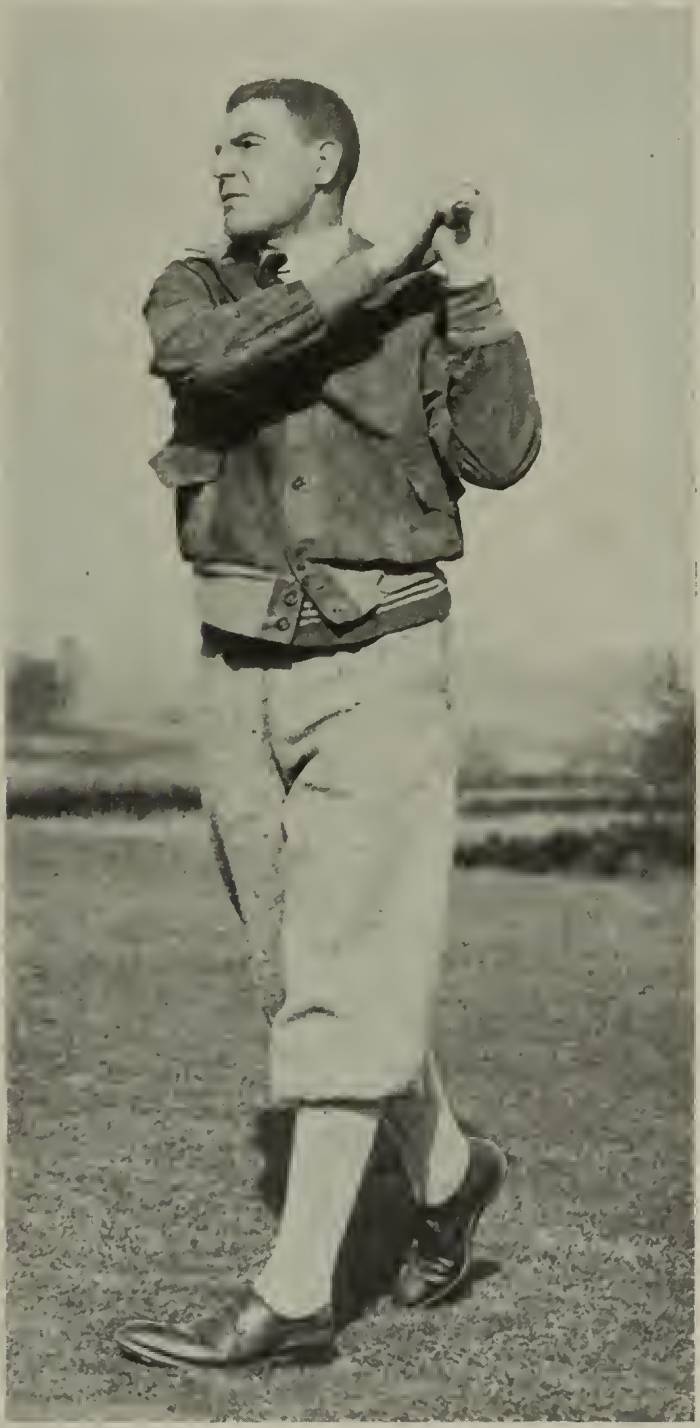
THE evening dress waistcoat is so ridiculously small as not to be of any use whatever. It is an almost meaningless survival of what was once really a coat, a graceful garment for those men who had waists; it had sleeves and came down almost to the knees. A shorter variety of it was called the petty-coat (small coat); this is still worn, as Mr. W. W. Skeat points out in his very interesting little book 'The Past at Our Doors,' by railway porters. Sometimes the petty-coat was worn over the waistcoat—at all events by women, for Pepys records seeing Charles II's queen in Hyde Park wearing 'a white laced waistcoat and a crimson short petticoat.' Clearly the latter was not a skirt or it could not have been called 'short.' Pepys also notes that he caught cold in 1666 partly from washing his feet and partly from 'going in a thin silk waistcoat without any other coat over it.' It is more than likely that the name 'waistcoat' had nothing to do with 'waist,' but was taken from the French 'veste,' which comes from the Latin 'vestis.' 'Veston,' which is another variant of the same word, is now used by the French as the term for a short coat or jacket. Notice also that English tailors call waistcoats 'vests,' which is certainly borrowed from the French, and that we use 'vest' also to mean an under-garment worn next to the skin which has no connexion with 'waist at all. Probably the French word 'veste' was imported and then the English equivalent tacked on to it.

Waistcoats have in the past been very elaborate and decorative. During the reign of Charles II they became so fanciful that the king ordered for himself, as a protest, a black one. Even when they had been shortened and when only the front of them was shown they were still very conspicuous in fashionable attire. All through the works of Thackeray and Dickens and other writers of their period we have descriptions of gaudy waistcoats. After the middle of the nineteenth century there was a change. Waistcoats became less noticeable. They were now made usually of the same cloth as the coat, though with black coats it was (and still is) permissible to wear a grey or even a coloured waistcoat. The sleeves had already been dropped; they ceased to be needed when the waistcoat became merely an under-garment. Also the back had been changed to a sham, nothing but a piece of lining; because it did not show, it did not seem to matter. Lately the old form of waistcoat with sleeves and with a high-up collar and with greater length has been revived for golf; the material for this is, as a rule, undressed leather. This fashion came from the United States.

Now as to the trousers which are worn with this evening dress we are examining—unless the wearer is attached to the Royal household. If that is his position, he will be wearing knee-breeches and silk stockings. Trousers are, in fact, descended from these. First the breeches were lengthened (though they remained tight-fitting) and were worn with socks which were visible up to the calf. Then they became longer still and were made slightly looser, and so they grew into the garment we know today. Not that this is a new form of garment; something of the kind has been known ever since the times when it was considered proper only to barbarians and was criticised as 'disgusting' on its introduction in Imperial Rome. But so far as our trousers are concerned, they are lengthened and looser knee-breeches.

We have got down now to the feet of our gentleman in evening dress. Let us take a look at them. Suppose that a savage who had never worn anything on his feet were to see these pointed patent-leather shoes, he would say at once what strangely-shaped toes the wearer of them must have; his feet could not be like those of other people. That is what was said when the first pointed shoes were worn in France, about the time of the Norman conquest of England. They were made to the order of a certain Count of Anjou, who suffered from bunions which sadly disfigured his feet. So he determined to wear shoes very long in front which would hide that deformity. Up to that time foot-gear had been square in front, following the shape of the foot, and a few centuries later this mode came back and fashionable folk wore shoes known as 'duck-bills' because of their breadth in front.

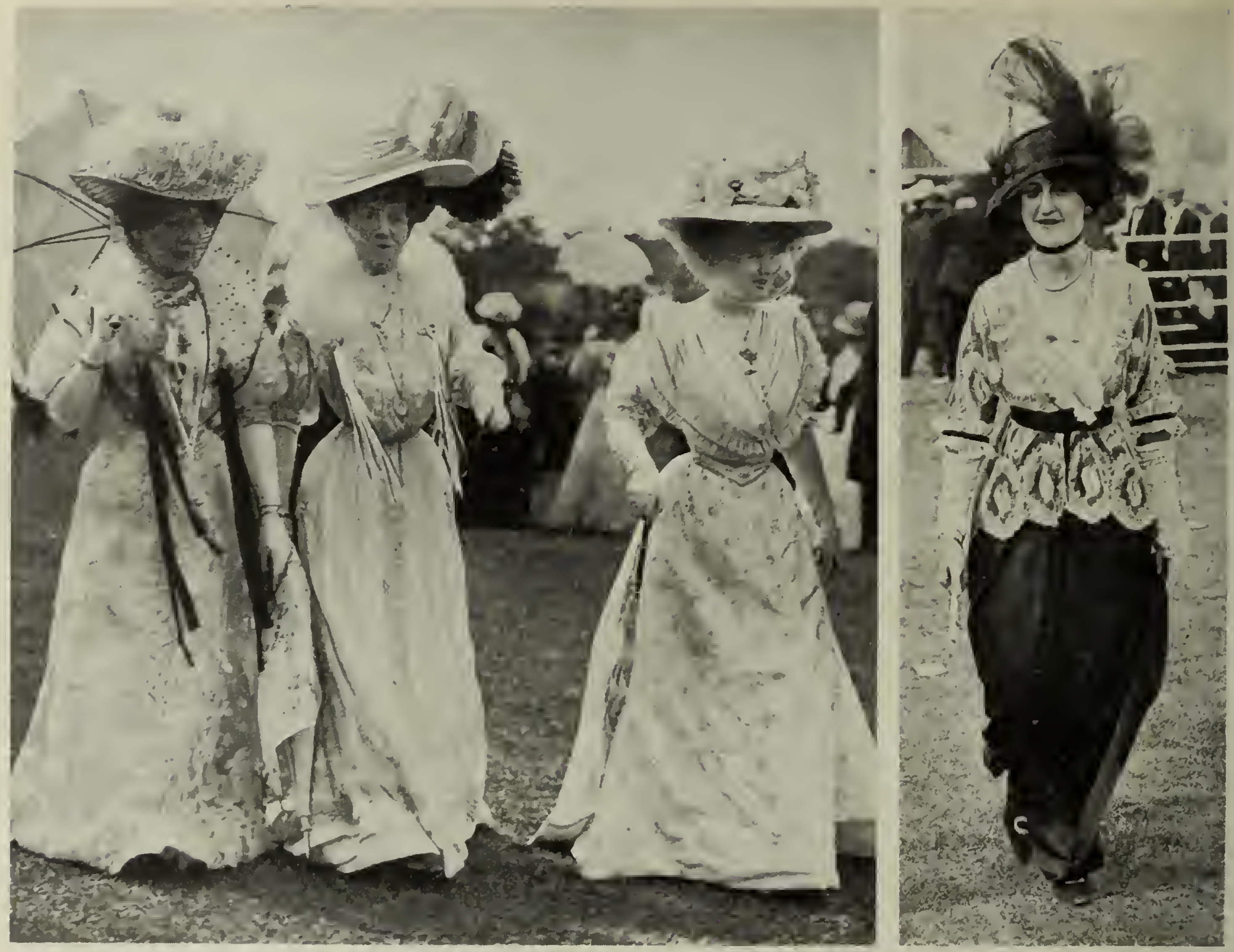
Some men still wear with evening dress patent-leather boots, which also have an interesting history. The Saxons, when they rode, wore tight-fitting leather stockings. These in the course of ages were given heels, the leather was stiffened, the turn-over at the top (used when the wearer walked instead of riding) became permanent, and so there came into being what we call 'top-boots.' At one period everyone who aspired to be 'well-dressed' wore these, and many of those who did the hard work of the world also. But as the streets became less muddy, this protection for legs and feet was found to be unnecessary



Sport & General

PETTICOATS FOR ENERGETIC GOLFERS

The hip-length waistcoat, often made of undressed leather, with sleeves and high-up collar, worn as an outer garment by golfers is a revival of the 'petty coat' worn by both men and women in the 17th century. A very similar garment is worn by railway porters.



Sport & General and Topical Press

ACHIEVEMENTS OF THE MODISTE IN YEARS BEFORE THE WAR

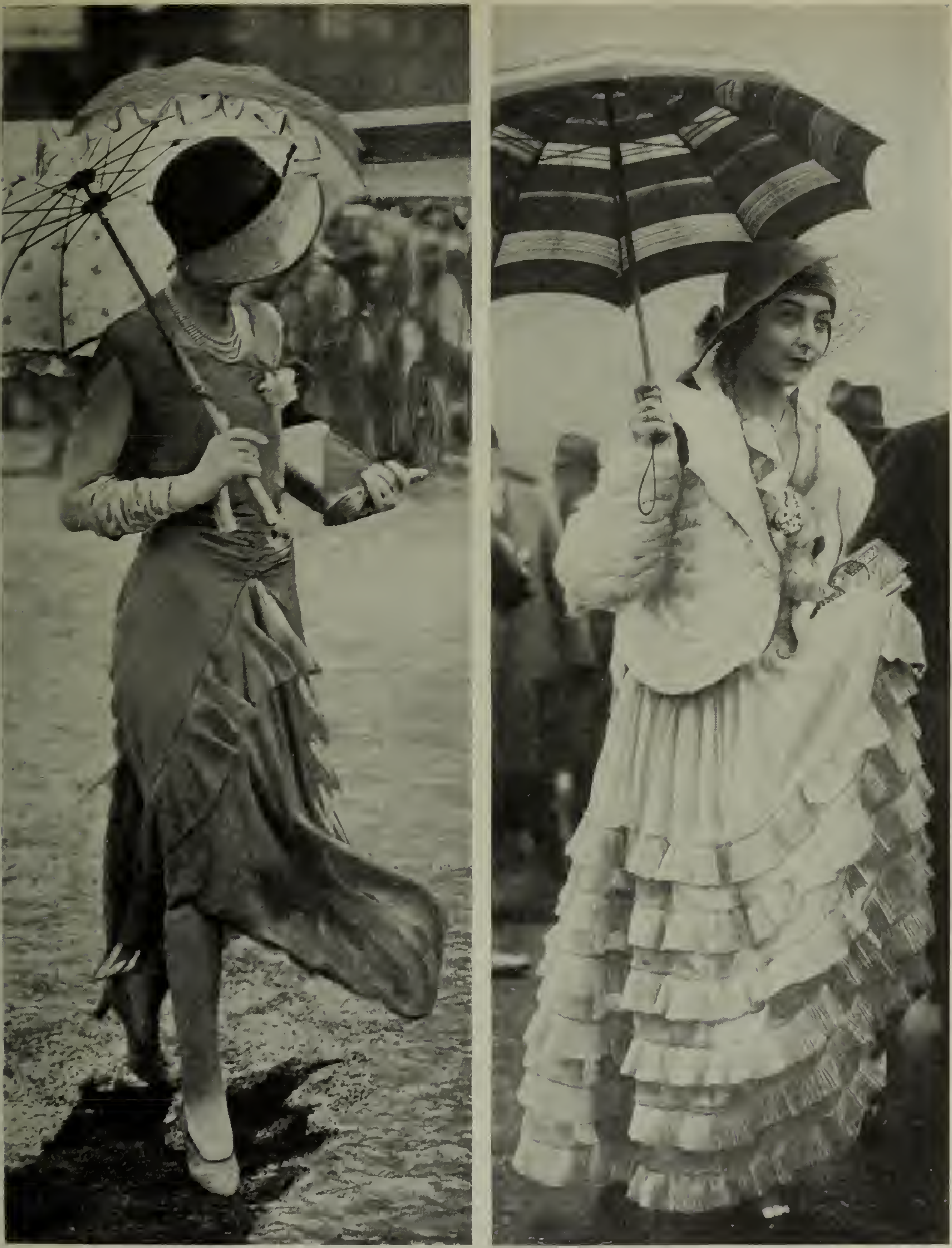
While changes in social customs have some reflection in women's clothing the dress of smart women no longer expresses the tendency of an age. Every year the fashions are altered by the modistes in the interests of their business, and their designs are accepted by society ladies and then copied by all classes. In 1907 voluminous bell-shaped skirts (left) were worn, with high-necked, half-sleeved bodices, fur or feather boas and plumed picture hats. In 1914 (right) the skirt, still voluminous on the thigh, was drawn in over the foot.

and something lighter was required. So the top-boot was cut down and called the half-boot. At first this had no opening down the front it was just a top-boot with the top cut off. It was styled a Wellington after the Duke, and was worn under the trouser, coming half-way up the calf of the leg. Then it was cut down more and for convenience opened in front and given buttons or laces, or else kept unopened and fitted with elastic sides which made it easy to pull on and off. Thus the half-boot became the usual wear until a further reduction was made and what used to be called the 'low quarter' came in. This was the walking shoe, which now is worn by both men and women far more than the boot being preferred both for appearance and for comfort.

Our diner-out will probably have on his head an opera-hat, which is fitted with springs that cause it to open and shut at a touch. These used to be carried when they were flat, under the arm, at parties or the opera, which was a development from the fashion of wearing three-cornered collapsible hats which could be carried in the same convenient way. These were killed partly by ridicule. They were nicknamed 'Egham, Staines and Windsors' because there was a triangular sign on the way from London to Windsor (a road frequently traversed by persons connected with the Court) which gave the direction of those places.

Or it may be that our friend in evening dress will wear a top-hat of the ordinary kind, a silk hat. These 'cylinders,' as the French describe them, or 'chimney-pots,' as they were called by schoolboys here are a variation from the beaver hat which was commonly worn in the eighteenth century. It was not shaped in quite the same way it was more of a cone; and as it was covered with fur, it had a roughish look. The silk hat was invented in France, and when first seen in London, on the head of a Strand haberdasher in 1797, it caused a riot. The wearer was followed by a crowd making fun of him and he was bound over by the Bow Street magistrate not to do it again!

Inside the top-hat, indeed inside all men's hats there is a tiny bow of silk at the back of the leather

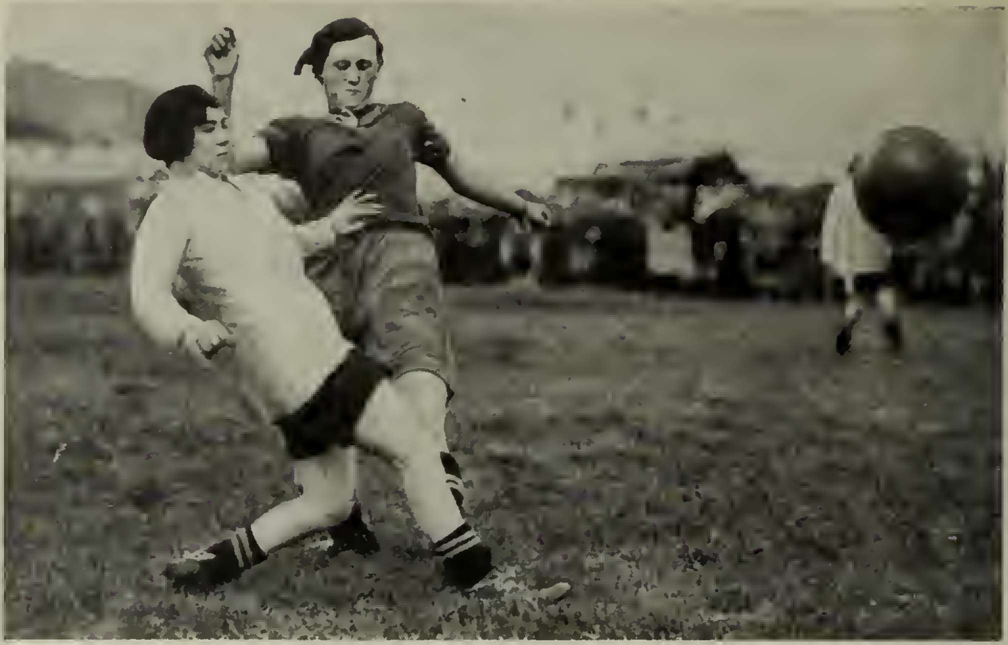


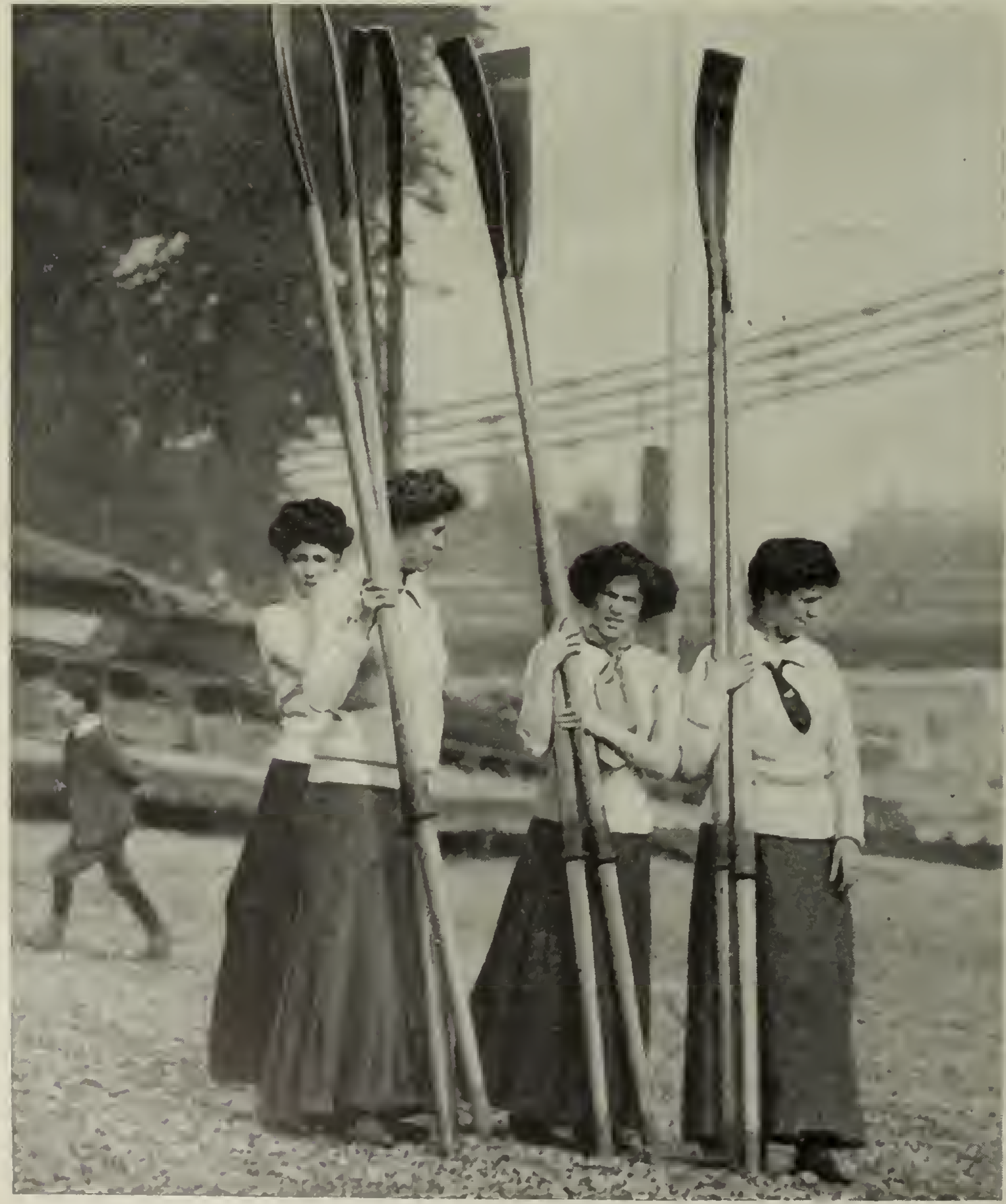
Sport & General and Topical Press

VAGARIES OF DAME FASHION CONSTANT ONLY IN INCONSTANCY

After the war fashion sanctioned extremely scanty draping of the female form. Knee-length, sleeveless, one-piece garments were worn, only becoming to slim, girlish figures By 1929 a reaction had set in and some charming confections were seen, graceful in line and permitting freedom of movement (left). Two years later caprice ran riot, with such preposterous results as the much-frilled, flimsy, billowy skirt (right), worse than useless in any but the finest weather and worn with a quite incongruous fur jacket and meaningless head-gear.

band which goes round the head This is simply a survival from the days when the lining of a hat could be tightened to the head so that the hat would not come off. During the second half of the nineteenth century the top-hat was a symbol of respectability. In the earlier part of the Victorian era it was worn even by artisans, by everyone who claimed to be considered a substantial citizen. It seemed as late as in 1893 to be so secure as ' the mark of a gentleman ' that a writer on costume said of it: ' No leader of fashion has ever seriously tried to interfere with the top-hat. . . It will not be displaced by anything short of a complete revolution in men's costume.' That revolution has now taken place. Top-hats are not even necessary at weddings or funerals, except for the undertakers' men. They are regularly only worn by bank messengers and some stockbrokers as a kind of business uniform. The ' bowler ' or ' Derby ' hat (the latter is the American name for it) has also fallen out of fashion. The soft felt has become the universal wear. Both of these have a long ancestry. Oliver Cromwell wore an iron ' bowler ' and called it a ' pot.' All through the ages there has been something corresponding to the ' Homburg ' or ' Trilby,' though not exactly like it.





Topical Press

FEMININE CONCESSIONS TO SPORT'S REQUIREMENTS

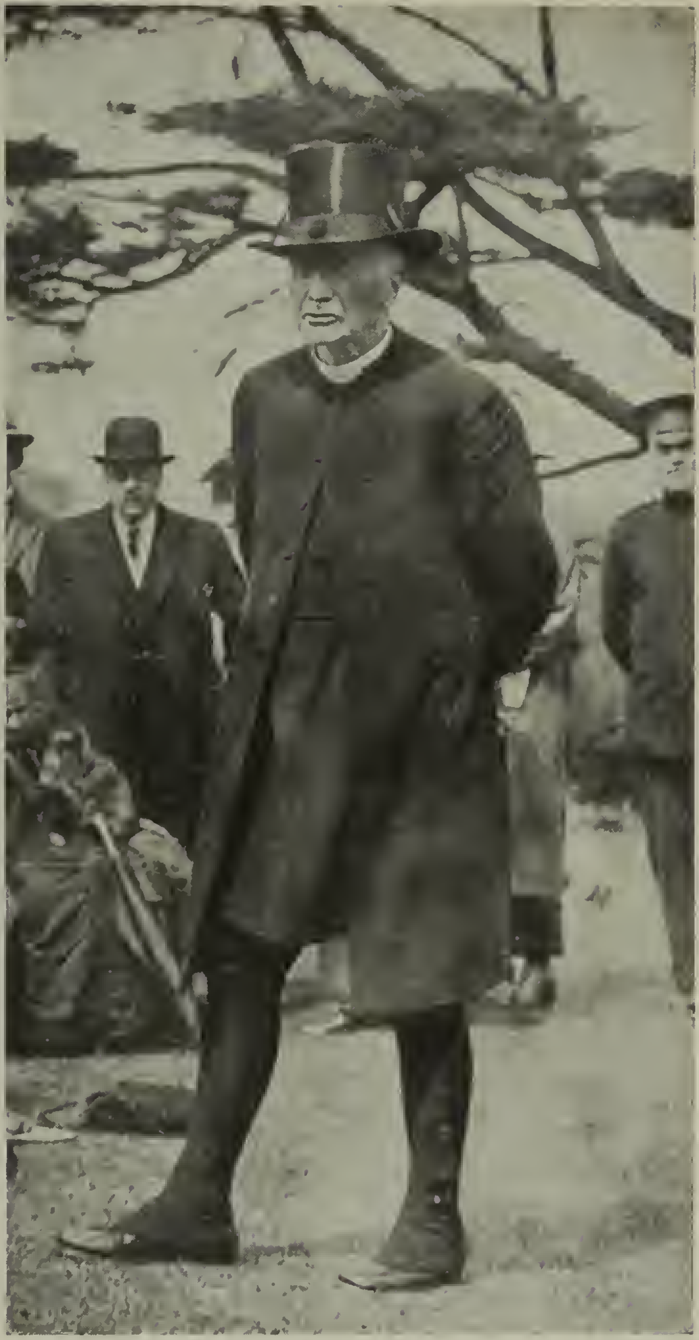
Increasing addiction to sports once regarded as peculiarly masculine has necessitated women's adopting the appropriate masculine attire. As lately as 1907 they still wore the long, full skirt of convention when rowing, with sweaters as their only concession to convenience. In 1931 they appeared with perfect equanimity on the football field in shorts and jerseys

THE survivals from the past in women's dress are far less numerous than in men's. They still have ' clocks ' on their stockings, which represent the triangular pieces sewn in at the side of the foot when stockings were of cloth instead of woven silk or cotton or knitted wool. They still wear shoe buckles which have nothing to do with the fastening on of the shoe, as they had when they first came in about the date of the Restoration. Their gloves still have thin sewn stripes on the back, as a reminder of the time when the seams between the fingers were carried almost as far as the wrist, with the object of making the fingers look more elegantly long and delicate. But women's fashions in dress change so often and so completely that there is little chance for any feature to be carried on from age to age. The dresses they have now been wearing for some years past have a good deal in common with those of the ancient Greeks, but one could not trace any direct descent. While men's costume has slowly and steadily evolved, women have put theirs through a series of violent revolutions at very short intervals. There are, it is true, certain features which come round again and again. For example, the farthingale in the early seventeenth century the hoops of the eighteenth and the crinoline of the nineteenth are all variants of the same idea. It was an ugly idea, and one that made life for women—and other people—needlessly troublesome. James I forbade ladies to go to entertainments at Whitehall, the royal residence, in farthingales. He said that 'this impertinent garment took up all the room at the court.' This edict followed on a scandalous scene at the 'command performance' of a masque. Four or five wearers of farthingales got wedged together in a passage and kept everybody else out because they could not extricate themselves. But this mode of giving 'the female form divine' the appearance of a balloon or a barrel is an arbitrary whim which owed nothing to the past and left no trace behind it.

Topical Press

LINGERING REMINDER OF OLD COACHING DAYS

Inverness capes are derivatives from the heavy many-caped coats fashionable in the later eighteenth century and worn still later by coachmen. They have disadvantages in windy weather, and survive now chiefly as opera cloaks made of thin, satin-lined material.

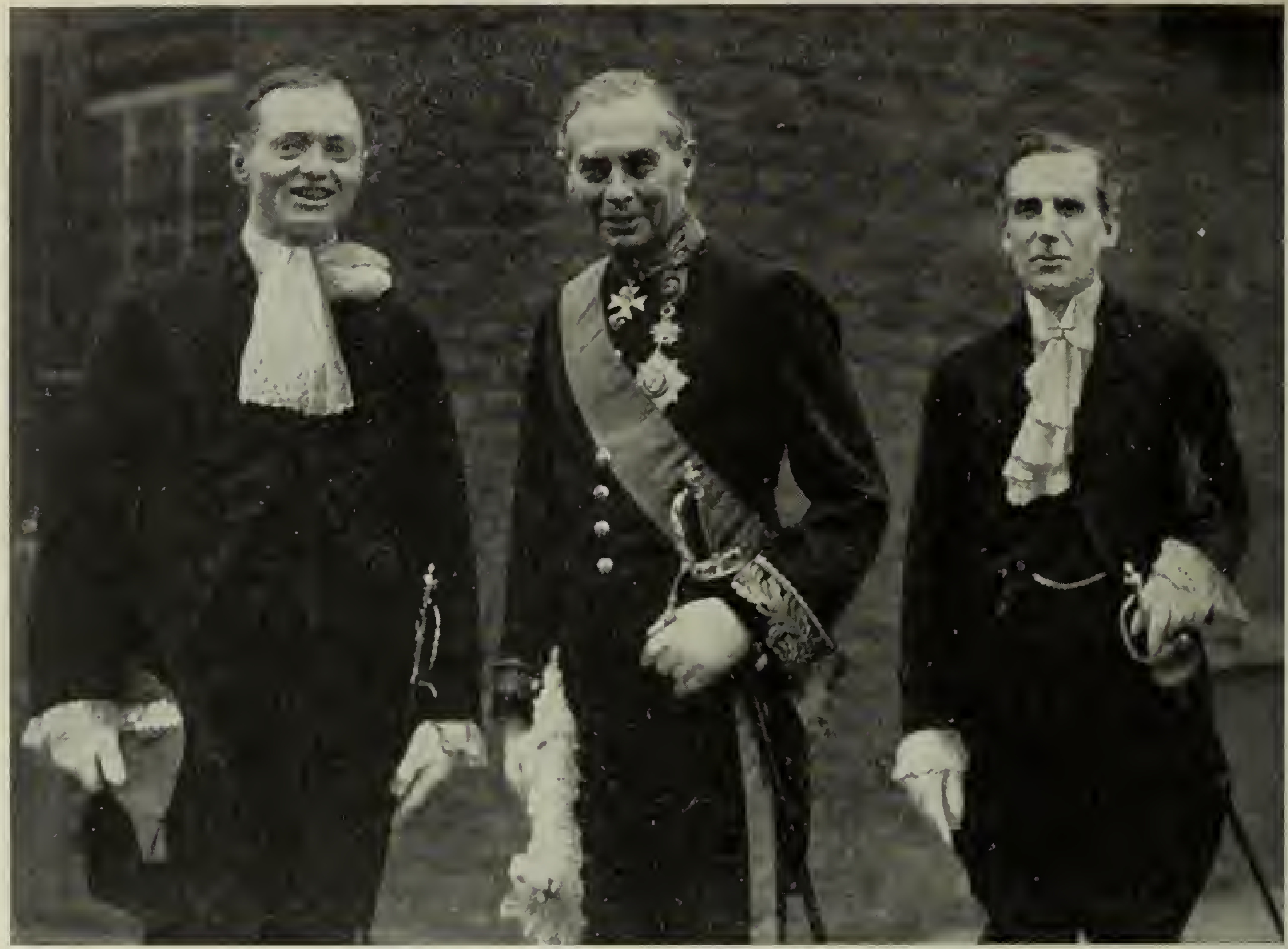


Topical Press

WHY BISHOPS WEAR APRONS

Several links with the past are found in the weekday attire of dignitaries of the Church. The episcopal apron represents the old-time long cassock or gown when tucked up for convenience in riding, for which purpose, too, the breeches and gaiters were worn.

Then there is the wearing of furs, which has been in vogue from time to time since the sixteenth century. It was so common under Henry VIII that he issued orders about it. No one outside of the royal family was to wear black furs. Sables were not to be seen on the backs of any below the rank of viscount. Those who wished to wear marten must have an income of at least 200 marks a year (about £140). But such waves of tendency come and go without rhyme or reason. Waists are sometimes tightly



Keystone

LINKS WITH THE PAST PRESERVED IN COURT COSTUME TODAY

Etiquette requires that all men attending state court ceremonies shall appear in the fullest dress they are entitled to wear, the uniform of their rank in the military, diplomatic or civil services, or the robes of their profession. Civilians holding no official appointment wear court dress of black velvet coat and black silk knee-breeches and stockings, with the jabot and ruffles that have come down from the eighteenth century. One notable survival is the wearing of the sword, until the nineteenth century the distinguishing privilege of the 'gentleman.'

corseted so as to be wasp-like, and sometimes subject to no control. Sleeves are sometimes bunchy and sometimes tight. Skirts are sometimes short and sometimes long. There are always so many ingenious people occupied in devising fashions for women—for the benefit of dressmakers—that there is no continuity in them.

Men dislike change. They do not demand variety in their clothes. An old wood-cut shows a supposedly typical Englishman standing naked with a pair of scissors in his hand and 'musing in his mind what raiment he shall wear.' Englishmen may have been like that once, they certainly are not so today. They probably did copy French and Italian costumes in Tudor times, but since then they have shown no enterprise, no imagination, in dressing themselves and a decided disinclination to depart from settled styles. In these days, although they wear their coat collars turned down, they have them 'stepped' just as they did in the days of Nelson, when they wore them turned up (the 'stepping' was intended to make the collar stand straight). They wear pins in their ties still though these are not needed to hold the ties together, as they were when the use of tie-pins began. Judges wear long robes and a broad black 'preacher's scarf' because they were once ecclesiastics; barristers plead in gowns, wigs and bands, since that was the legal costume of the century before last. Bishops go about in aprons as a reminder that they once were habited in long black gowns. Women show in their dress no links with the past like these. They are not interested in the past, as some men are, nor do they, like the great majority of men, prefer what is usual to what is untried.

Almost the only part of a modern man's wardrobe which has no connexion with the past is his overcoat. This is now worn throughout autumn, winter and spring. Our great-grandfathers would have called us molly-coddles, but they lived in a world which was very unlike ours, and their lives were consequently simpler and healthier. There is, however, one kind of coat, the heavy ulster, which is much the same as the wraps that used to be worn by coach passengers in cold weather. The 'Inverness cape,' too, which was popular not very long ago, is descended from the old caped coats that we see in old drawings of the late eighteenth and early nineteenth centuries, though they were heavy and warm, while the modern variation was an affair of light cloth and shiny satin lining, meant for wear with evening dress.

MARRIAGE CUSTOMS OF FRANCE, ITALY AND SPAIN

THIS chapter completes the section of our work allotted to Courtship and Marriage. Including general surveys of The Various Forms of Marriage and of Widowhood Among Savage and Civilized, the section comprises twelve chapters. Written as these are by anthropologists of high standing, the section represents a substantial volume on marriage as it may be studied in the modern world

FRANCE, Italy, Spain and Portugal, although popularly grouped as 'Latin' countries, are by no means homogeneous in race or culture, even though they each speak a Romance language and have a common inheritance in a basic ethnic strain of the Mediterranean race, the short, dark peoples of southern Europe. France and Spain, it is true, even more than provincial Italy, were the stronghold of Roman culture under the Empire, and later of the Roman Catholic Church; but the Arab conquest of the Iberian Peninsula lasted long enough to leave an enduring mark on many features of its culture, more particularly perhaps to be discerned in modern times in the relations of the sexes. For centuries the Spanish woman has endured conditions more nearly approaching those of the East than anywhere else in Europe, except in southern Italy and more particularly in Sicily, where, also under Arab influence, with perhaps a tradition from the ancient Greek colonies, she has lived a very restricted life and has been guarded from contact with the opposite sex.

The Italian peasant, descended from tribes or peoples who long preserved some measure of individuality under Roman rule, has never, even to this day, been completely assimilated to the Roman Church. He still maintains many pagan beliefs under a thin veil of Christianity and veneration of the saints. Tribal or racial differences may still be discerned in marriage custom as well as in other matters.

In France a general uniformity in marriage custom under the influence of the Church is varied only in districts such, for example, as Savoy, Brittany and Burgundy, where the course of history has favoured the preservation of strongly marked racial characters. Even these are now disappearing under the levelling pressure of modern conditions.

To one feature, however, marriage custom in France clings with such tenacity and insistence that it is universally regarded as the essential and indispensable qualification of every girl who desires to become a bride. This is the dowry or 'dot.' Not only must a girl be well provided as to outfit, clothes and linen, but if she cannot offer in addition a substantial sum of money, according to the position of the man she desires, she cannot hope to marry.

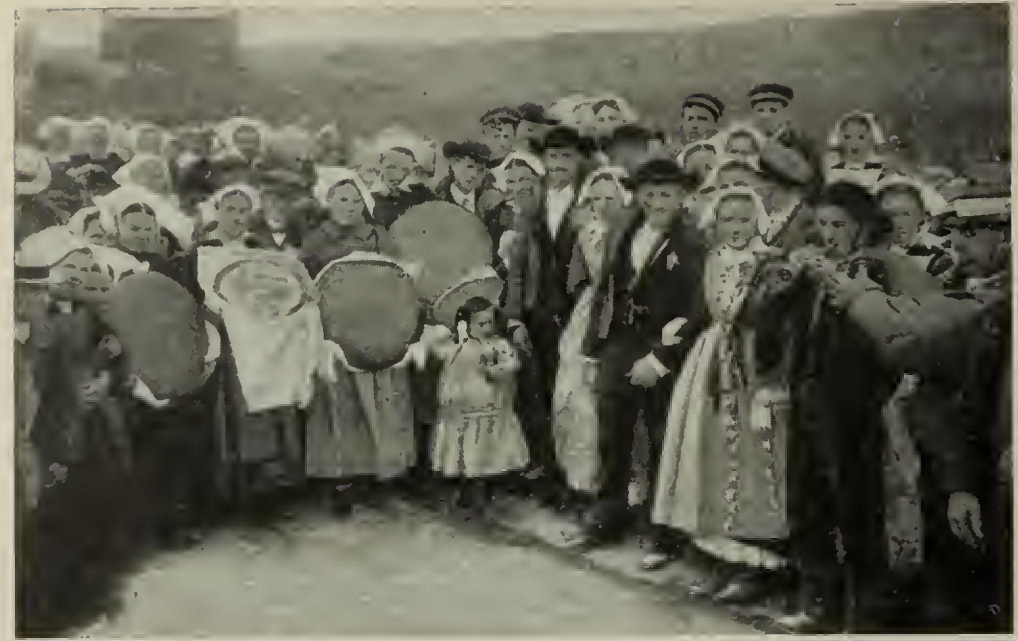
Parents will submit to extreme hardship to provide for their daughters by their savings. If circumstances make this impossible, such is the tyranny of the 'dot' that girls must earn a sufficient amount by their own exertions.

FRENCHMEN have little or nothing to say in the matter of marriage, whether it be their own or that of their sons. It is left entirely to the women, and the French mother, in the middle and lower classes in particular, is one of the most businesslike of women, far more astute and far keener in judgement than her husband, and usually drives a hard bargain on behalf of her son. Thus marriage is rarely a matter of mutual affection, as often, in the middle classes, at least, the girl has barely left the convent and probably meets her fiancé for the first time at betrothal.

E.N.A.

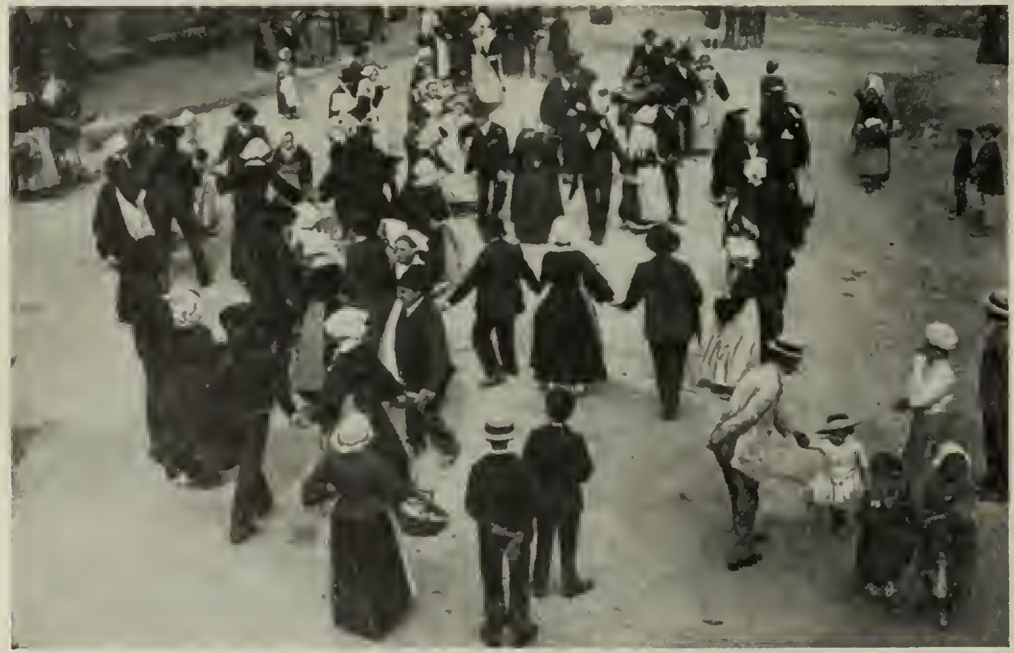
HYMEN'S HERALD IN THE LANDES

An important part is played in Breton marriage customs by a functionary known as the Bazvalan, who is the official representative of the community. He acts for the bridegroom in the preliminary negotiations, and when these are completed delivers the invitations to the wedding, calling in person at every house.



WEDDING PRESENTATION FROM GOOD FRIENDS AT AURAY

In view of the enormous number of people for whom Breton custom requires that a feast shall be provided at a wedding there is much to be said for another custom which ordains that the presents made to the happy pair shall include a number of wedding cakes made by the guests themselves. They are huge circular confections and are presented publicly after the marriage ceremony



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DANCING THE RIDEE’ AT A WEDDING AT LOCMARIAQUER

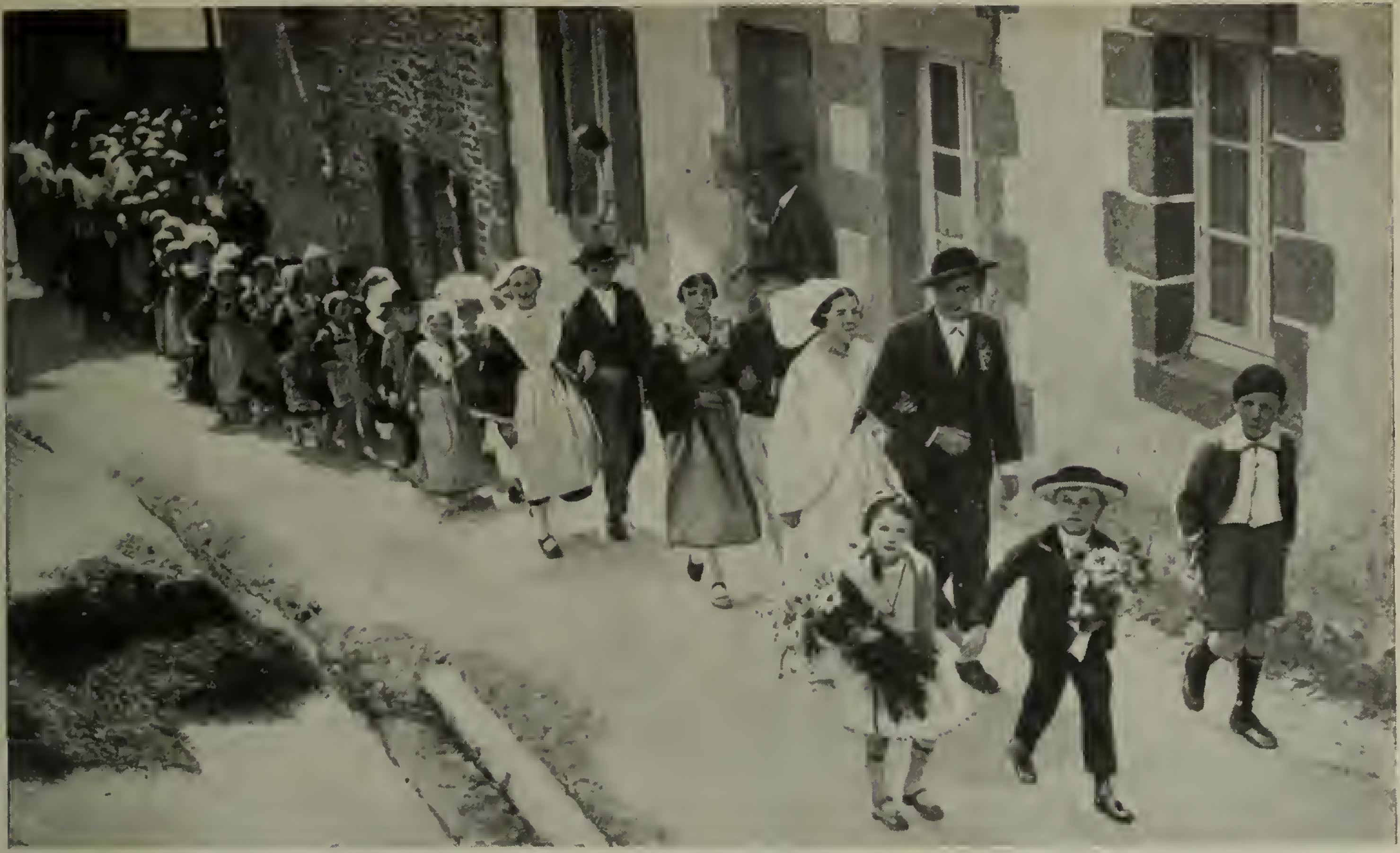
Three or four hundred is a quite usual number of guests to be invited to a wedding in Brittany. At the ensuing feast, which is held out of doors, the bride and bridegroom rise and dance, the guests gradually joining in until the whole crowd are revolving in a circular dance, the ‘ridée,’ keeping time with their feet and raising and lowering their clasped hands.

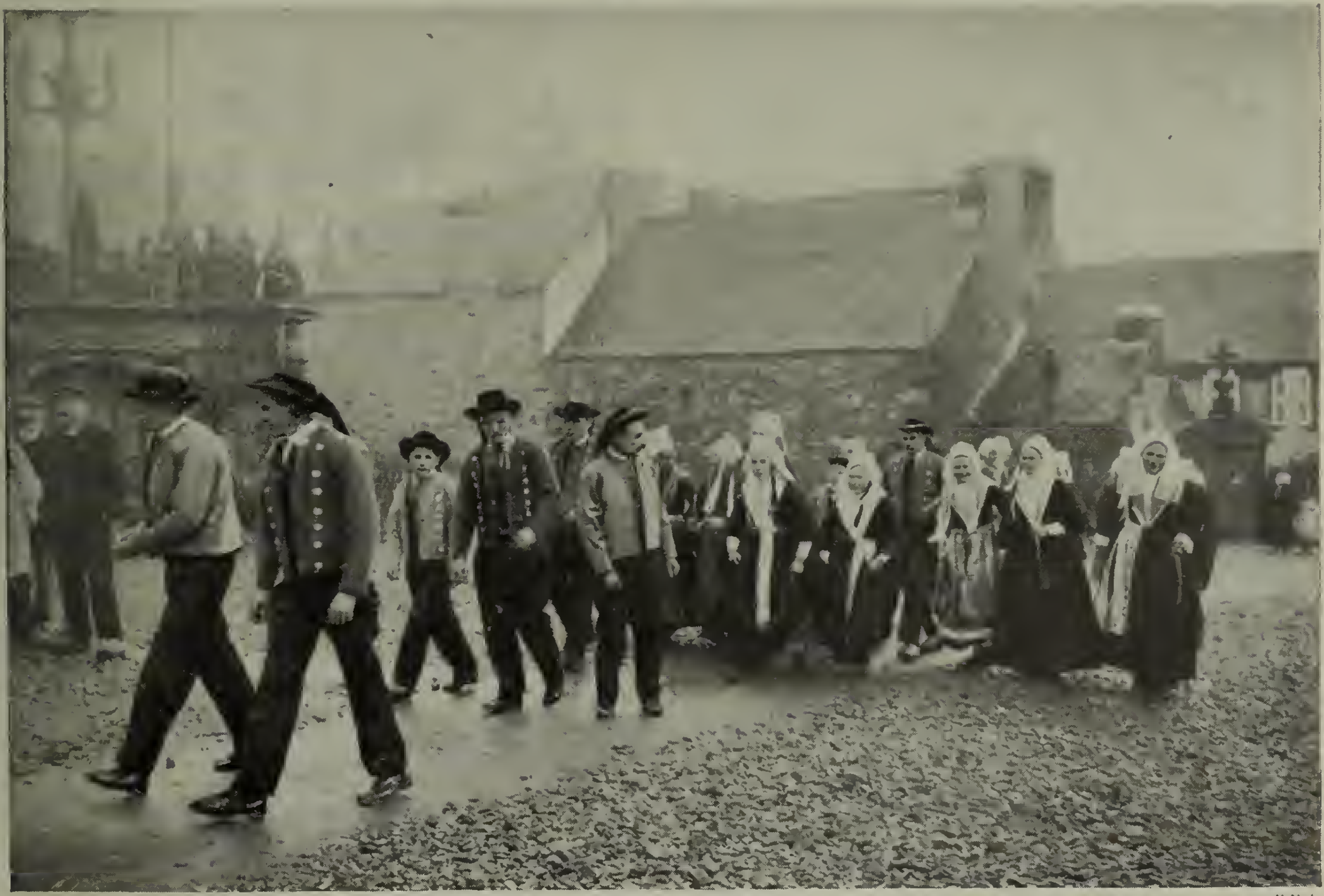
Although the ‘dot’ is now provided by the bride’s parents, there are indications that it was not always the responsibility of the individual family. In many rural districts it was an old custom that at the wedding of a pair who had not been able to provide the necessary amount to set up housekeeping the five prettiest girls of the village made a collection. Each girl had a ritual duty to perform, one offering food, another giving wine, the third receiving the gift, the fourth wiping the mouth of the donor with a napkin, and the fifth giving him a kiss. It is an interesting fact that practically the identical ritual is followed in the initiation ceremony of an Australian tribe. It is undoubtedly of great antiquity

THE traditional marriage ceremony of Burgundy had many interesting details. It lasted three days; the civil ceremony took place on the first day, which closed with a ball for invited guests; on the second day there was another ball, at which were uninvited guests, i.e. for the community as a whole; on the third day the principal event was the erection of a laurel tree on the chimney, which was christened with a bottle of burgundy—clearly to ensure fertility.

By far the most interesting of the marriage customs of France are found in Brittany and are French in the geographical sense only. In their beliefs and customs the Bretons have preserved the tradition of their Welsh ancestors; their marriage ceremonies in many particulars are identical with those of Wales. The attitude of the Breton towards marriage differs fundamentally from that of the rest of France. Yet though marriage is a matter of free choice, unhampered by consideration of the ‘dot,’ as a general rule it is suitable and a *mésalliance* is rare. Consequently the preliminaries of courtship are simple. A young man sees a maiden whom he fancies at a fair or ‘pardon,’ one of the great religious festivals of Brittany, and offers to carry her umbrella. If she accepts, he treats her throughout the day, and this is considered an engagement, provided that her parents signify their approval by inviting him to stay to supper when he escorts her home at night. For a young man to carry a girl’s umbrella as they walk along a road is to advertise that they are engaged.

In Lower Brittany, where traditional customs have been carefully kept up, matters are more formal. A go-between is employed to approach the lady and her mother. This interview takes place towards midnight. It is no mere act of friendship, but the performance of the duties of a recognized office, the





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GENERAL JUBILATION ATTENDS THE WEDDING MARCH IN BRITTANY

Proudly tenacious of their old traditions, the Bretons have instituted a quinquennial festival at which are presented authentic reconstructions of their ceremonial customs. At the festival held at Huelgost village in 1929 visitors had an opportunity of witnessing the real wedding of one young couple (top). The lower photograph shows a wedding party at Plougastel on their way to the church—the women wearing the white caps and rather cumbrously voluminous skirts of their local costume, the men their velvet jackets and broad-brimmed hats.

E.N.A.

THE END OF A PERFECT DAY

A wedding is a whole day job in Brittany, the traditional customs beginning early and the feast that follows the ceremonies lasting for hours. But at length the day 'ringeth to evensong' and the happy bridegroom is free to bear his bride away homeward

Bazvalan, which was at one time held regularly by the village tailor; but when the guild of tailors fell into some disrepute for its irregularities, the office was transferred to the village purveyors of liquor. This officer has a uniform; he carries a white wand and wears odd stockings, one red, one purple, when he conducts the lover to his mistress after his suit has been approved. He also wears this uniform when he takes out the invitations to the wedding. He has several duties to perform in the wedding ceremonies, notably when he acts as spokesman for the bridegroom in the early morning ritual of the wedding-day. Like the procurator in the marriage ceremonial of central Europe, he is the representative of the group or community. The communal interest in the event is also shown by the large number of invitations which he has to convey, never fewer than three or four hundred even for quite humble people, and also in the fact that when the invited guests have satisfied their first hunger and thirst and are dancing, the poorer people of the district and the innumerable beggars are by custom allowed to help themselves to food and drink.

Dancing and games play a large part in the life of the Breton peasant. At the ceremonial display of the bride's trousseau, some days before the wedding, the remainder of the day is filled in with dancing and traditional games. At the wedding feast, which is held in a field, when the guests have eaten for a certain time the bride and groom, with three or four other couples, rise and dance. When they have danced for a little while the rest of the guests join them, a few couples at a time, until the hundreds of guests are dancing in a circle, holding hands, keeping time with their heels, and raising and lowering their clasped hands as they circle round and round. The feast lasts for many hours, which are spent in eating and drinking and dancing alternately.

Although there is no betrothal ceremony a more primitive rite takes its place. When the go-between leads the lover to the girl they converse, and then eat a common meal from the same plate, a primitive form of union which survives in various contexts in different parts of Europe. The solemnity of the occasion is shown by the rule that they must not be interrupted, for if they are, their children will be humpbacked or cross-eyed.

The ritual of the wedding-day has many points of interest. In the preliminary stages its general trend is to treat the groom as a stranger and hostile. Thus when the groom and his friends, accompanied by the music of the bagpipes, seek the bride's house at early morning, they find the house closed and barred. When they knock, at first there is no reply. Then a representative of the bride appears who at first tries to divert the party by pointing out a château near by where they will find far better entertainment and a fairer bride. On denying this the bride's representative and the go-between, as representing the groom, begin a contest extolling the qualities of the respective parties to show that each is either too good for, or at least as good as, the other. Substitute brides are then offered, first an old woman, then a baby, a widow, a married woman, and one of the bridesmaids. Finally the bride herself is brought forth, dressed in her wedding garments. The party then adjourns to the house, and the oldest and poorest woman in the village kneels before the pair and offers up prayers for the living and the dead. Sometimes this takes place at the wedding feast. It is peculiarly affecting in the lives of the Bretons, where the dead are always near, so heavy a toll does the sea exact from the villages.

The procession to the mairie and from there to the church is witnessed by the whole village, and is exceedingly picturesque owing to the traditional velvet jackets, multiple-coloured waistcoats and round hats of the men and the spreading lace caps and flowing skirts and aprons of the women. The special pride of the bride is a pink velvet apron embroidered with roses, and the best man wears a waistcoat of the same material. Bagpipes head the procession, in which the bride walks with her godfather and the bridegroom with her mother.

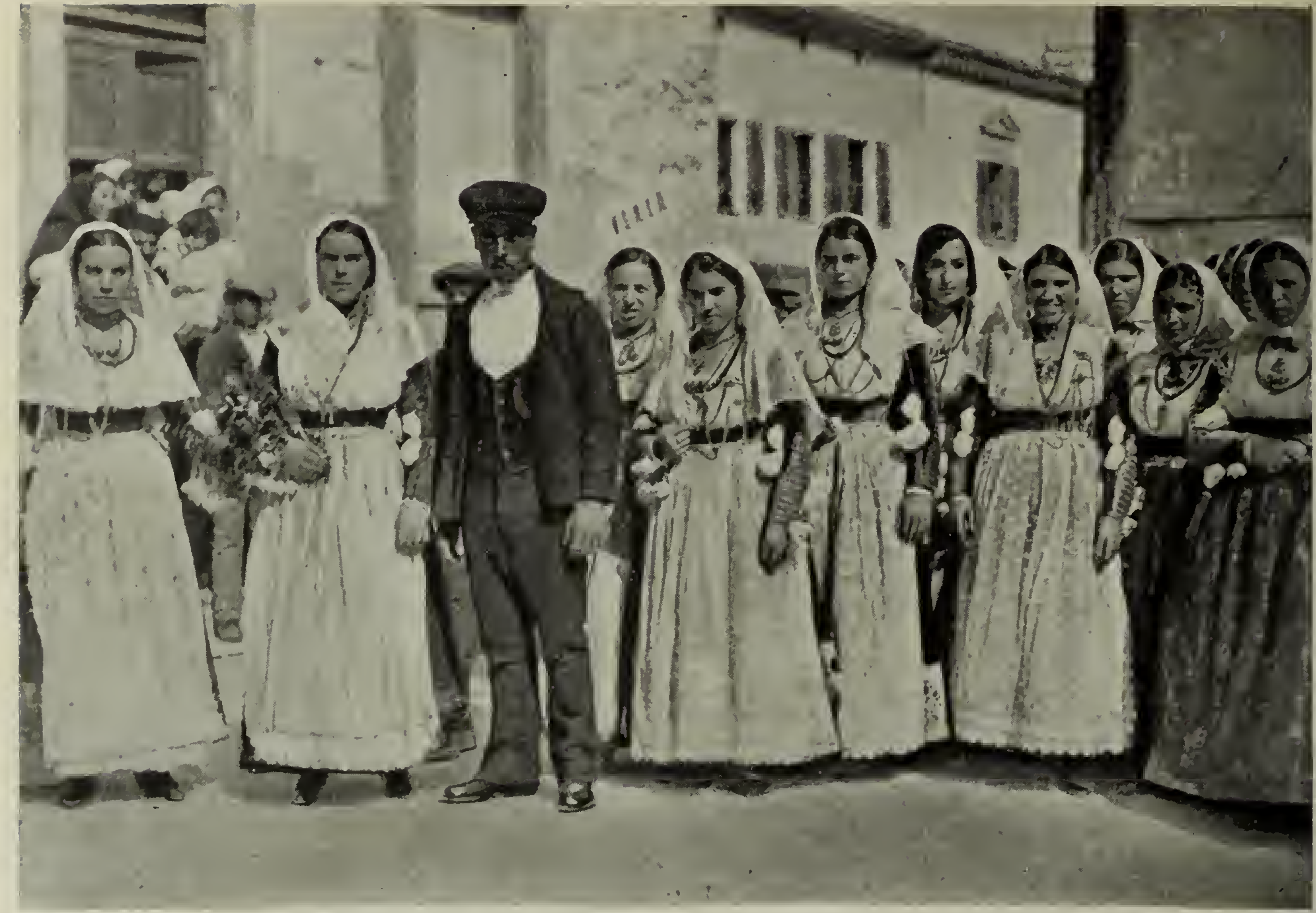
In Italy the bride's dower is of considerable importance, although it is only in Sicily that it plays a part anything like that of the French 'dot' in deciding the question of marriage. As a general rule the question of the amount to be contributed by the bride is not raised until the betrothal is settled, but then the matter is placed on a businesslike footing by the employment of a professional valuer who assesses the value of the bride's contribution. This, however, is rather for the protection of the bride than a question of the amount the bridegroom is to receive. In the event of the husband's death without issue the amount of the valuation is returned to the wife. In Venice the bride is expected to contribute the whole of the household furniture; but if this is impossible, she brings the furniture of the bedroom—a bed of walnut wood, six chairs, two chests of drawers, and a looking-glass. In Sicily, negotiation for the marriage is in the hands of the man's mother. She pays a formal call on the mother of the girl to whom her son's inclination turns, with the object of ascertaining, first, whether his attentions are acceptable, and, secondly, what dower the girl will bring. After the preliminary proposals are over a list of the girl's marriage portion is handed to her. Then a few days before the wedding the bride's trousseau and dower, tables, chairs, linen, etc., are displayed to the friends of the family, and a professional valuer, invariably a woman, assisted by an accountant, values the goods. The bridegroom's mother stands by to protest if too high a value is placed on any article.

Courtship in Venice has certain peculiarities not encountered elsewhere. A trial period is allowed before a formal proposal of marriage is made. The suitor, accompanied by a friend, calls on the father of his lady, and if he is acceptable, he is allowed to consort with the lady for a period which may be as

E.N.A.

LOVER'S SERENADE IN SEVILLE

Romance flowers even in the prosaic conditions of life in modern Spain. One may come upon it suddenly in many a quiet corner, attracted thither by the music of a fond lover's serenade to his lady, who stands smiling but as yet inaccessible upon her balcony.



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A PEASANT WEDDING IN THE HIGHLANDS OF SARDINIA

Sardinians are still a somewhat isolated and unenterprising people, yet their traditional customs are gradually dying out, except those associated with festivals and pilgrimage churches in the mountain villages. Native costume is also disappearing, and in the region round about Ozieri, where this peasant wedding is taking place, the men wear ordinary jackets and trousers with a velvet waistcoat and a black cap. The women are fond of bright colours ; their skirts are usually of the native wool, and white chemises are almost always worn.

long as six months. If it is found that they suit one another, then he, accompanied by his father, family and friends, makes a formal call upon the lady's family to make a proposal of marriage. At the betrothal, which takes place a few days later, wedding and other rings are exchanged. These are returned if the marriage does not take place. Presents are also exchanged mutually on the principal feast-days of the year. Presents of books and pictures of saints must be avoided as unlucky. Presents of flowers play a great part in Italian courtship, and the Tuscan lover would not present himself before his lady without the gift of a red flower, a rose or a carnation, when one is to be obtained.

The duties of best man are heavy and a source of considerable expense. On the day before the wedding he must send the bride a present of bon-bons on top of which is a baby in sugar, two bouquets of flowers, one real and one artificial, and some jewelry. On the actual wedding-day he provides wines and liqueurs, doles for the innumerable beggars and four gondolas to convey the guests. He walks with the bride to church ; she wears her second best dress only, the best being reserved for the evening's festivities : he pays the fees, and kneels beside the pair on a cushion of crimson velvet as the ceremony takes place, putting the ring on the bride's finger. On the return for the wedding feast he stays by the bride, and unless she is in her mother's charge, he must never leave her until the celebration is over. These duties may be compared with those of the best man in Albania and the Balkans, where their more detailed form warrants the conclusion that at one time the best man carried off the bride from her family group against their real or simulated wishes.

WHEREAS the customs of Venice suggest a connexion with central or south-eastern Europe rather than the south, the customs of Tuscany have an austerity which recalls the memory of ancient Rome or Etruria. The most marked characteristic is the very complete subjection of the bride, not so much to her husband, as to his family group in the person of its oldest male representative—the head of the house, the ' capoccio.' He is not necessarily the bridegroom's father, for the group includes brothers, sons, nephews and other descendants in the male line with their wives, as well as unmarried female descendants. All females are under the strict control of the wife of the head of the house. The ' capoccio ' negotiates the marriage of all male members of his group, and receives the list of the bride's dower made out by the valuer. In Tuscany this must invariably include a string of pearls, which may vary in value from £5 to £100. For a week after the marriage the bride must rise first to prepare food for all male members of the group.

THE curiously primitive character of Tuscan custom is further indicated by the facts that after the betrothal the girl may not go near her fiancé's house, that no unmarried girl may see a wedding ceremony, which is attended by married women only, and that no women of the bride's circle are present at the wedding feast—a clear indication of the tradition of hostility between the two groups.

In Sicily, in addition to the amount of the dower, to which reference has already been made, the chief qualification for marriage desired in the bride is a capacity for hard work. In certain parts it can hardly be questioned there are traditional customs which go back as far as the colonies of ancient Greece. In Trepani, once a Greek colony, in the betrothal ceremony the girl stands in the middle of the room and the mother-in-law enters, parts her hair, places a ring on her finger and gives her a handkerchief. In Catania the young man, after betrothal, gives his fiancée a red ribbon, which she wears in her hair as a sign that she is engaged. But this gift, in the case of an unusually modest young man, may in itself be

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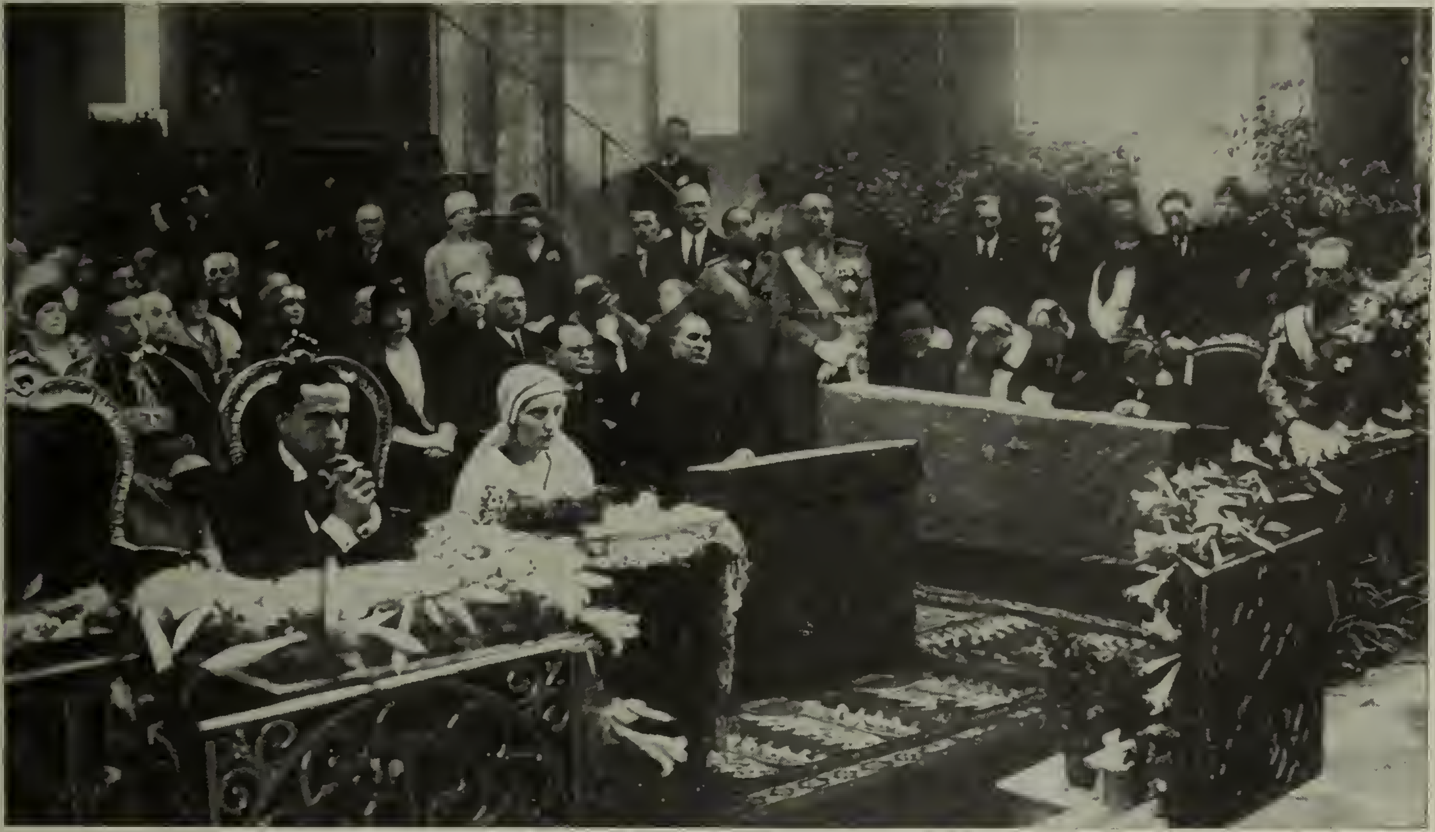


A SOCIETY WEDDING IN THE CAPITAL OF THE KINGDOM OF ITALY

Very different in their attendant pomp and circumstance from the peasant wedding in Sardinia shown in the opposite page were the celebrations of the marriage in Rome of Signor Mussolini's daughter to Count Galeazzo Giano, councillor of the Italian embassy at the Papal Court in the Vatican. The religious ceremony took place in the church of S. Joseph, and immediately after its conclusion the bridal pair proceeded to S Peter's, where they prayed before the tomb of the Apostle and kissed the foot of his carven image.

Wide World Photos

VENETIAN BRIDAL GONDOLA ON THE GRAND CANAL

Courtship, betrothal and marriage in the upper ranks of Venetian society are hedged round by conventions, some of them practical, concerning dowry and settlement, some of them social, regulating mutual deportment, exchange of presents and so on. Peculiarly picturesque is the bride's progress from her home to the altar, made, as it is, in gondolas along the historic Grand Canal

a form of proposal. In Greece and in the Balkans a similar fillet is also the sign of engagement, though it usually bears the coins given after betrothal, which probably represent the bride price. In Sicily, in addition the fiancé usually presents a ring, a silver ornament and a gold cross. The marriage ceremony there is both civil and religious, but the latter is the more important in popular estimation, and a young man will not consider himself properly married until it has been performed.

Relations between the sexes are, as already mentioned, severely regulated in Spain and Portugal, in theory at least. The duenna, who invariably accompanies a lady with any pretensions to rank, takes the place of the eunuch of the harem. Courtship is of a most formal character. The lovers meet only under the mother's eye and not even a formal handshake is permissible. Although the approval of the match may have been given by the lady's father, the formal courtship has a ritual of secrecy. The lover serenades his lady under her balcony at night. He approaches accompanied by two friends bearing torches, while a professional singer, skilled in verse and improvisation, sings her charms and her lover's devotion At length she appears on her balcony and signifies her approval by throwing down a wreath from her head. These are the customs of the south, where the Moorish tradition is strongest.

There is, in Spain, in connexion with proposals for marriage, a very remarkable custom which does not occur elsewhere in Europe. If the parents of the girl refuse their consent to the match, the youth may appeal to the chief magistrate after his suit has been refused three times. If he is able to convince the magistrate of his suitability, the latter goes in full uniform in a carriage to the house of the bride's parents and demands either the father's consent or the person of the girl. If the consent is still withheld the girl is removed from her parents' custody and placed with a respectable family until the wedding takes place. This apparently high-handed interference with parental authority is no doubt a tradition from the authority of the Moslem cadi, who as both civil and religious official, among Mahomedans, exercises great powers in matters relating to marriage.

In Madrid we find once more the oratorical dispute between the champions of bride and bridegroom which so frequently appears in the marriage customs of Europe ; two youths stand at the bride's door on the wedding-day, and while one sings the bride's praises, the other points out her failings. The dispute sometimes becomes heated and leads to blows or even the use of knives. In Madrid, also, if the bridegroom comes from another district he must ransom his bride by gifts of wine, meat and good things to the lads of the neighbourhood.

Only the relations accompany the pair to church in Barcelona, and the wedding feast is served in separate rooms for the sexes. At the close of the meal the bridegroom appears in the ladies' guest chamber and scatters presents. At the subsequent dance all the guests dance with the bride and, in return, make her a money present. In Salamanca the presentation takes the form of cutting a pie, which is placed on a table with a knife by its side, and placing a piece of money under the slice which has been cut. The wedding present here appears in its primitive form of a direct contribution from the group towards the expenses of the wedding and provision for the newly-married couple.

THE WAR DANCE OF SAVAGES

LIKE the Devil and Other Spirit Dances described in a separate chapter, the War Dance is a ritual ceremony performed for the benefit of a whole community. This element of social magic appears in some degree in other forms of the dance, and reference may be made to the chapters on The Dance in Tribal Life. and National Dances of Europe.

WAR dances had their origin in the widespread belief in magic. To the savage mind, which has ever failed to distinguish between cause and effect, a strong and, indeed, an irresistible appeal is made by mimetic actions ; it is imagined that like produces like—that if certain things are said or sung and certain actions are ceremonially performed, coming events will happen as desired and be as magically directed or shaped.

The war dance comes under the category of ' social magic.' It is performed for a social purpose, for the good of a whole group, rather than, as private magic is, for some purely personal end. Occult power must first be ' generated ' by arousing excitement, a thing easily accomplished among savages, who are prone to nervous disorder, and can consequently be quickly brought into that semi-hypnotic state when they repeat together automatically what a leader sings or shouts and imitate every gesture and movement the sorcerer or sorceress performs. Once the magical power has been accumulated and given direction, it is believed that things must necessarily happen as desired—that warriors, magically inspired, will fight successfully as they seemed to fight in the war dance, and their opponents fail and fall as represented in the picturesque ceremony. The only possibility of failure is that the enemy may chance to accumulate in their own war dance a larger store of magic, or, to use the slang of the electrician, ' more juice.' This fear prompts the ceremonial dancers to perform with wholehearted vigour and strict attention to ritual and at the particular time supposed to be best suited for magic-making. On the other hand, they may plan a surprise attack so that the enemy may have no store of accumulated occult power upon which to draw.

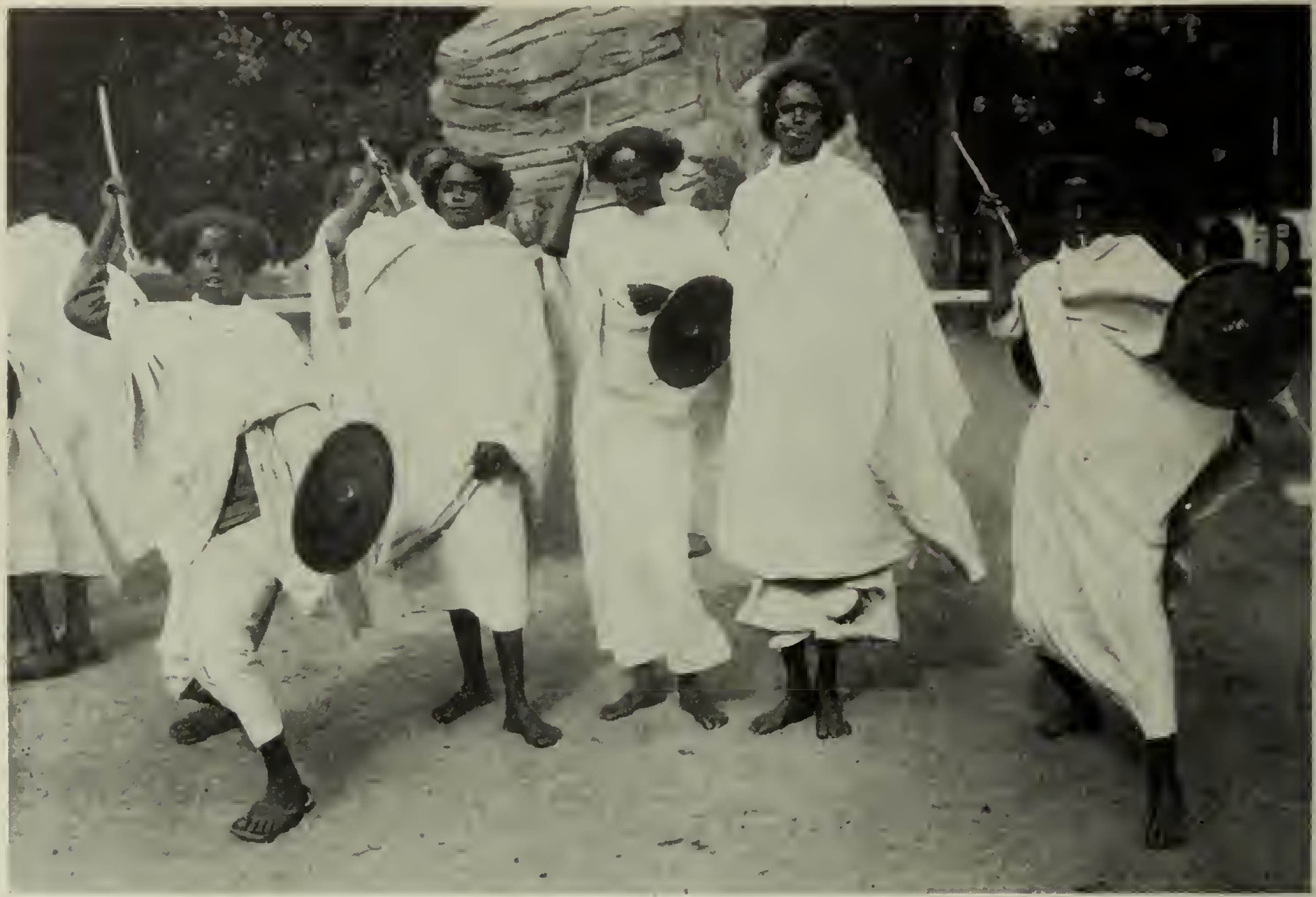
An interesting fact about the war dance, which is essentially a savage institution, is that in some areas it is found to have survived into civilized times. In Turkey, for instance, one may still witness, although merely as an entertainment, a fascinating and exciting sword dance which is manifestly a relic of considerable antiquity. When the musicians strike up a lively air, which gradually grows faster, two combatants, armed as if for battle, dance solemnly, advancing and retreating and occasionally smiting their swords on their shields, keeping time to the music. Then suddenly they become aggressive, thrusting and sweeping with their swords, parrying and leaping, until it seems as if they are in deadly earnest. The music quickens and the actions of the performers increase in rapidity, while the excitement on the part of the spectators grows more and more intense. Despite the skill of the dancers, wounds are sometimes inflicted.

ANOTHER survival is the Scottish Highland sword dance, now witnessed only at games and in indoor entertainments, but, as is gathered from records, formerly performed, until comparatively recent times, on the eve of battle. In this ancient dance two crossed swords are laid upon the ground, and it is

Ewing Galloway

PHYSICAL EXHAUSTION FOLLOWS SPIRITUAL EXALTATION

Accumulation of occult power is the purpose for which savages take part in the ceremonial war dance, and since the power is generated by excitement, the dance is frequently prolonged until the dancers collapse in absolute exhaustion. This recumbent figure is a Bantu sorcerer who has led a war dance until his strength has given out. In the dance magical sticks adorned with bits of fur are used by these people instead of weapons



Keystone

EXHIBITION WAR DANCE BY SOMALI TRIBESMEN

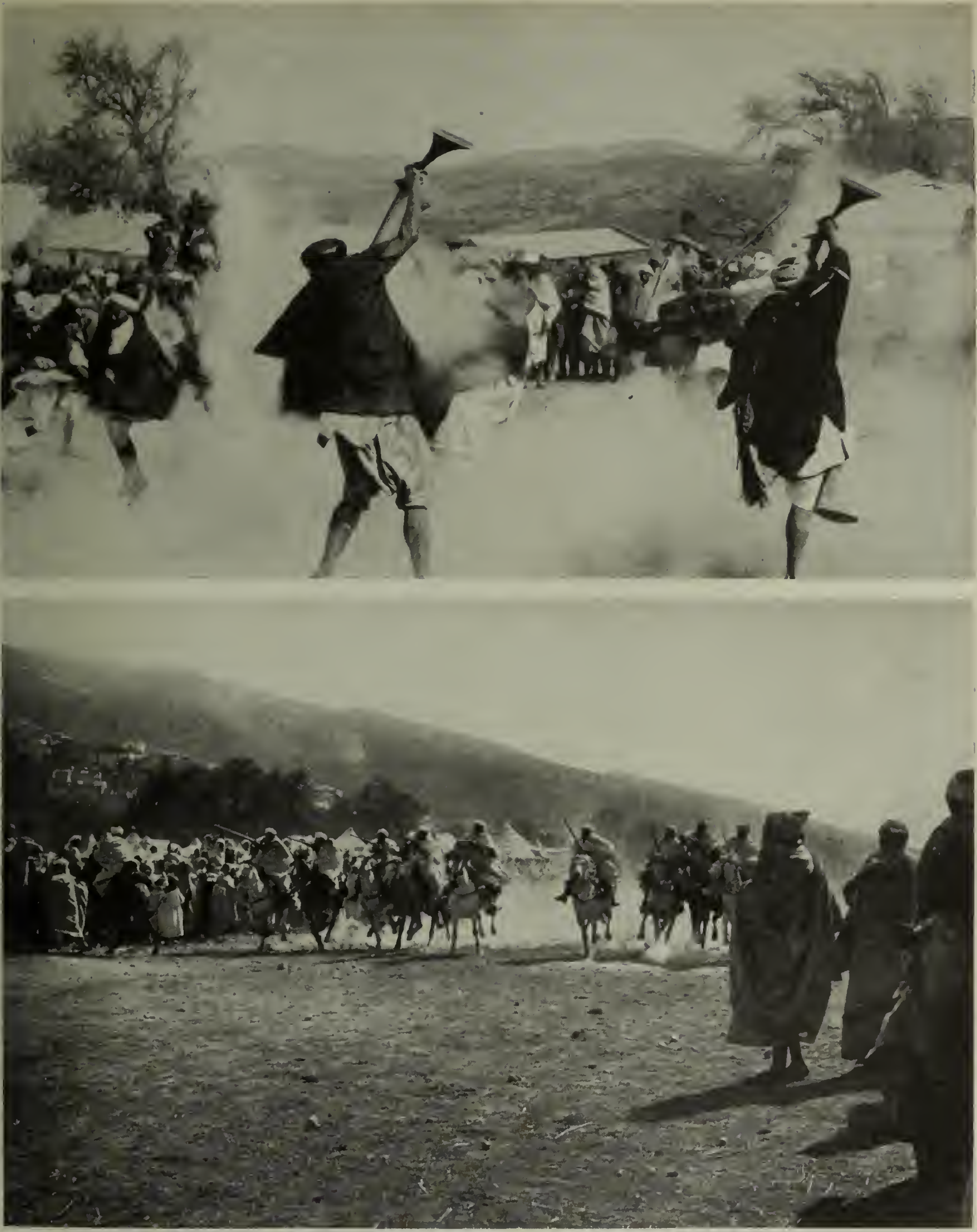
Occupants of an arid region in northern Kenya, the Somalis are an intelligent and interesting type of African native, physically tall and handsome and endowed with remarkable powers of endurance. They are keen hunters and fierce fighting men, using poison-tipped arrows and spears, one scratch from which inflicts a fatal wound. A peculiar idiosyncracy is their craving for sugar cane, a stick of which they carry in their mouths as confirmed cigarette-smokers have a cigarette. Even when engaged in battle or in the war dance they suck sugar cane.

still considered appropriate that the dancer should be attired in full war dress of tartan. It used to be regarded as of ill omen if the performer touched with a foot any part of the swords between or over which he danced. In a modern performance a dancer who touches a weapon loses marks or is disqualified. Originally this dance was meant not only to test fortune in the coming conflict, but to charm the swords. There is a significant old Gaelic precept, ‘ Every weapon has its demon.’ Homage was done to the spirit of the weapon, which had a name, like the sword of King Arthur, so that it might do good service in the conflict.

A FORGOTTEN Celtic war dance is illustrated on a 14th or 15th century Irish book cover of bone. There are four kilted performers, who are posed like modern dancers in one of the movements of the ‘ Reel of Tulloch.’ The outer figures grasp metal disks, and one of them, a bearded man, appears to be the sorcerer. The others are ceremonially connected by grasping wands, and one holds erect a naked sword.

Realistic war dances, in which the performers wear kilts, as in modern Highland reels, are still perpetuated among the lower castes of India, which retain so many old savage customs. In the province of Coorg, situated to the west of Mysore, the performers brandish weapons and have knives stuck in their girdles. War dances are invariably celebrated at night, by the light of torches, a custom not yet obsolete in our own military tattoos and on special occasions connected with the Scottish Highland dances. Only men take part in the Indian displays. One type of the Coorg war dance resembles a reel. The performers, to the music of drum and pipe, have somewhat complicated evolutions, moving rapidly, and ever taking care to pass each other back-to-back. At intervals they whirl like Russian dancers, and then, facing each other in pairs, leap and gesticulate with infectious enthusiasm. This seems to be a performance with the generation of magic power for its intention.

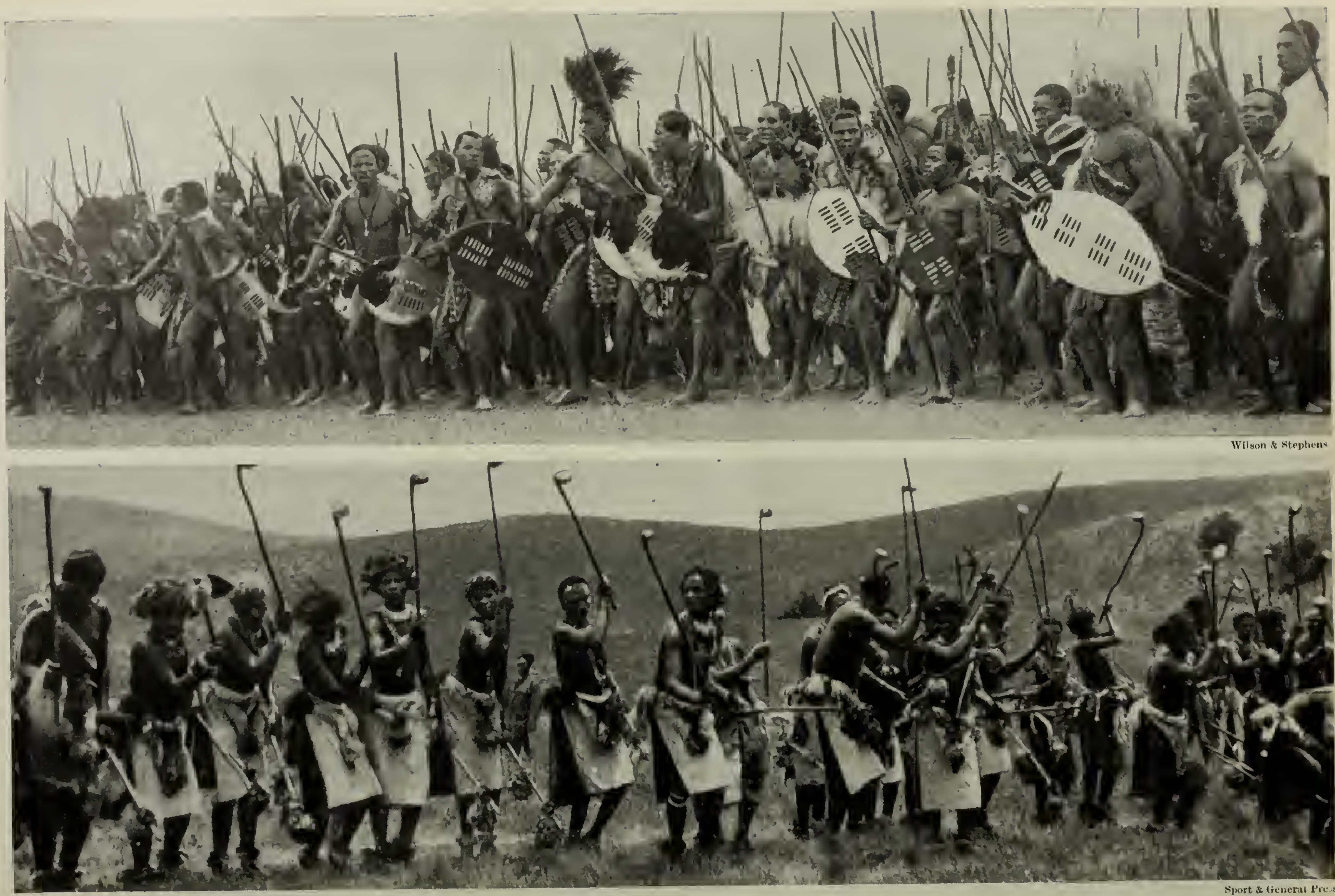
In another Coorg dance there is wonderfully realistic sham-fighting. Each performer carries in his right hand a club and in his left a bundle of reeds which is generally used as a shield. When the band begins to play the performers, arranged around the musicians in a wide circle, assume dignified postures, with chests expanded and heads held



E.N.A.

POWDER PLAY OF THE BERBER WARRIORS OF NORTHERN MOROCCO

It is almost impossible to imagine a more thrilling spectacle than is provided by a ‘ Fantasia ’’of the Rif tribesmen of North Africa. Mounted on fleet horses, they charge at full gallop, yelling war cries and firing madly as they come, to rein up within a few inches of their goal or, wheeling swiftly, flash away as quickly as they came. Terrifying, too, in its intensity is the wild dance with which they celebrate a victory, yelling and capering and gleefully bayoneting imaginary wounded.



Wilson & Stephens

Sport & General Press

ZULUS AND SWAZIS DANCE TO ENTERTAIN WHERE ONCE THEY SOUGHT TO SCARE

Among the Swazis (bottom) a war dance is a gruelling performance. It begins in the very early hours of the morning and continues without intermission until noon, when there is a brief pause, after which it begins again with undiminished vigour and is carried on until sunset. The war dance of the Zulus (top) was truly an awe-inspiring ritual when performed in earnest by massed troops of that famous fighting people. Even today, when performed only for exhibition purposes, as part of the entertainment offered to distinguished visitors, it is impressive with its animated movement of tall spears and ox-hide shields, and tossing plumes in the head-dress of giant warriors, and, chiefly, with the ominous, rhythmical thudding of naked feet on the hard ground.

erect, moving with short tripping steps. As the music grows faster they become more and more animated and the circle begins to become smaller. Then the dancers grow excited, their facial expressions changing until these are quite sinister. They glance quickly to left and right and occasionally behind, and they stoop and crouch, approaching with quick, spasmodic movements as if about to attack an enemy. Then each warrior selects an opponent and a pantomimic battle begins. Blows are aimed and delivered with vigour, but the dance rule is that only the shins should be struck. A defender wards off blows with his reed-bundle and then becomes the attacker with his club. Some pairs continue in animated conflict for perhaps an hour on end, while others may drop out in consequence of injuries received owing to performers losing temper and striking wildly, or in sheer exhaustion. At the end of the dance each victor grasps and lifts up his opponent ; then the vanquished one, being a member of the war party, lifts up the victor to symbolise his own prowess, for although overcome by a fellow-tribesman, he is expected to prove himself more than a match for an enemy.

Keystone

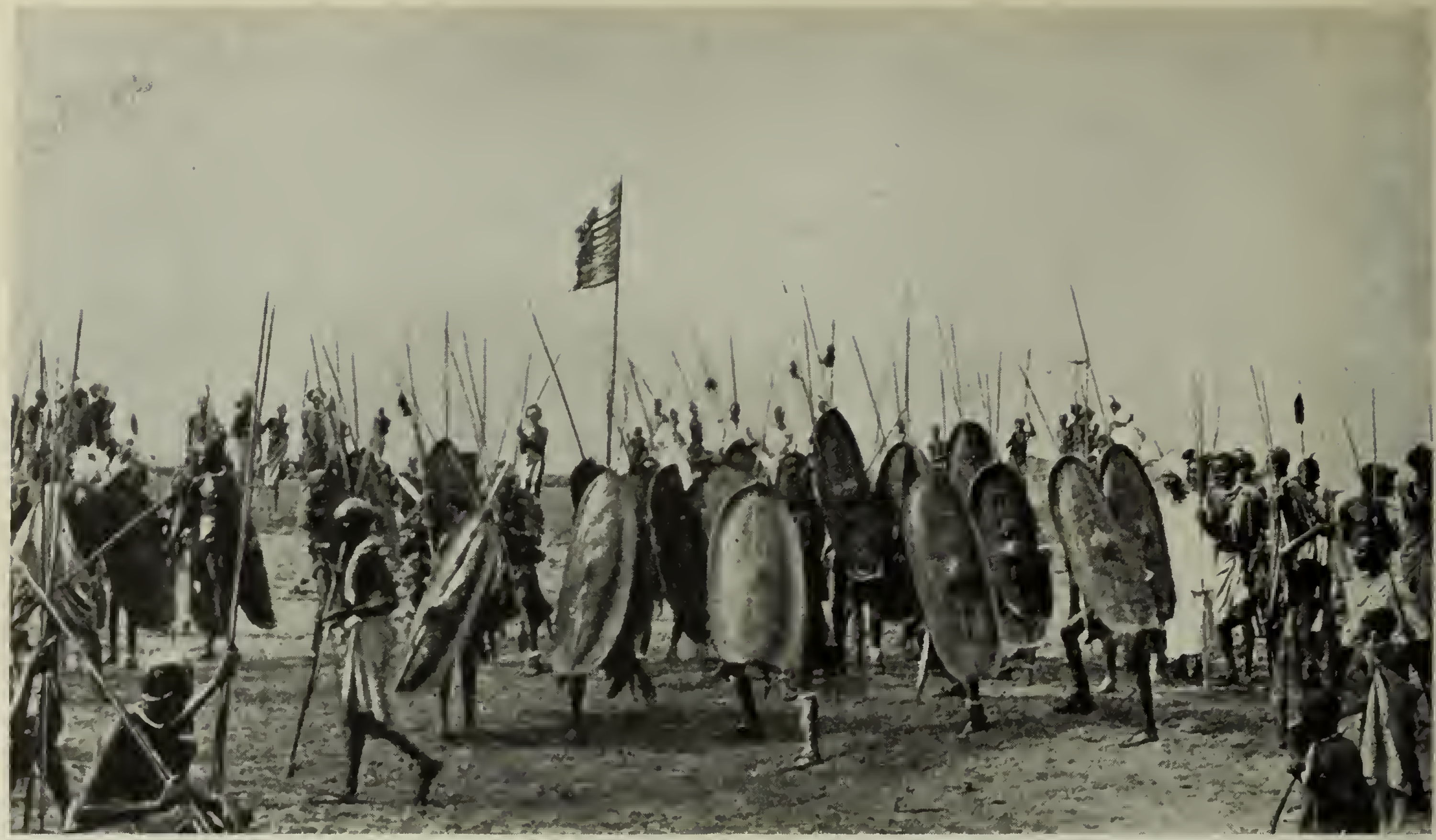
RAPT ECSTASY THAT DEFIES RIDICULE

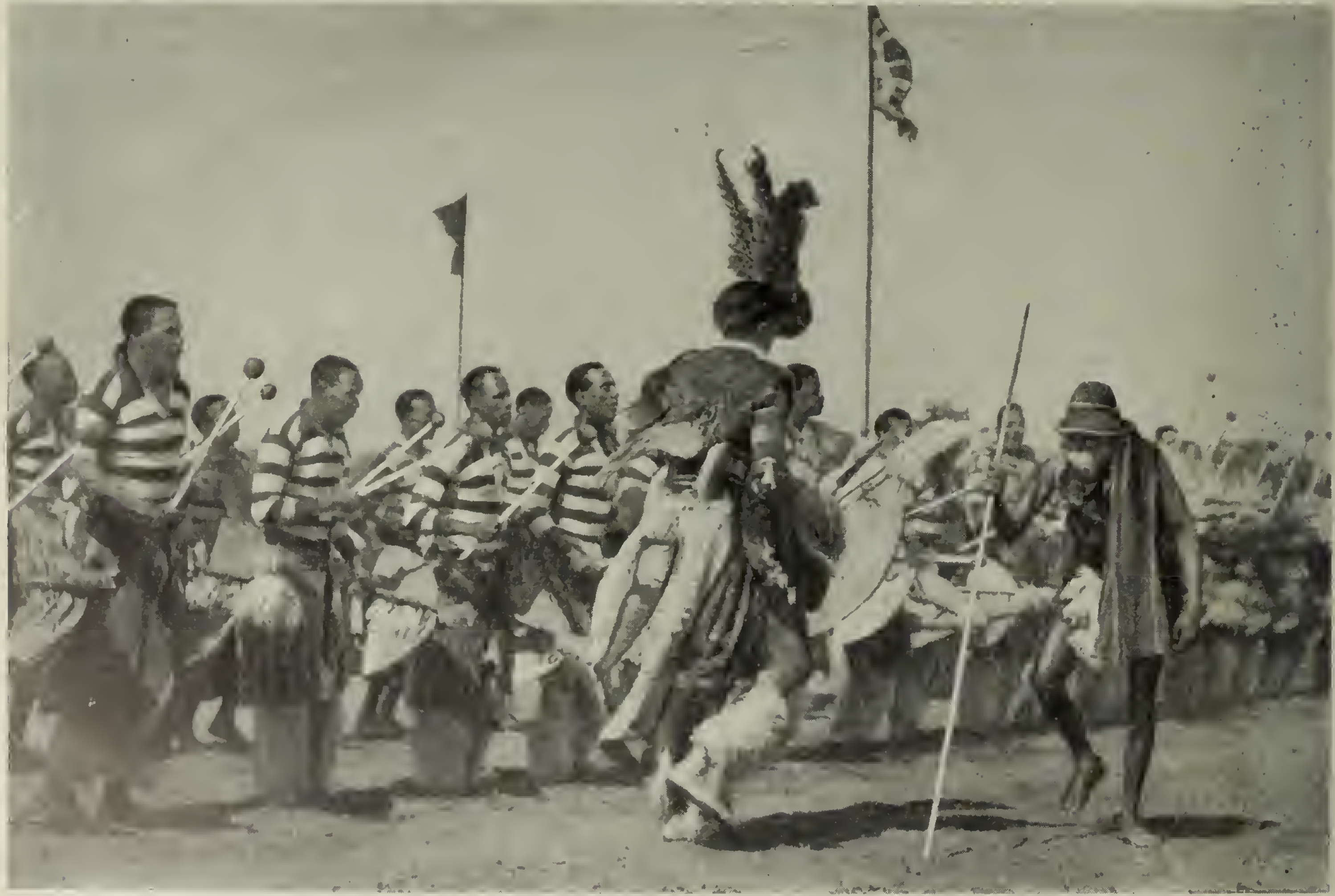
Basutos rank among the most intelligent of the Bantu peoples, and also among the most warlike, as the British administration learned when they revolted in 1879-80. The mimic war dance figures largely in their amusements, the evolutions being directed by a leader of the ballet, who brandishes knobkerries and ejaculates howls as he gyrates with eyes closed in ecstasy.

THE war dance in Africa is often exciting and somewhat terrifying. In the eastern desert, between the Red Sea and the Nile, the nomadic Bisharin, who formerly gave much trouble, dance in opposing parties, armed with swords and shields, and when worked up to a state of frenzy often draw blood. It is, however, customary to make light of wounds. Bantu war dances are performed with much ceremony. The Wemba of Central Africa dance before and after engaging in a conflict, singing their 'mwango,' or war-dance song. When, after a successful campaign, they display the heads of enemies, a 'mwango' is rendered with great vigour amidst the rejoicings. Mr. Dugald Campbell gives the following specimen of one in translation :

These shall never hoe again,
They are dead and gone below.
These shall never dig again,
They are dead and gone for ever.
Fight with heart and hand,
Kill and never fear, boys.

In some areas in Africa the women perform war dances when the men are engaged fighting at some distance from home. On the Gold Coast the Tshi-speaking peoples believe in the efficacy of these female dances, the underlying idea being that they decide the course of events on the battlefield. The





Sport & General Press

DANCES THAT ONCE SPREAD TERROR THROUGH SAVAGE AFRICA

From the point of view of European officers the Dinkas are the finest of black fighting men. Their tribes stretch along the west bank of the White Nile, and there is no national cohesion save under the common stress of war conditions. Their military equipment includes very large shields (top) of elephant or hippopotamus hide. The lower photograph shows a company of Kaffirs giving an exhibition of their war dance with an interpolated pas-de-deux by an almost naked, decrepit veteran and a much bedizened young brave women paint their faces in warrior fashion, adorning themselves with magical beads and charms, and carry either real weapons or carved imitations. They dance, sing and rush about, making attack against effigies of the enemy, which they stab and hack as they wish their men to do. The heads of the enemy are represented by melon-like fruits called 'papaws,' and these they mutilate and toss about with vigour, muttering evil curses.

E. O. Hoppé

FORMAL SUMMONS TO DANCE OF THE WARRIORS

'If the trumpet give an uncertain sound who shall prepare himself to the battle?' But the primitive horn of this Australian aborigine, summoning the men folk to a war dance, is definite enough and not likely to be disregarded.

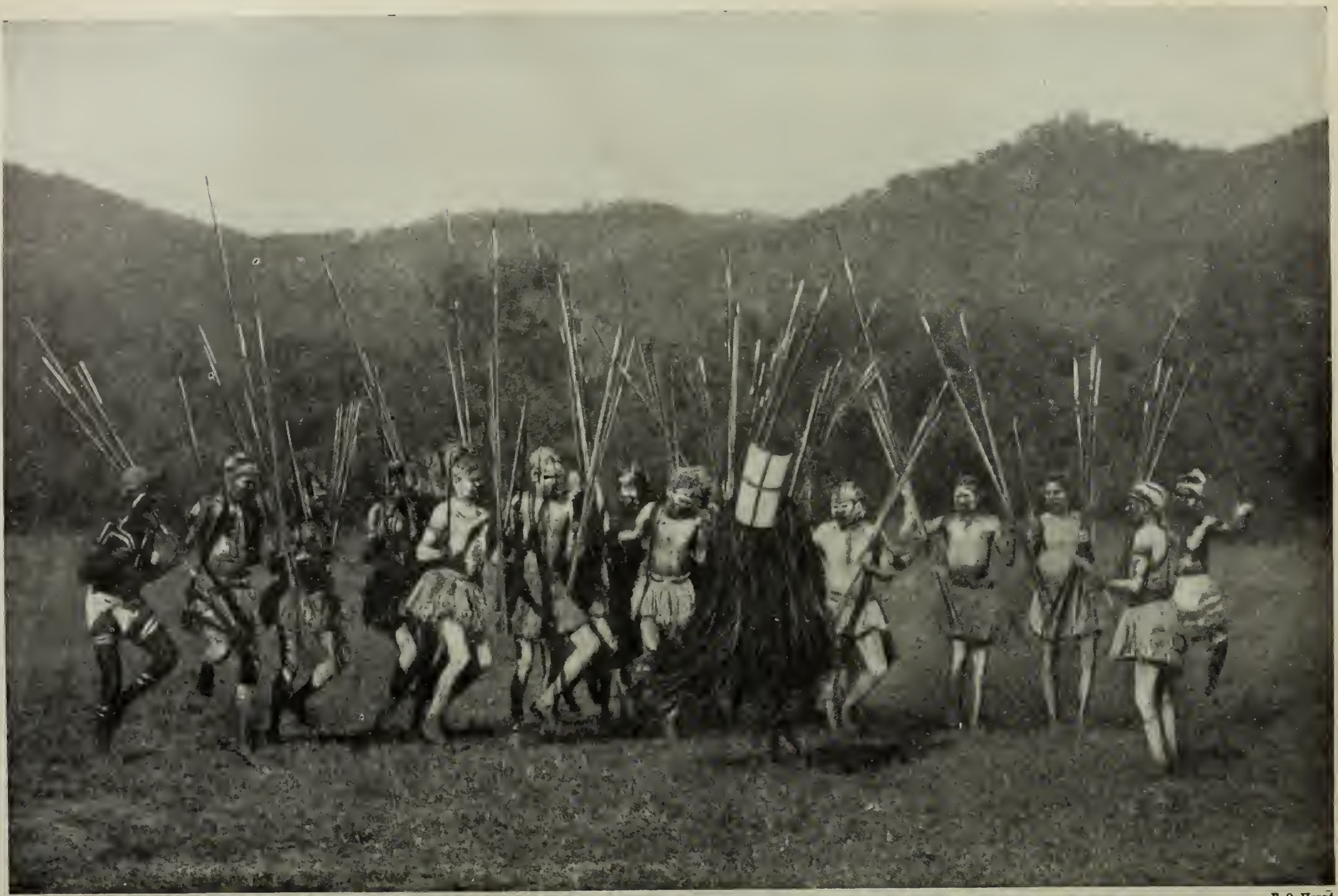
When the Ashanti war was in progress Mr. Fitzgerald Marriott saw the wives of warriors dancing vigorously, their faces and bodies smeared with a white substance, while each carried magical white brushes made of the tails of buffaloes or horses. The moving procession of gesticulating and chanting women was led by an old sorceress whose body was adorned with white circles and crescents, while her hair, pleated and plastered to form a sort of long horn, projected in front. In their dance-song they shouted together, 'Our husbands have gone to Ashantiland. May they sweep their enemies off the face of the earth.'

A similar ceremonial dance was formerly known in Madagascar. According to a French observer, the women kept up their war dance during the day and night, taking little rest, believing that they were imparting to the warriors 'strength, courage and good fortune.' Another observer says that during a war the women 'behaved chastely and danced lustily that their husbands by some sympathetic operation might be able to vanquish all enemy combatants.'

In East Africa, between Lake Victoria and the coast, the war dance is led by a Bantu sorcerer, who chants continuously, but there is no chorus. The male performers are painted; they carry shields, which are held over their heads and, instead of weapons, magical sticks adorned with bits of fur; while, curiously enough, they wear women's aprons. The dancers follow their leader, keeping time to the drums, their muscles strained and quivering as they shuffle along, their heels on the ground, in quick, spasmodic motions. They stoop and swing and sway, and work themselves into a state of great excitement, which is shared by the onlookers, and are invariably exhausted when the leader ceases to chant. The dance is repeated again and again, and in between there is much feasting and drinking. It is supposed that the warriors are charmed and strengthened before setting out on an expedition.

In West Africa a picturesque war dance of the Kongcorong men is performed with weapons. It begins with six warriors, who give a display with their spears, whirling them in front of their bodies. Other groups follow their example. Then the first party begins the next ceremonial performance, rapidly twirling the spears about their heads. When the others have performed similarly the leaders whirl in their dance and make attacks upon invisible enemies. The others act similarly. Then all form into line and, rushing towards a given point, stick their spears in a line into the ground. A great shout is raised, and the performers snatch up their spears, which they stick again into the holes already made, raising another shout. Again the spears are plucked out. They are next transfixed in circles, and later in other patterns. In the end the warriors, shouting and brandishing their weapons, rush towards the native spectators, many of whom become panic-stricken. Captain Butt-Thompson, who has witnessed this elaborate dance, tells that the performers and spectators become very excited. The sham attack against the onlookers is repeated until the dancers sink down in a state of exhaustion. The same recorder saw West African women performing a dance 'showing how the warriors fight,' brandishing brooms as if they were weapons, and chanting a magical song. During the dance a sorceress tells a battle-story, while the others shout or beat their throats, making droning sounds. Similar dances are performed by the men. Sometimes the performers carry branches of trees.

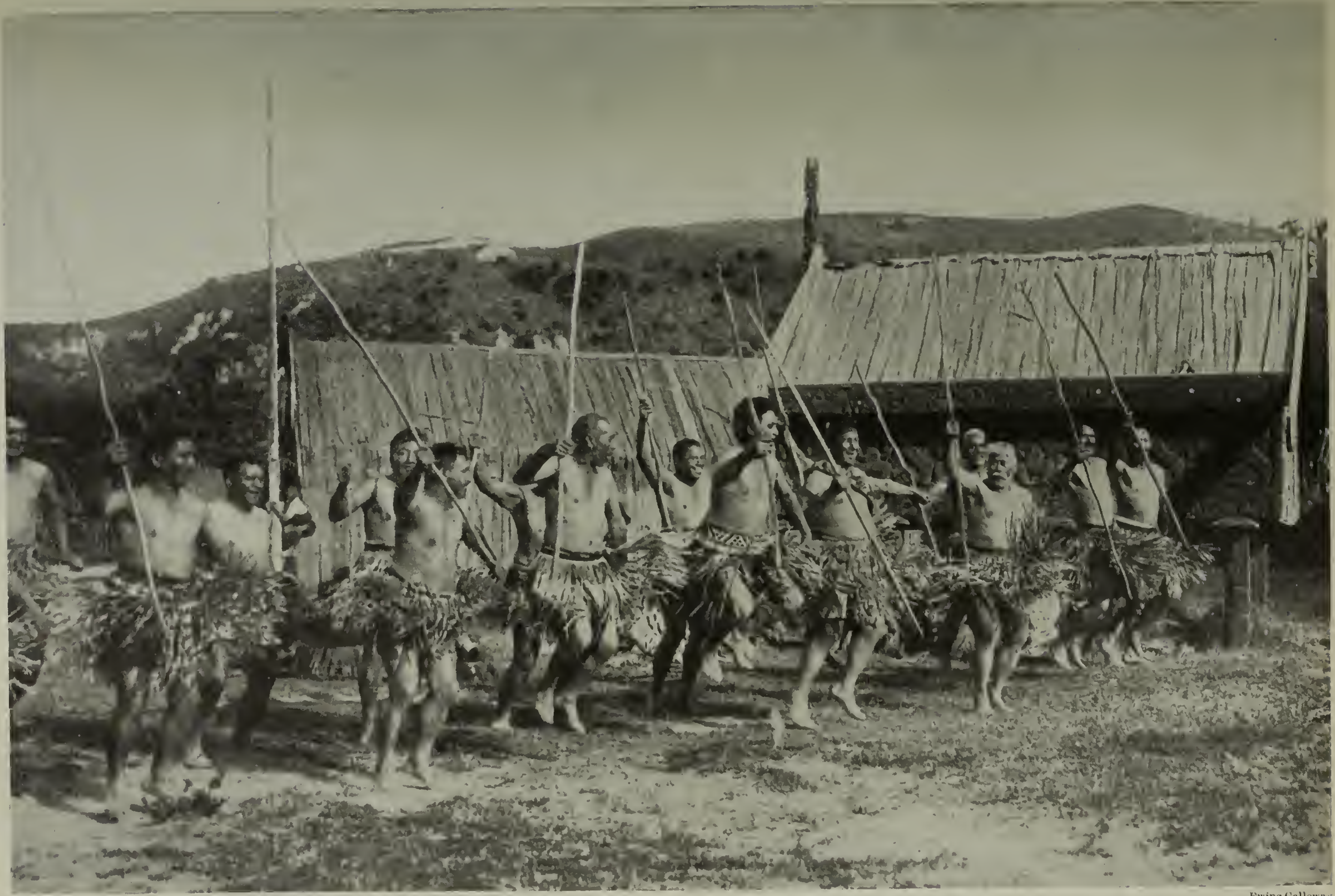
The African war dances vary in localities, but are all supposed to serve a like purpose—to inspire warriors and ensure success in battle. In Southern



E. O. Hoppé

TERRIFYING EXHIBITION OF MARTIAL ARDOUR BY THE BLACKFELLOWS OF CENTRAL AUSTRALIA

As a means of stimulation to deeds of ferocity and derring-do the collective war dance must be supreme. Here we see a party of aborigines, armed with a bunch of spears apiece, the leader masked in a fashion to suggest a crusader's helmet, capering about in the ecstasy of the dance. Their painted bodies and faces add considerably to the savage impression they wish to create, in themselves as well as their enemies. As they dance they give utterance to wild yells and screams and other blood-curdling sounds. In these days the war dance is not often a serious effort. They perform it for the benefit of strangers and visitors, or for their own satisfaction. In a corroboree of this kind, as is to be expected, only the men take part.



Ewing Galloway

GRIM ACCOMPANIMENT OF EARLIER TIMES TO THE HORRORS OF HUMAN SACRIFICE AND CANNIBAL FEAST

In New Zealand the splendid race of indigenous people known as the Maoris used to dance their war dance as a preparation for the feast of victory. The smiling faces of the performers in this photograph prove that though the dance still exists, its original meaning has faded. But something of the old wild vigour is apparent in these finely built men as they brandish their staves and swing their grass kilts. The Maoris are people of high intelligence and strong character. With the advance in education their warlike propensities have been diverted into more peaceful channels, and they are for the most part good, self-respecting citizens, numbers of them being employed in the public services. Moreover, they send four members to the House of Representatives.

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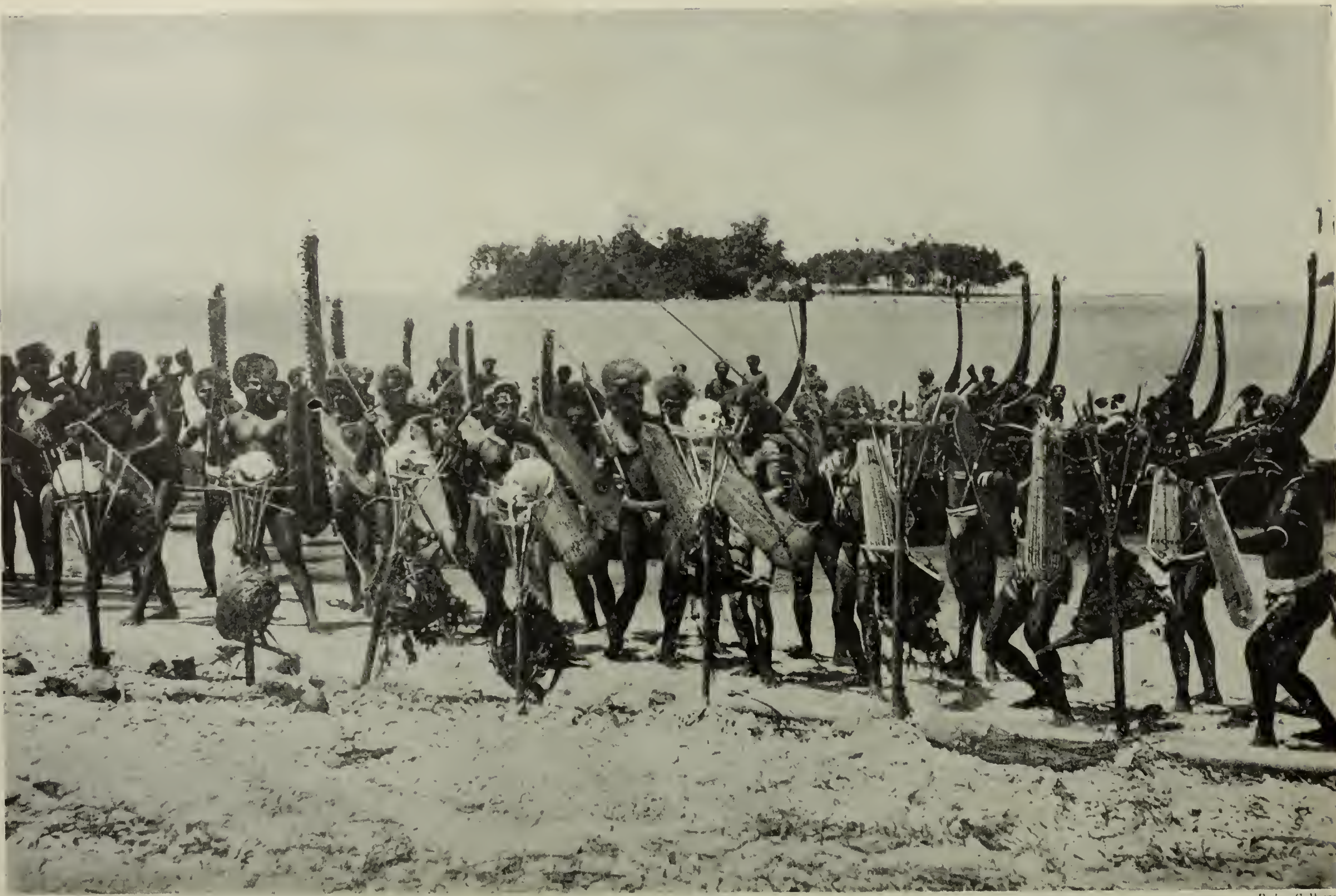


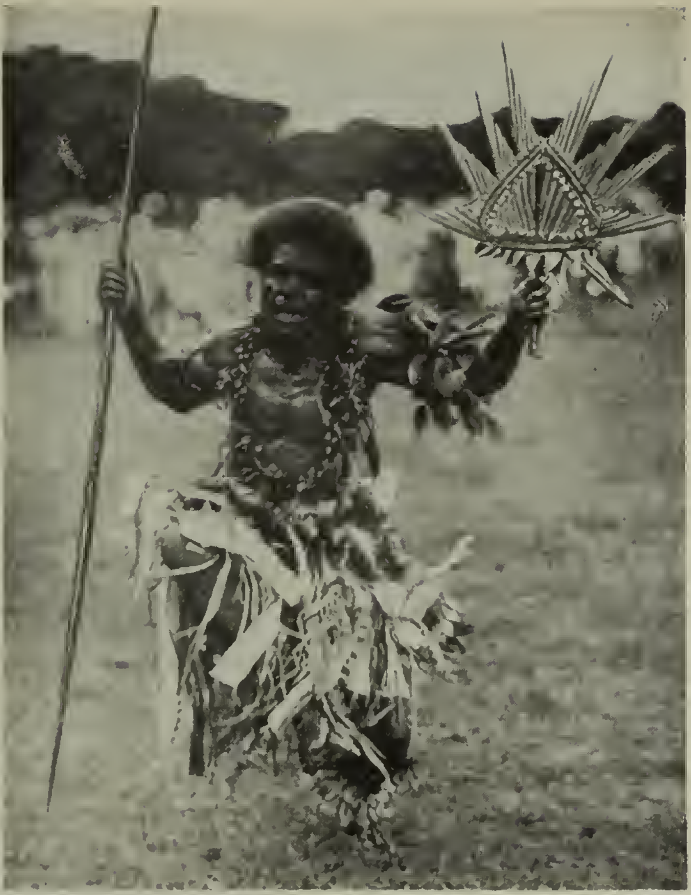
Ewing Galloway

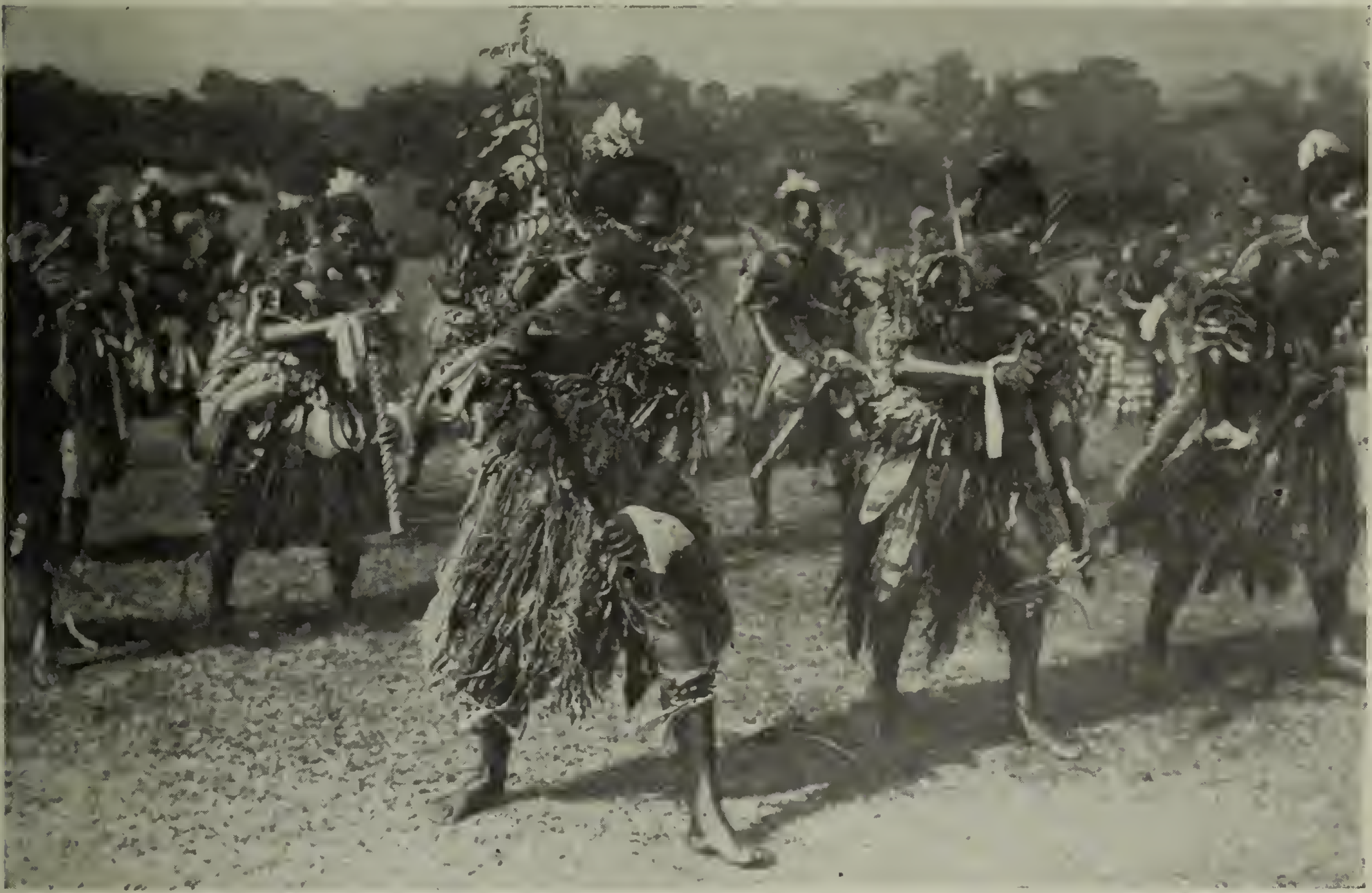
DANCE OF VICTORY ROUND THE BLEACHED SKULLS OF THOSE WHO WERE WORSTED IN THE BATTLE

Here we have the war dance in its very grisliest aspect, as performed in the Solomon Islands. The participants are head-hunters who have conducted a foray against another island and have returned in triumph laden with trophies. These they set up on bamboo poles in the sand while they dance round them, rejoicing with evil delight at the downfall of their enemies. In the background can be seen the high prows of their war canoes, which are often beautifully decorated with shells and mother-of-pearl. The war panoply of the warriors consists in spears and curiously shaped shields, bracelets and war paint and an exiguous loin cloth. Until quite recent times the barbed spear heads were poisoned, as were all arrows used.

Nigeria and elsewhere there is a special war dance when buried heads of enemies are unearthed after the flesh has decayed.

The Papuans of New Guinea perform magico-religious ceremonies before setting out on a military expedition, and during their absence the women behave with great decorum. When, however, the return of a war party is announced by messengers, shell-trumpets are blown and the women beat the floors of houses with sticks to arouse everyone. The warriors have meantime all been freshly painted, and as they draw near home are heard chanting a song of victory. If they come by sea, all except the paddlers stand up in the canoes when close to the shore, displaying the heads of the vanquished and flourishing their weapons. 'We paddle long,' they chant ; 'our enemies are slain ; our women dance and are glad.' Meantime, the women, arrayed in festive attire, are dancing on the beach, each holding in her right hand a small white cloth and in the left a branch, and beckoning to the men to land. When the canoes ground the women chant a song which urges the men ever to fight bravely and return, carrying enemy heads. If, however, it should happen that the returning warriors have suffered defeat, the women wail and the men are silent and undemonstrative.

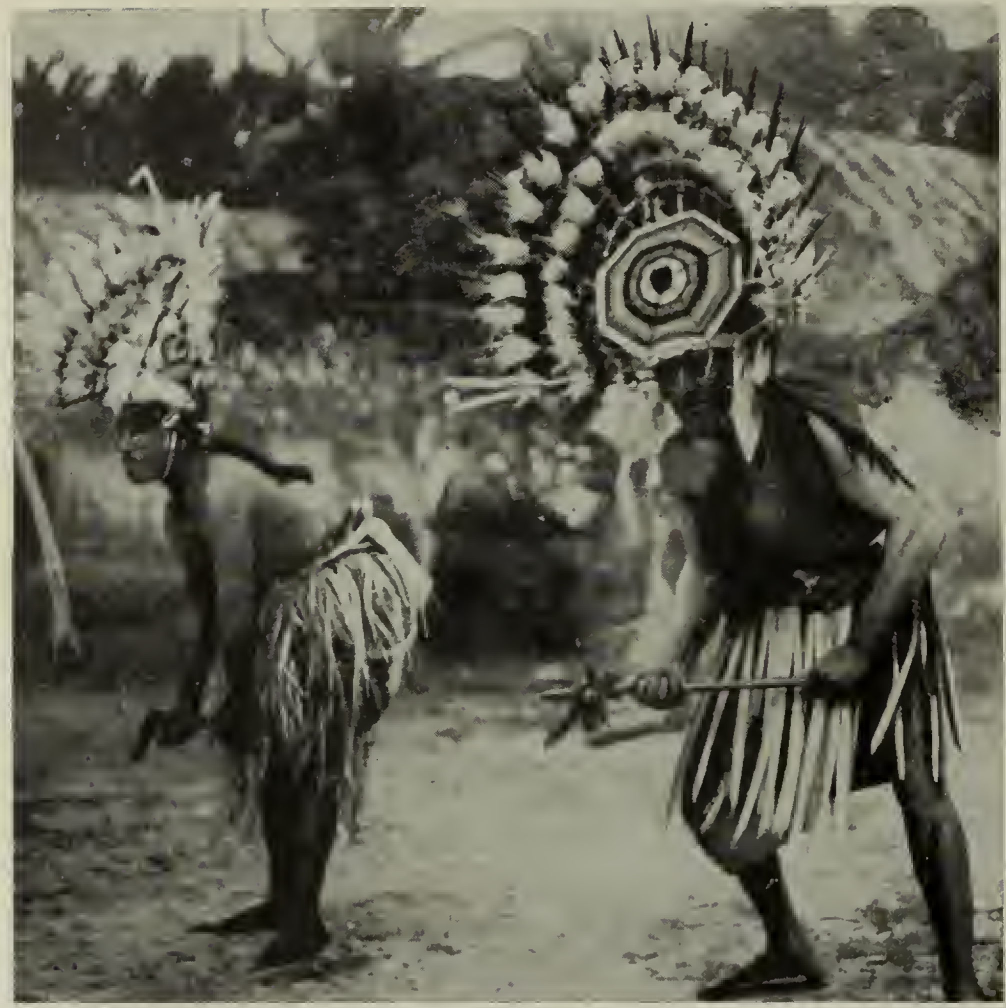




Illustrations Bureau and Sport & General Press

FIJIAN DANCE AS PART OF A DISPLAY GIVEN FOR ROYAL VISITORS

When the Duke and Duchess of York visited Australasia in 1927 they were given a great reception at Suva, in the Fiji Islands, among other places. The programme included a display of native dances, of which one was a spear dance. The leader of this is seen above, with spear and fan and floating streamers by way of garments. Below, dancers are seen in formation, armed with a kind of club, and with blossoms in their hair. The musical accompaniment is provided mainly by hand-clapping.



A. M. Hocart

SURPRISING HEAD-GEAR FOR ROTUMA WAR DANCERS

A South Seas war dance includes both song and dance. The leaders, whom we see here, intone the first line of the war song, which is answered by the whole company. As they sing they advance, and at each step they give a menacing twirl to their clubs. The head-dresses are made of feathers and are magnificent in colour and design.

Victorious parties engage in a war dance after being ceremonially welcomed, performing in a circle round the musicians and flourishing enemy heads. In their song they chant 'Plenty blood have I shed. I shall fight again and take more heads.' Other dances take place later. In one, called 'nèkede,' the women, attired in all their splendour, dance in a circle, with little fingers linked, chanting in praise of the warriors' victory and declaring that if they themselves were men they would have joined in the conflict.

In Fiji the war dance is a stirring and dramatic imitation of a battle. The performers, to the number of about two hundred, are attired in elaborate kilts and headgear, their faces are painted and they wear magical amulets and talismans that inspire bravery and afford protection. To the beating of drums they march into an open space, armed with clubs and spears, and a great concourse of spectators is assembled. At first the performers squat close together in a corner, their spears held erect, their eyes flashing and watchful. There is an ominous silence, while the drums are beaten and a war chant is heard. Then the leader of the warrior band begins to wave a fan which he carries in his left hand. Suddenly the warriors, at a given signal, utter a thrilling war shout. Immediately afterwards about twenty warriors leap up and, with spears poised, rush across the open space and then return as smartly to their crouching place. Another company springs up and, with the first, makes a similar advance and retreat. Once again the war shout is raised, and then the entire force springs to attention and dashes forward. They feign to attack the spectators, but at a signal from the leader halt and crouch. A dance begins, the entire force acting as one in a series of movements which illustrate the various incidents of a battle—striking with clubs, thrusting with spears, avoiding blows, rushing forward or darting sideways or backwards. The performers pant and perspire, and the spectators share in the excitement.

War dances were formerly practised by the Maori of New Zealand and other peoples of Polynesia. They were accompanied by human sacrifices and cannibal feasts, and appear to have been as realistic as those of Fiji. Borneo, and other islands of the East Indies, similarly had their war dances, including those connected with head-hunting. Women performed war dances, in which they displayed the heads taken by their husbands and brothers. The war dances of the native black men of Australia are very elaborate and picturesque, the warriors' bodies being painted and their heads decorated. Some flourish spears, but the greater number have boomerangs and shields. The wars are trivial compared with those formerly waged by the South Seas Islanders, being mainly avenging expeditions. These are undertaken because of the belief that a premature death has been caused by evil magic. If the guilty party is a member of another tribe the warriors, after dancing, rush a camp and spear him. No resistance is offered by his fellows, but later on they may themselves dance and retaliate in like manner.

The Red Indians of North America had their war dances before and after a battle, moving round in a circle, imitating a conflict and chanting a war song. Red Indian women danced like those of Africa when the men were on the war-path, and sometimes pretended to attack and capture their children as they wished their husbands to capture enemies.

CURIOSITIES OF COMMON PHRASES

At a first glance it might seem that there is no justification for the inclusion in an anthropological work of a chapter on a subject so definitely literary as locutions in common use. Yet a large number of them are derived from popular customs, and the identification of these and their sources can afford much instructive entertainment to the student of the English language.

TIME passes, sayings endure. They seldom mean what they say; but to most of us they say what they mean—with emphasis. They endure because they save time. They express things instantly and vividly. Indeed one of the secrets of popular fiction is said to rest in so using them that the reader can take in the meaning of whole sentences at a glance.

Despite the grammarians we continue to use these locutions almost as frequently as the French use theirs ; and we use them, as Molière's elderly tradesman talked prose, unconsciously, till one day, perhaps, we begin to study the romantic story of our mother tongue. Then the commonest cliché or the tritest metaphor may reveal to us some striking relic of the manners and customs of the past. With proverbs and with slang our common phrases have been aptly called the cushions of our language.

When we speak under the rose not only are we recalling a custom by which the dinner-table talk of our forefathers was regarded as confidential—a fact of which guests were reminded by the roses in the ceiling decoration, as at Haddon Hall ; we are in touch with a Greek-Roman legend with an Egyptian background. The Egyptian god Har-pi-kruti (Horus the Child) was depicted with one of his fingers in his mouth or on his lips. This indicated his youth ; but the Greeks thought it represented secrecy and called their god of silence Harpocrates. In this they were followed by the Romans, and so we have the story of Cupid giving Harpocrates a rose as a bribe for his silence regarding the amours of Venus. The original apple of discord was thrown by the Greek goddess Eris. The first Pyrrhic victory was won by a king of Epirus. If we decide to cut the Gordian knot we are copying Alexander the Great. To speak of the sword of Damocles takes us into the dining-hall of Dionysius of Syracuse. The first appeal from Philip drunk to Philip sober was uttered by a suitor to Philip of Macedon. The unwritten law is as old as Solon. If we beg the question or urge someone to hand on the torch we speak in the language of Plato

THE Greek sculptor Lysippus and the Latin fabulist Phaedrus advised their contemporaries to take time by the forelock. Plutarch spoke of the smell of the lamp and the skeleton at the feast. The fallacy of supposing there is a royal road to any branch of learning was exposed by Euclid. We take the cake with Aristophanes, to whom we are indebted also for the phrase about our second childhood. Longinus taught us that art conceals art. Aeschylus was aware of the pangs of a guilty conscience Sophocles refers to the danger of accepting gifts from one's enemies, but it was Vergil who coined the famous warning Timeo Danaos et dona ferentes. To be wrecked on Scylla in trying to avoid Charybdis is to be a fellow victim with Ulysses. Aesop originated the phrases to blow hot and cold, the last straw, sour grapes, and to kill the goose that lays the golden eggs ; and Lucian the immortal dog in the manger.

When we declare that the die is cast we follow Caesar in crossing the Rubicon. We see a snake in the grass, offer a sop to Cerberus, and pile Pelion upon Ossa with Vergil ; see a purple patch with Horace, discover a pious fraud with Ovid, and speak in the accents of Cicero when we talk of providing the sinews of war. The extent of the indebtedness of our idiomatic speech to the ancients is only suggested by these examples.

The phrase thumbs up reminds us that Gérôme, in his fine picture of the Roman arena, perpetuated the common but erroneous belief that when the spectators desired the death of a defeated gladiator they turned their thumbs down. The death signal was the upturned thumb. With this theme is associated one of the most thrilling phrases ever invented by the mind of man. It is the salutation of the gladiators on entering the arena ; Ave, Imperator, morituri te salutant, preserved for us by Suetonius and given a new and moving application by Longfellow. It is to fall from the sublime to the ridiculous to mention the London locution thumbs up : a colloquialism for all right or A 1, or (at the dinner table) a request to await your turn to be helped.

SOME of our common phrases are relics of the Middle Ages. One of the most familiar, a Roland for an Oliver, comes to us from the days of Charlemagne, two of whose doughty paladins bore these names. To eat humble pie and its parallel phrases to eat your own words and take a back seat are derived from times when my lord dined with his retainers, when the giver of the feast ate with his family beneath a canopy or on a dais and the members of the household had places above or below the salt, while the mere hirelings, instead of sharing the venison pasty, partook of a pie made of the ' umbles ' or inferior parts of the deer—heart, liver and entrails. To be out of the wood recalls the early days of travel, when the woodlands were infested with footpads and to go through them unmolested was a happy achievement. Such sayings as the iron entered into his soul and killed by inches are legacies from the medieval torture chamber ; and to tilt at windmills comes from Cervantes' ridicule of medieval romantics.

To stave off suggests the old bear pit, as does the description of an unruly meeting as a bear garden. To fly at higher game was a term in falconry. To take up the cudgels recalls the cudgel play of our ancestors. A flash in the pan had a very serious meaning when men armed themselves with the old flint-lock. To leave in the lurch has been traced back to a kind of backgammon known as Lourche. The description of a plan as cut and dried is probably borrowed from the days of the herbalists. To hold forth was a Puritan expression, and true blue is a memento of the Covenanters. As plain as a pikestaff appears to have no connexion with a weapon, but to be an alteration from as plain as a packstaff, the staff on which a pedlar supported his pack when he was resting. To buy a pig in a poke and its related to let the cat out of the bag remind us of old market duplicities, and laid up in lavender recalls a gracious household custom of our great-grandmothers.

MANY who know but little of the Bible daily make use of the language of the Bible. They complain of hard lines, of having to make bricks without straw, or of those who cry peace, peace when there is no peace. They speak of having escaped with the skin of their teeth, declare there is no new thing under the sun, tell us that a little bird told them this or that. They refer to their children as olive branches, drop into the Land of Nod, heap coals of fire on one another's heads.

With the Moslem many speak of being in the Seventh Heaven; and, wishing to pour contempt or doubt on a story, they will say 'Oh, that's all my eye and Betty Martin!'. Who was Betty Martin? As real a personage as our ghostly friend Mrs. Harris. The locution is sometimes accepted as a corruption of the invocation 'O mihi Beate Martine'; but it may be as devoid of literal meaning as the bulk of the slang phrases that sprung up in the trenches during the Great War.

AFTER the Bible, Shakespeare. Shakespeare caught in the mesh of his wonderful verse many popular sayings of his time, as, there's the rub, from the game of bowls. But he coined as many or more, and their constant repetition justifies the remark of the old lady of tradition who, having seen 'Hamlet' for the first time, said it was a good play, but *so* full of quotations. To cite a few examples of Shakespearean phrases used in everyday speech one may recall the familiar reference to abusing the King's English, to making assurance doubly sure, to things being at sixes and sevens, to a conspirator hoist with his own petard, to knowing a trick worth two of that, to something laid on with a trowel, to a taste that is caviare to the general to one's salad days, to the habit of wearing one's heart on one's sleeve, and to the perennial one touch of nature makes the whole world kin A curious thing about the last-mentioned phrase is that, while Shakespeare in 'Macbeth' used the natural touch in the modern sense of the term the context in 'Troilus and Cressida' shows that the phrase is often misapplied. The passage refers to a defect, or tache, tache being a once common word for a defect that was sometimes mis-spelled touch.

Among the innumerable popular phrases attributable to other eminent writers are my better half, which is found in the works of both Horace and Sidney; the confusion worse confounded and the dim religious light of Milton; Tusser's Christmas comes but once a year and it's an ill wind; Spenser's by hook or by crook; Sterne's clever adaptation from the French, to temper the wind to the shorn lamb; Cowper's the cup that cheers; Gray's madding crowd; Goldsmith's ask me no questions and I'll tell you no fibs; Carlyle's unspeakable Turk; the Dead Sea fruit of Miss Braddon; Scott's to stand on one's native heath, and to beard the lion in his den; Tennyson's rift within the lute. W. S. Gilbert contributed much to the free speech of his time: to make the punishment fit the crime; something lingering with boiling oil; he did nothing in particular and did it very well; and so on. Dickens was a great phrase-maker, as witness his Podsnappery and Bumbledom. It's all gammon and spinach puzzles us till we turn to Miss Mowcher's 'What a world of gammon and *spinnage* it is, though, ain't it?'

Matthew Arnold, from a phrase in his 'Literature and Dogma,' is sometimes called the apostle of sweetness and light; but it was Swift who, in his 'Battle of the Books,' was the first to bring 'these two noblest things' into conjunction.

AS befits a maritime nation, our phrases of obviously nautical origin almost take pride of place. Two curious things are to be noted here. To spoil the ship for a ha'porth of tar was originally a pastoral expression; 'ship' has been put into the place of 'sheep.' To take the gilt off the gingerbread refers not only to the fancy gingerbread sold at fairs, but also to the gilt carvings and scroll work of our old wooden men-of-war. With these same wooden walls are associated two other well-known expressions: the devil to pay and between the devil and the deep blue sea. The 'devil' in this case was the planking on the upper outside edge of the decks; to 'pay' the devil was to pitch the seams, a task not without risk in rough weather. Other nautical phrases that have come into common use and that possess tolerably obvious meanings are swinging the lead; to be three sheets in the wind; to get spliced; to splice the main brace; to be taken in tow; to sail near the wind; to be left stranded; to be taken aback; to turn adrift; to set afloat; to steer clear of; to cut the painter; to keep in watertight compartments; to keep one's weather eye open; when one's ship comes home; to weather the storm; to be all at sea, to be on one's beam ends; to let a thing go by the board; to know the ropes.

The terminology of sports and games has entered freely into our daily diction. Familiar examples are to be in at the death; to be at fault; to cast about; to hark back; to be on the wrong scent; to be off the scent; to draw a red herring across the path;

to run with the hare and hunt with the hounds ; to beat about the bush ; to run a man down ; to draw the long bow ; hit or miss ; a feather in your cap ; to knock spots off him ; a preliminary canter ; to be off the mark ; to get one's second wind ; to be one of the also rans ; to put on the gloves ; to throw up the sponge ; to be down and out ; to be stumped for an answer ; to be bowled over ; it isn't cricket ; to keep one's end up ; to play for safety ; a floorer ; to hold in check ; to put all one's cards on the table ; standing pat ; bluffing.

Politics, the stage, trades, callings and professions contribute a large quota to our list. Brougham's the schoolmaster is abroad ; Walpole's every man has his price ; Bright's peace, retrenchment and reform ; Disraeli's peace with honour and on the side of the angels ; Gladstone's dim and distant future ; Winston Churchill's terminological inexactitude ; the massacre of the innocents (applied to Bills not proceeded with at the close of a session) ; playing to the gods ; a chip of the old block ; to go against the grain ; the thin end of the wedge ; an axe to grind ; to put up the shutters ; to cut one's coat according to one's cloth ; to have a screw loose ; to crop up ; to peg out ; to get down to bed rock ; to call to account ; at a premium ; below par ; a bad lot ; nine points of the law ; men of straw ; to outrun the constable ; without benefit of clergy (to which Kipling has given a new twist) ; to lay him out (belonging to the undertaker's craft probably before it found its way into the prize ring). Pawnbroking has given us the familiar at my uncle's (in France it is at my aunt's) and up the spout (from the kind of shoot to which pledges were consigned).

Some phrases are quite personal in origin, as All Sir Garnet (Wolseley), to burke (after the William Burke who was executed in 1829 for smothering people so as to be able to sell their bodies for dissection), and to boycott (after an Irish landlord named Boycott with whom his neighbours in 1880 refused to have any dealings). According to Cocker and according to Gunter preserve the names of two half-forgotten arithmeticians ; and Hobson's choice the name of a bygone livery-stable keeper who made his customers take the horse he had ready.

In the long list of phrases that almost defy classification are exciting possibilities for the antiquary in search of fossil words. One may cite as examples hue and cry ; of yore ; use and wont ; humming and hawing ; one's bounden duty ; tit for tat ; all the go. Good examples of apparent irrelevancy are to beat hollow ; to pull someone's leg ; to peter out ; to fight shy ; the bitter end ; a game leg ; and so on. What are the cockles of the heart ? Apparently the phrase is borrowed from a Gaelic equivalent of ' in the husk of the heart '—what Shakespeare called the ' heart of heart.' To put a spoke in his wheel is from the Dutch ; an ugly duckling from Hans Andersen ; a Barmecide feast from ' The Arabian Nights ' ; to save one's face from the Chinese. To be sent to Coventry is doubtfully associated with being sent into quarantine and to the practice of the Parliamentarians in our Civil War of sending doubtful soldiers to the garrison at Coventry.

He has shaken the pagoda tree used to be said of retired Anglo-Indians living in luxury at Bath or some other watering-place, a pagoda being an Indian coin with a tree impressed on one of its sides. The phrase has passed into the limbo of forgotten things with as rich as a nabob. There is luck in odd numbers comes from music, but is as old as the Pythagorean philosophy. On no less a person than Herbert Spencer is fathered the saying about skill in billiards affording evidence of a mis-spent youth. To kick the bucket is usually said to belong to a phase of pig-slaughtering, the animal being suspended over a pail. I don't care a rap meant originally the value of an eighteenth-century counterfeit Irish coin. As clean as a whistle is probably a corruption of as clear as a whistle, and as dead as a doornail a variation of as dead (or as deaf) as a doorpost.

Many popular sayings come and go almost with the day on which they are uttered in the street or on the stage. Examples of these colloquial ephemerae are, where did you get that hat ? what a shocking bad hat ! I shouldn't wonder ; not today, baker ; let 'em all come ; not in these trousers ; bats in the belfry ; and the answer's a lemon. How's your poor feet ? is dated by some from the Great Exhibition of 1851, when popular vehicular traffic was still in the making ; by others to the early days of the Volunteers ; by others, again, to Queen Victoria, who is said to have sent a telegram with this question to the Prince Consort, who had confessed in his report to his sovereign on some Army manoeuvres that he had got very footsore. It gave rise to an awkward incident at the Adelphi Theatre in the 1850's. Ben Webster was acting in ' The Dead Heart,' and when, at a thrilling moment, he came to the words ' My heart is dead,' the silence that momentarily followed was broken by a gallery boy calling out ' How's your poor feet ? '

American phrases have become more familiar to us since the advent of the talkies ; as O.K., boss ; it's bully ; put on the spot ; get a cinch (girth) on a thing ; to fall to ; there's nothing to it ; all gone kaput (smashed) ; to be caught in a snowstorm (drugged with cocaine) ; to deliver the goods. Older and perhaps more respectable locutions are to paddle your own canoe (attributed to Lincoln) and the universal I guess, which is as old as Chaucer. From the vocabulary of the American Indians have come the pipe of peace and to bury the hatchet.

Outside the colloquialisms of England and the Continent of Europe the field of inquiry is neither narrow nor uninteresting. What could be more striking in its way than the Ashanti comment when a big chief passes on, he has gone to his village ; or the refrain of the Ashanti war song : If we go forward we die, if we go backward we die ; better go forward and die !

Keystone

'GOOD CHRISTIAN MEN REJOICE, WITH HEART AND SOUL AND VOICE'

Carols are the crystallisation of Christmas joy, and English carols take an important part in folk music. The small gutter-snipe who strives to make a more or less honest penny by singing 'While Shepherds Watched' at his neighbour's door, and the trained choirs who delight many a congregation, all show the natural desire for a merry noise on a joyous occasion. Here a choir, picturesquely attired in capes and hoods and bearing medieval-looking lanterns, are brightening a London district with the familiar music.

THE CELEBRATION OF THE NATIVITY

CHRISTMAS as a Popular Festival is discussed in the chapter under that heading. Here we are concerned with the fundamental idea upon which celebrations, both secular and religious, are based. Other festivals of the Christian Church are to be found in such chapters as Holy Week and Its Ceremonials, Feast Days and Fast Days of the Christian Church, Hallowe'en, All Souls' and All Saints' Day.

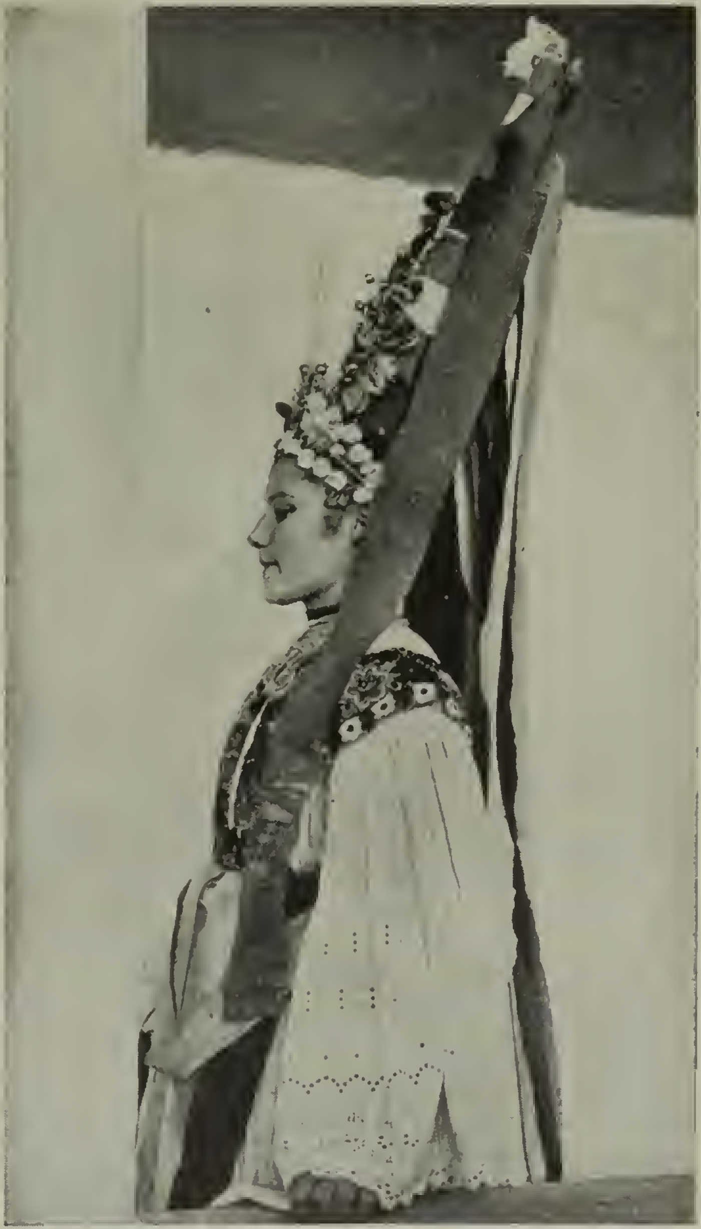
CHRISTMAS, the mass of Christ, is one of the two great Christian festivals. The birth, death and resurrection of Jesus are, of course, the central points of Christianity. Christmas and Easter are, therefore, of equal importance in the Church year. There is another side to Christmas, the secular side, which is dealt with in a separate chapter. But from the early centuries of our era the religious side has been stressed, largely for the reason that it supplied a respectable motive for the feasting and holiday-making, which clearly derived their origin from the Roman Saturnalia and from the celebration by Norse and German tribes of the turn of the year, the reappearance of the sun and the awakening of nature from its winter rest.

When Christmas began to be kept at the end of December is not clear. Certainly it was not until the fifth century that the Church adopted this usage finally. At what time of year Jesus was born is quite uncertain. The gospels give no guidance. However, December 25 was agreed upon, mainly, no doubt, because of the festivities occurring at that time, upon which a religious meaning was now bestowed.

SINCE the fifth century Christmas throughout Christendom has become more and more an occasion for the solemn and yet joyful commemoration of the central event of the Christian religion. Some might object here that the central event is more truly the Resurrection. But if there had been no birth of Jesus, there could have been no teaching of Jesus, no death upon the Cross, no reappearance of the crucified Saviour upon earth, no ascension into Heaven. For this reason every priest of the Roman Catholic Church celebrates three masses on Christmas Day. The first is just after midnight on Christmas Eve, the second at daybreak and the third in the forenoon.

Very magnificent is the midnight mass in St. Peter's at Rome. The Pope attends and, as a rule, celebrates. The huge building is crowded, yet when the choir sings the vast congregation maintains dead silence, and the voice of the celebrant can be heard in the farthest corners. In Russian cathedrals the Orthodox Church used to usher in Christmas with the same splendour, and their music, consisting only of male voice choirs, was finer than in Rome. Even now many churches in Russia keep up the old custom of the midnight mass and attract crowds of worshippers. Those who have travelled in Palestine during the winter will probably recollect the keeping of Christmas Day in Bethlehem itself, the procession of Roman Catholic clergy and choir through the streets and the pilgrimage to the spot where the divine birth is said to have taken place.

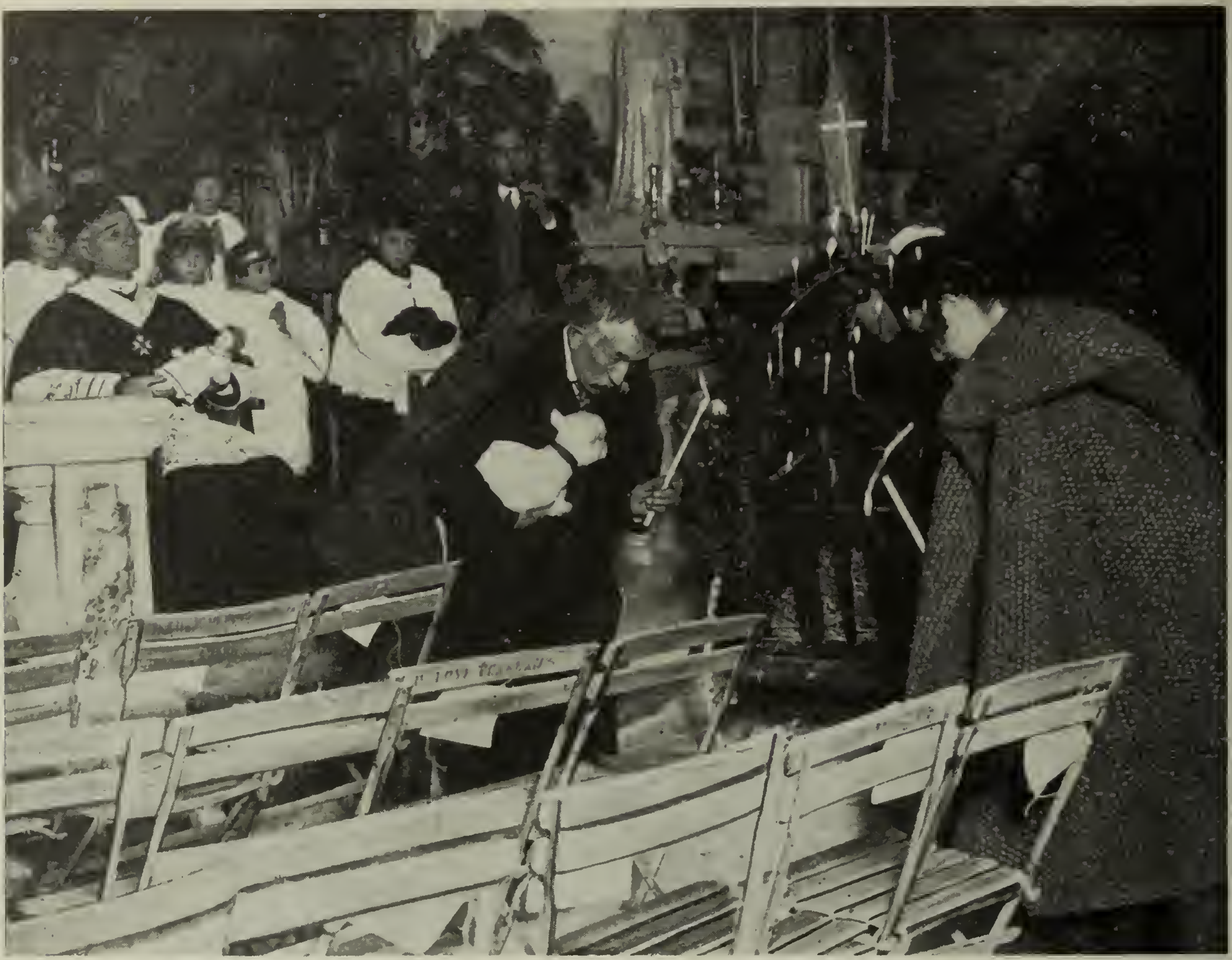
Since the Reformation in England the Anglican Church has also paid devout attention to Christmas, though for a long time the Free Churches (or nonconforming communities) declined to follow the practice. The Presbyterians in Scotland and in America stood out against it as ' a human invention '



I.B.U.Sz.

TRADITIONAL HEAD-DRESS FOR A SACRED PLAY

At Mezőkövesd in Hungary a Bethlehem play is enacted every year by the girls of the Matyok clan. The players must be between six and fourteen years of age, and the properties and setting are prepared with elaborate and loving care.



Wide World Photos

TOUCHING AND BEAUTIFUL CEREMONY AT MIDNIGHT MASS IN PROVENCE

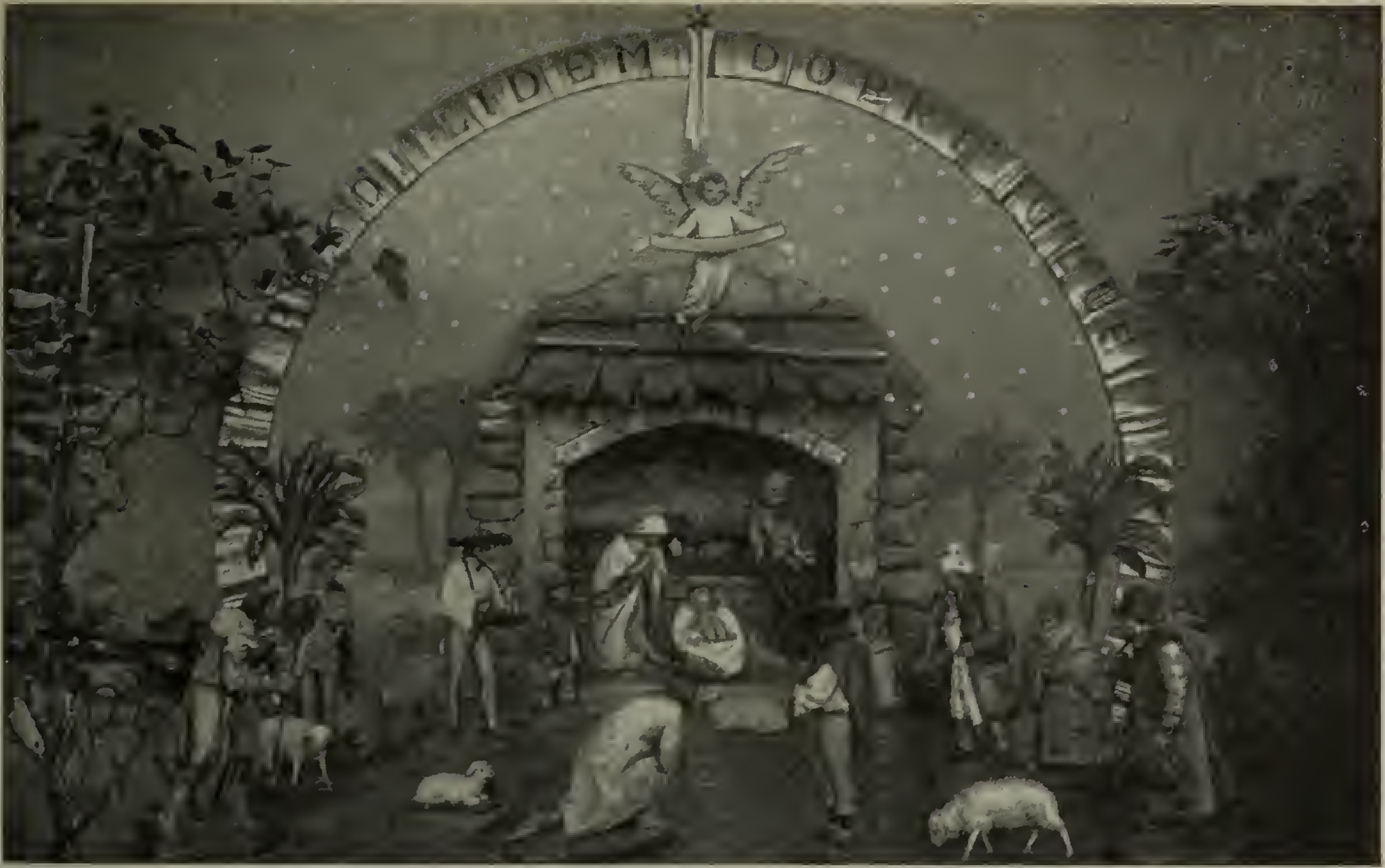
Provence and Brittany still preserve many ancient religious customs which have disappeared from less conservative lands. At Les Baux a lamb is present when the midnight mass is celebrated. This lamb is placed in a little cart drawn by a prize ram and is taken up to the altar. Thence it is picked up by a man representing a shepherd and made to do obeisance to the Bambino, seen here in the priest's arms. It is afterwards handed to a shepherdess. The whole ceremony is a kind of modified mystery play.

though their real objection to it was that it ' savoured of Rome.' The Dutch Calvinists took the same view. In recent times, however, the tendency has been for all bodies of Christians to observe the day by holding some kind of service and by singing the Christmas hymns and carols, which are familiar and dear to almost everybody through very early associations.

Easter, it has been finely said, is ' bright with a sudden startling joy.' The joy of Christmas is not that of victory, of triumph ; it is an emotion more tender, more domestic. The art of the early Italian and Flemish painters has made everyone more or less familiar with ideal conceptions of the Mother and Child. It is impossible not to be moved as well as interested by the story of the hasty journey homeward to Nazareth of husband and young wife, of their being told that there was no room for them in the inn at Bethlehem, of the travail in an outhouse, and the birth of the Saviour of the world among cattle, with the marvellous star that hung over the place and the company of angels that appeared to shepherds in the dark fields proclaiming peace and good will.

In Roman Catholic, and now in many Anglo-Catholic, churches the dramatic aspect of the birth of the Saviour in a stable is impressed on the imagination of worshippers by the setting up of a manger with figures of cattle around it, and other figures representing the infant Christ, the Blessed Virgin Mary and Joseph her husband. Upon the minds of children especially this leaves an indelible mark.

Sometimes real sheep or cattle are introduced. At Les Baux in Provence a curious old ceremony is still kept up at the midnight mass. A ram is brought in, drawing a little cart in which is a very young lamb. The cart is placed before the altar and the lamb is taken out. The presiding priest holds a doll representing the infant Jesus. Before this doll the lamb is made to bow, and at the moment of the elevation of the host, when the bell is rung, the lamb emits three bleats. These are caused by the



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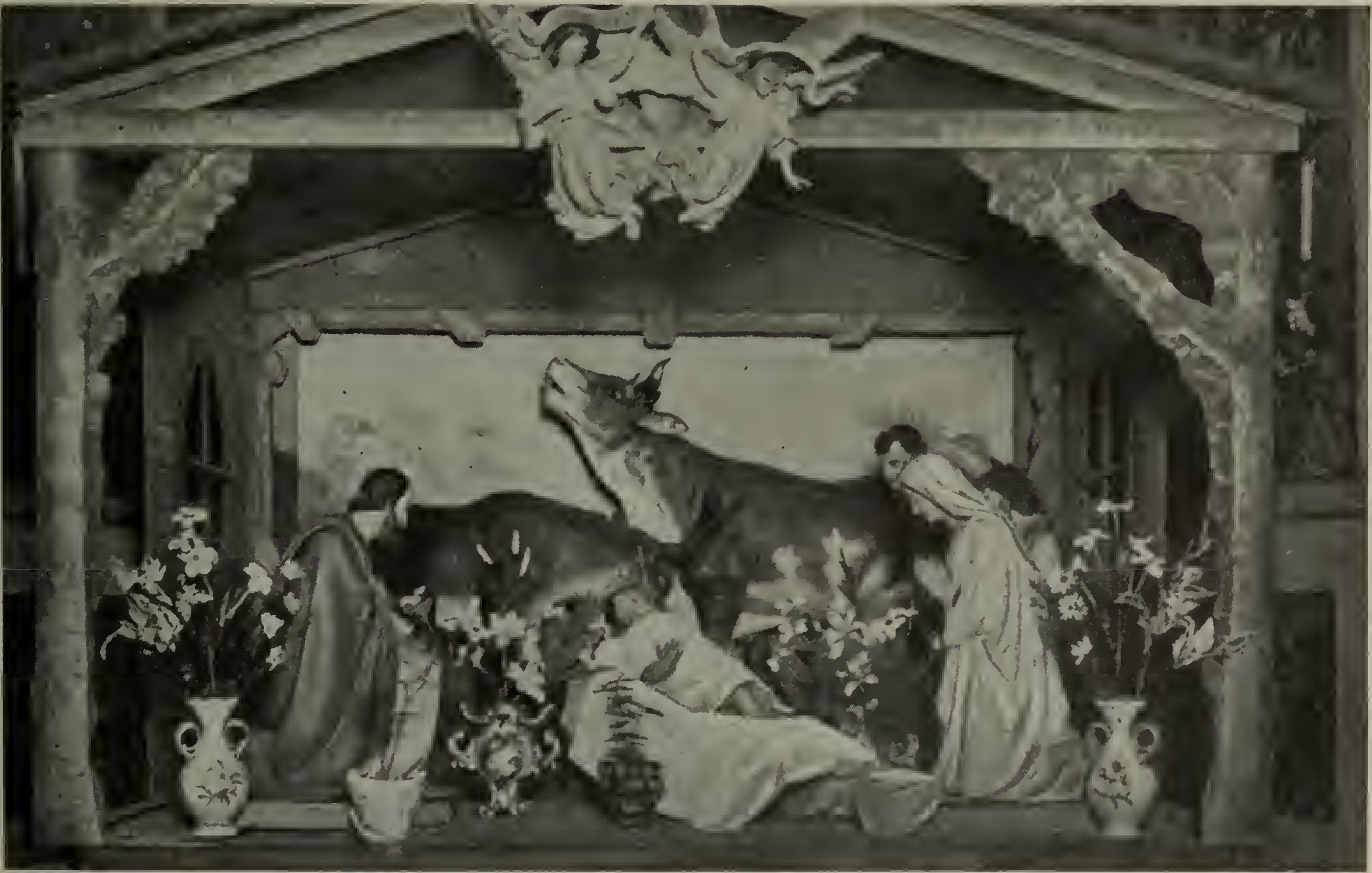
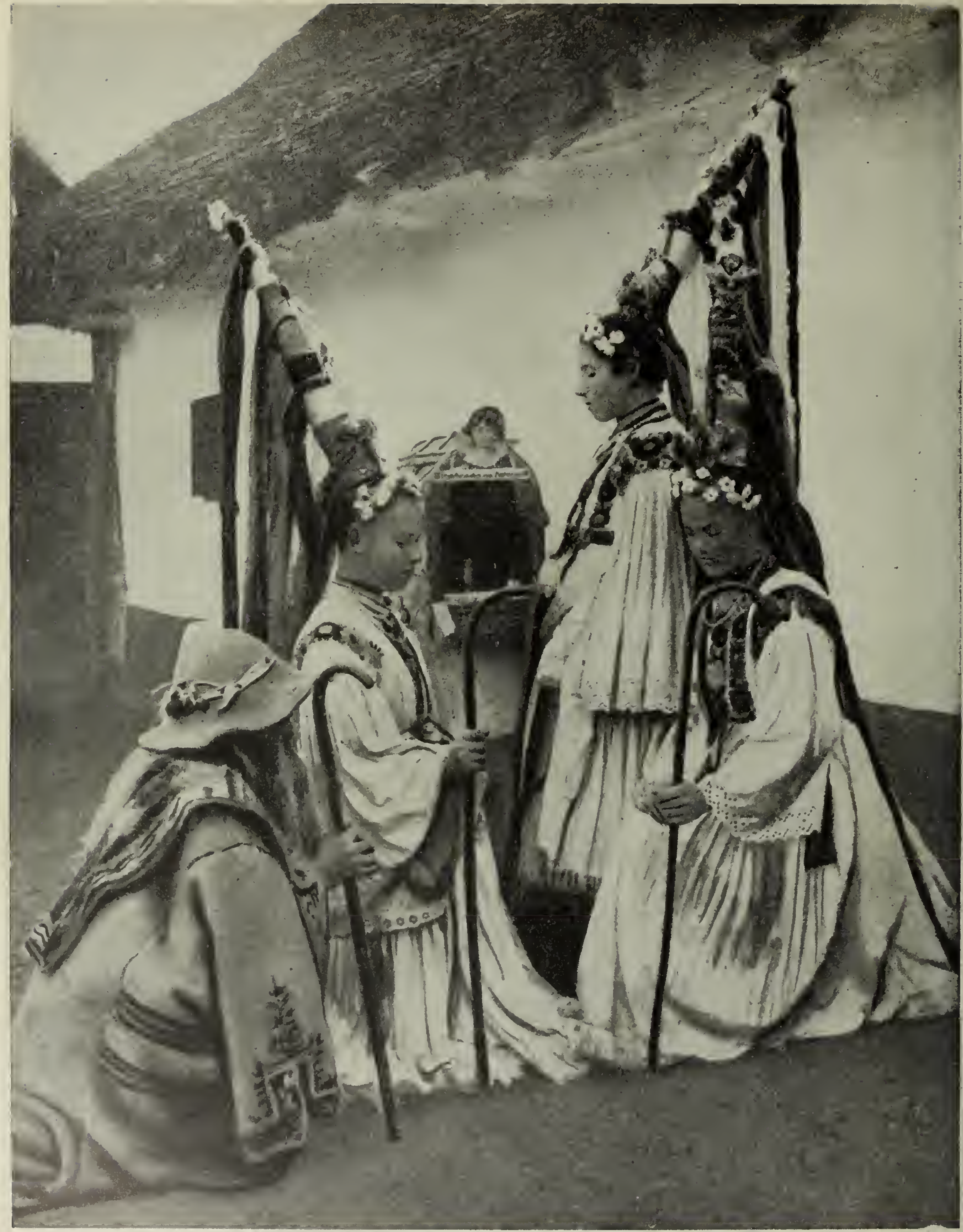


Keystone

AND SHE BROUGHT FORTH HER FIRSTBORN SON AND LAID HIM IN A MANGER'

In all Catholic churches the Crib, or representation of the scene at Bethlehem, forms part of the Christmas observance. It is usually placed at the west end of the church, and the faithful come to pray by it and to offer gifts. Sometimes the scene represents only the Madonna and Child and S. Joseph, with the observant cattle; more often the shepherds are included, occasionally the three kings as well. Above a Czechoslovakian example is shown, full of symbolical detail; below, a simpler type in an English church.



EN ..

TRADITIONAL GARB OF THE THREE WISE MEN IN THE MEZOKOVESD PLAY

There are several curious features in the Bethlehem Play at Mezökövesd, not the least curious being the costume worn by the wise men and the fact that all the parts are played by girls. The fourth figure in this picture represents a shepherd. The scene of the play is carried about by the players and consists of a small 'Crib' which they have made themselves. The seraph's head represents the angelic choir, and a small figure of an animal may be observed in the foreground.

pinching of its tail by the ecclesiastic who is holding it, but they never fail, when they are produced (which is not always), to make a deep impression on the simple peasants of the district, who believe that the lamb is miraculously sharing in the emotions that fill their hearts.

In more sophisticated parts of the world congregations file past the manger, crossing themselves with deep piety, and many pray in the neighbourhood of it. A visit to it is a regular part of the Christmas observance. No doubt the emotion appropriate to the occasion is at the moment aroused more by the spectacle than by the ritual or the singing. This somewhat theatrical mode of driving home to the weakest intelligence the significance of the Church festival can hardly fail of its effect. Everyone can be influenced through the eye and by the simpler forms of imaginative appeal, whereas only a smaller number can be reached through the mind or the ear.

Yet it is certain that the singing does itself play a very great part in fixing a lifelong tenderness and a reverence for Christmas among those who have been brought up to keep it. The luscious strains of 'Hark the Herald Angels Sing,' or 'When Shepherds Watched their Flocks by Night,' the more stirring melodies of 'Christians, Awake! Salute the Happy Morn,' and 'O Come, All ye Faithful, Joyful and Triumphant,' have an unfailing thrill for many who have seldom entered a church since childhood, and are among the most precious possessions of the practising Christian. Of all childish associations few are so vivid as that of Christmas morning and the church gay with holly and the stirring gladness of the Christmas music.

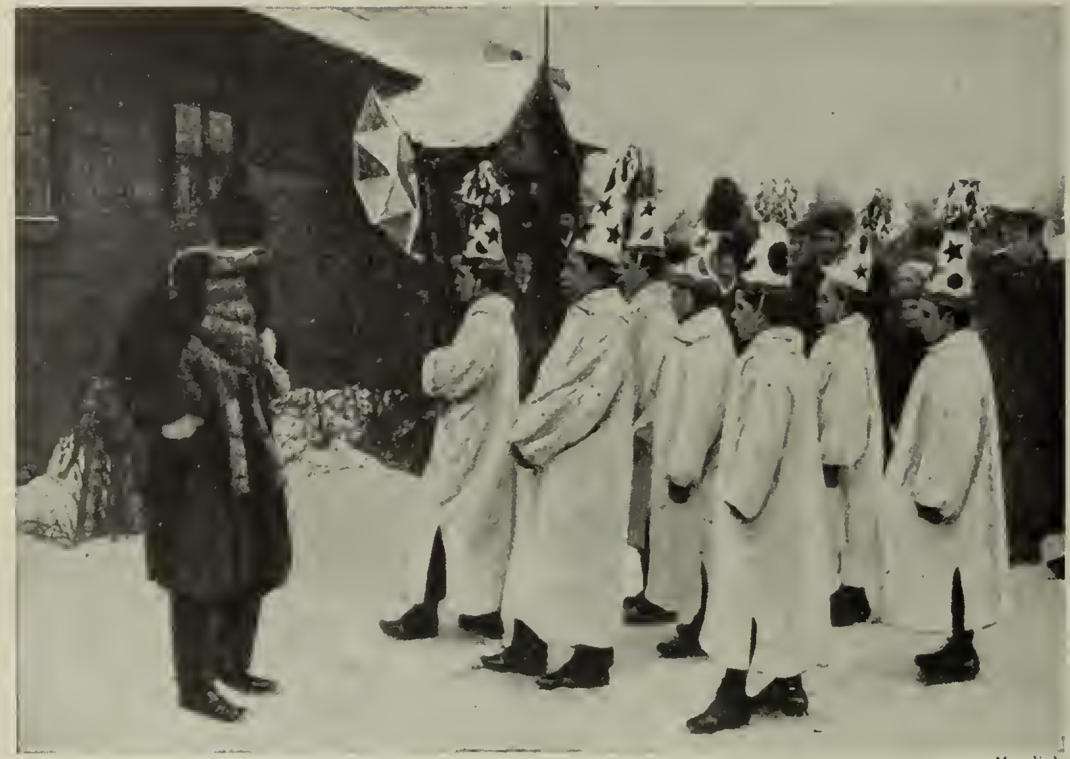
E. O. Hoppé

HUMAN STATUARY IN A MODERN NATIVITY PLAY

The adoration of the kings figures in most Christmas mystery plays, whether ancient or modern, but seldom can the effect of silent wonder be produced with quite the intensity of the group shown above. The costumes are designed to make the figures look as like medieval sculpture in wood as possible, and the grouping is masterly. The play was produced by amateurs.

Carols are an essential part of the English Christmas tradition. In the Middle Ages they were popular throughout Europe. Many are of French origin. But they made particular appeal to the English love of sentiment wedded to simple melody. So general was their use in Henry the Eighth's time that when this monarch lay ill 'carols, bells and merry-making' were all forbidden. The Puritans frowned on them, and during the Commonwealth they were almost abolished. But they quickly regained their hold on the mass of the nation, and the custom which sent companies of men and boys out on Christmas Eve to sing carols in towns and villages took deeper root than ever.

These carol-singers were known as 'waits,' a word meaning watchmen, which was originally applied to those guardians of order who went their rounds with music. In the English countryside this custom is still kept up in many places and money is collected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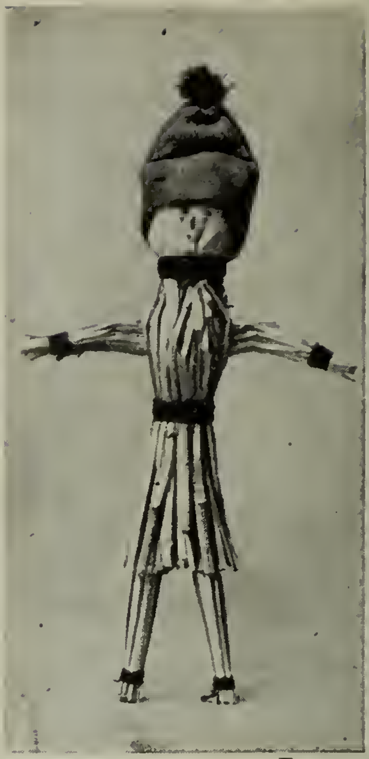
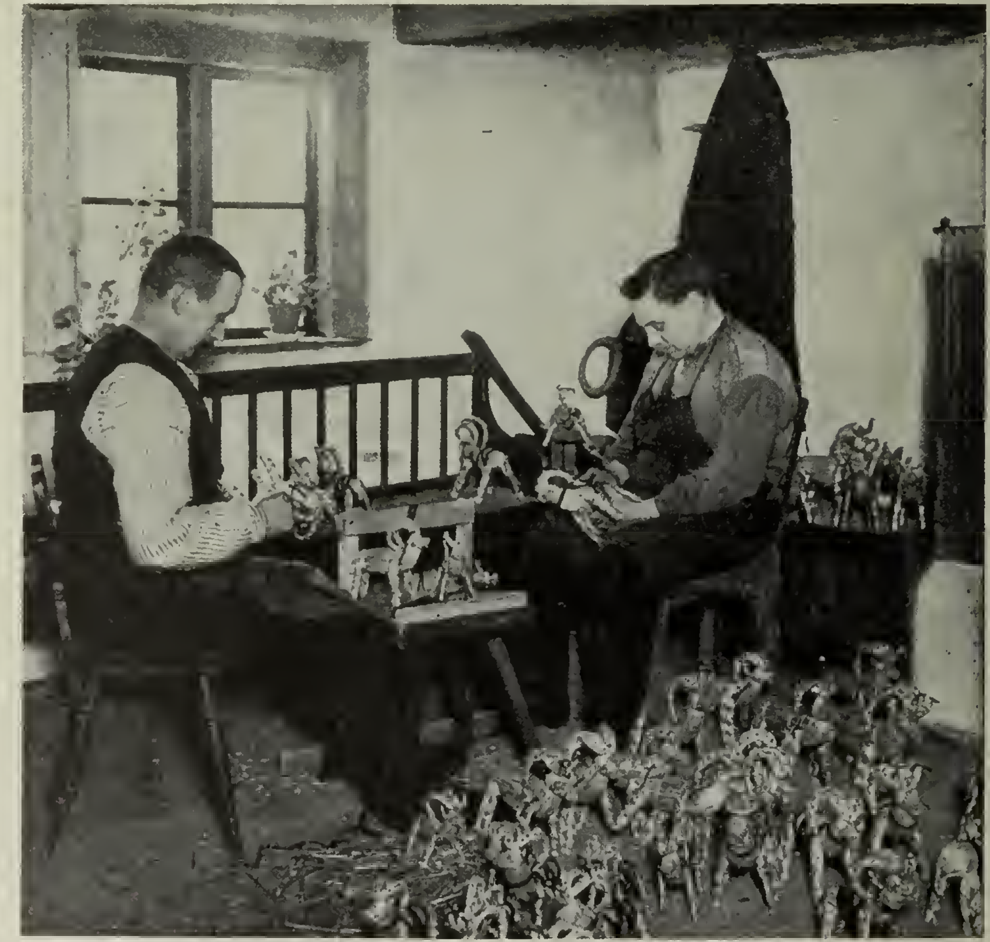

Keystone

STARS AND GOBLINS IN SCANDINAVIAN CHRISTMAS OBSERVANCE

Sweden has many curious popular customs at Christmas time. On the left are shown the star-boys, who used to go from house to house singing carols and collecting money for the poor. They carried with them a large star, made of transparent paper and lighted inside, to symbolise the Star of Bethlehem. Traditional objects made of straw and representing goblins, like the one on the right, crowns, bucks and so on, are hung from the ceiling. These are no doubt survivals from the pagan past used for modern religious purposes.

for a hospital or some other charitable purpose. In London the 'waits' have mostly become a nuisance and an excuse for begging. For weeks in advance of Christmas children go about singing snatches of carols and asking for pennies. They seldom know perfectly either the words or the tune, and regard their performances either as a 'lark,' or as a chance to ask for money without attracting the unfavourable attention of the police.

At times really good singing may be heard in both town and country. Church choirs in certain districts go out as 'waits,' while in London streets there can be heard here and there groups of cultured and wealthy men and women who devote their evenings to carol singing in poor neighbourhoods or among people who are likely to give generously to some good cause. A regular organization of village 'waits' would now be difficult to find. Thomas Hardy in one of his Wessex novels ('Under the Greenwood Tree') draws a very amusing and no doubt a true picture of the rural musicians and singers who were accustomed to go out on Christmas Eve early in the nineteenth century.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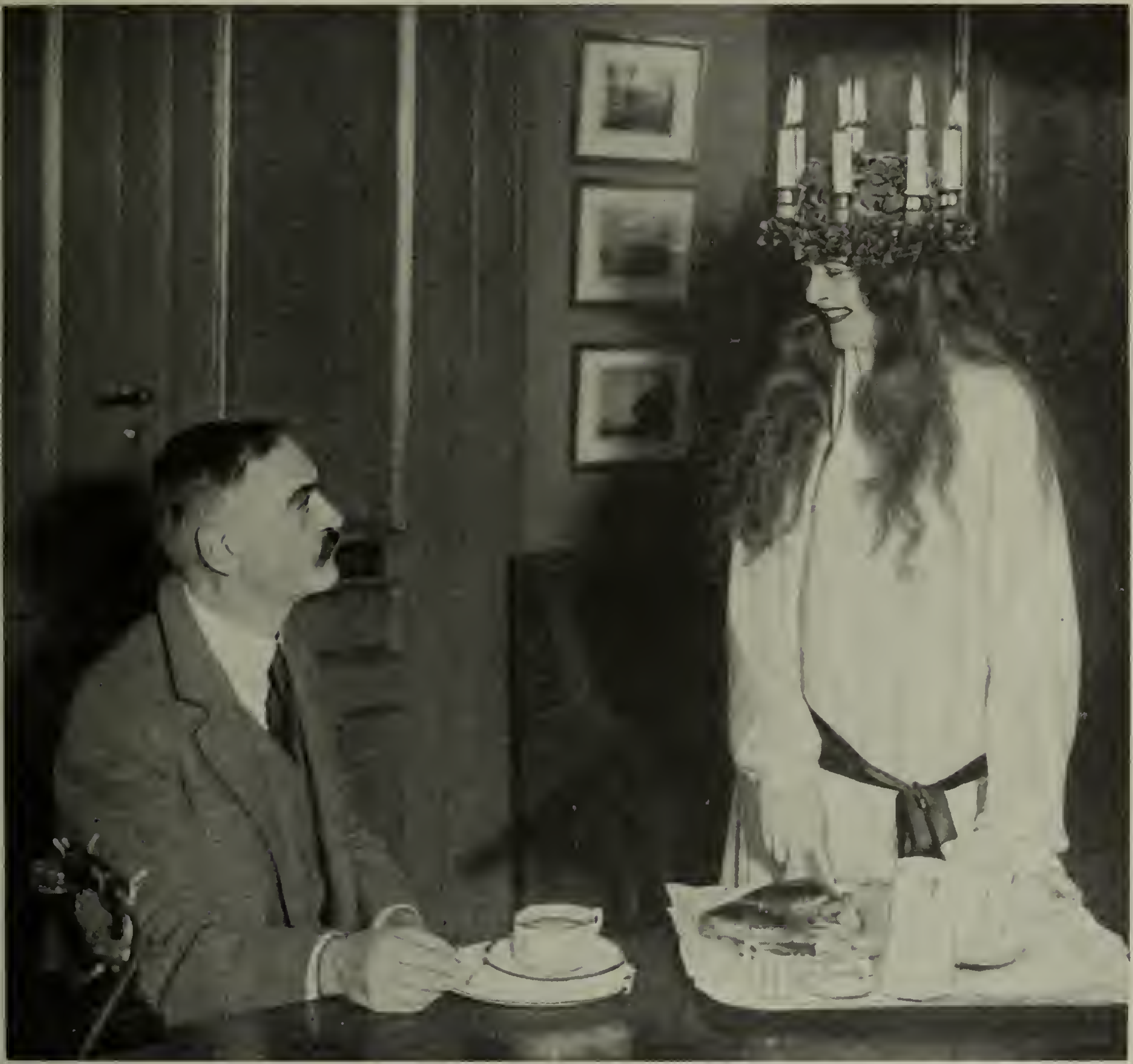
STRANGE PAGAN BEASTS TO ADORN CHRISTIAN HOMES

Like the goblin above, these odd-looking goats, made of straw and tied up with red ribbon, play their part in the Swedish festival. We see them here in the actual process of making. Their origin is obscure, but it is more than likely to be found in some ancient fertility cult. This is only another example of the adaptation to or absorption of pagan rites in Christianity.



FESTIVAL OF LIGHT AS PRELIMINARY TO THE CHRISTMAS FEAST

December 13th is, in Sweden, observed as the day of Lucia, a survival of the sun worship. On this day a chosen member of each household dresses herself in white and dons a crown which consists of lighted candles. Thus garbed to represent light, or the goddess of light, she offers bread and coffee to everyone in the house. The symbolism is not far to seek, neither is its adaptation to Christianity very obscure It forms a suitable preliminary to the birthday of the Light of the World.

A poem by Hardy reminds us of another Christmas tradition that found wide acceptance among country people. Cattle were supposed to kneel at midnight on Christmas Eve in memory of the birth among oxen of the Son of God. The poem is called 'The Oxen':

Christmas Eve and twelve of the clock.
'Now they are all on their knees,'
An elder said, as we sat in a flock,
By the embers in hearthside ease.

We pictured the meek, mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So fair a fancy few would weave
In these years. Yet I feel
If someone said on Christmas Eve,
'Come, see the oxen kneel
In the lonely barton by yonder coomb
Our childhood used to know,'
I should go with him in the gloom,
Hoping it might be so.

A vast amount of poetry, good and bad, has been inspired by Christmas on its religious side. Tennyson used it as a recurring motive with striking effect in 'In Memoriam.'

The time draws near the birth of Christ;
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound.

Topical Press

'CHRISTIANS, AWAKE! SALUTE THE HAPPY MORN——'

In these days the itinerant bands which act as waits have fallen into disfavour, since the tune chosen is often only too sadly appropriate, and its execution seldom beyond reproach. But if the midnight performance has been abandoned they continue to perambulate the streets for a week or more before Christmas, collecting largesse from people who cling to old customs.

Each voice four changes on the wind,
  That now dilate and now decrease,
  Peace and goodwill, goodwill and peace
Peace and goodwill to all mankind.

That was an exact picture of the countryman's Christmas as the poet knew it in Lincolnshire, when the Christmas bells on the midnight air were one of the great events of the year. Tennyson went on to stress another aspect of Christmas, one which cannot fail to arouse poignant emotion in the hearts of those who mourn, as he did, one dearly loved and untimely taken away. It seemed a mockery to pretend that the news of Christmas brought 'great joy.' Even nature seemed to fall in with the mood of the mourner.

With trembling fingers did we weave
  The holly round the Christmas hearth;
  A rainy cloud possessed the earth
And sadly fell our Christmas Eve.

Even the lapse of a year did not bring full comfort to the stricken hearts.

Again at Christmas did we weave
  The holly round the Christmas hearth;
  The silent snow possessed the earth
And calmly fell our Christmas Eve.
The yule-log sparkled, keen with frost
  No wing of wind the region swept,
  But, over all things brooding, slept
The quiet sense of something lost.

Among the poets of our own time Gordon Bottomley has expressed most accurately the new view of Christmas as the celebration of the birth of a world-healer, a social reformer and prophet, one who came to urge mankind towards the creation of a kingdom of God upon earth. His 'Carol for Christmas Day Before Dawn' begins by showing Bethlehem town to-day cold and dark:

No travellers the inn-door seek
Where still the gusty signboards creak.
The ancient stars are tired and dim,
And no new star announces Him.

Yet the poem tells how

Because we knew the Lord once woke
  Unto a far-off people's pain,
We dream, a numb, bewildered folk,
  That He might think to come again,
To heal by new, enlightening cares
A world more sorrowful than theirs.

G. K. Chesterton has put his familiar blend of rollicking verse and of mysticism hard to fit with any exact meaning into 'The House of Christmas.' He rejoices that

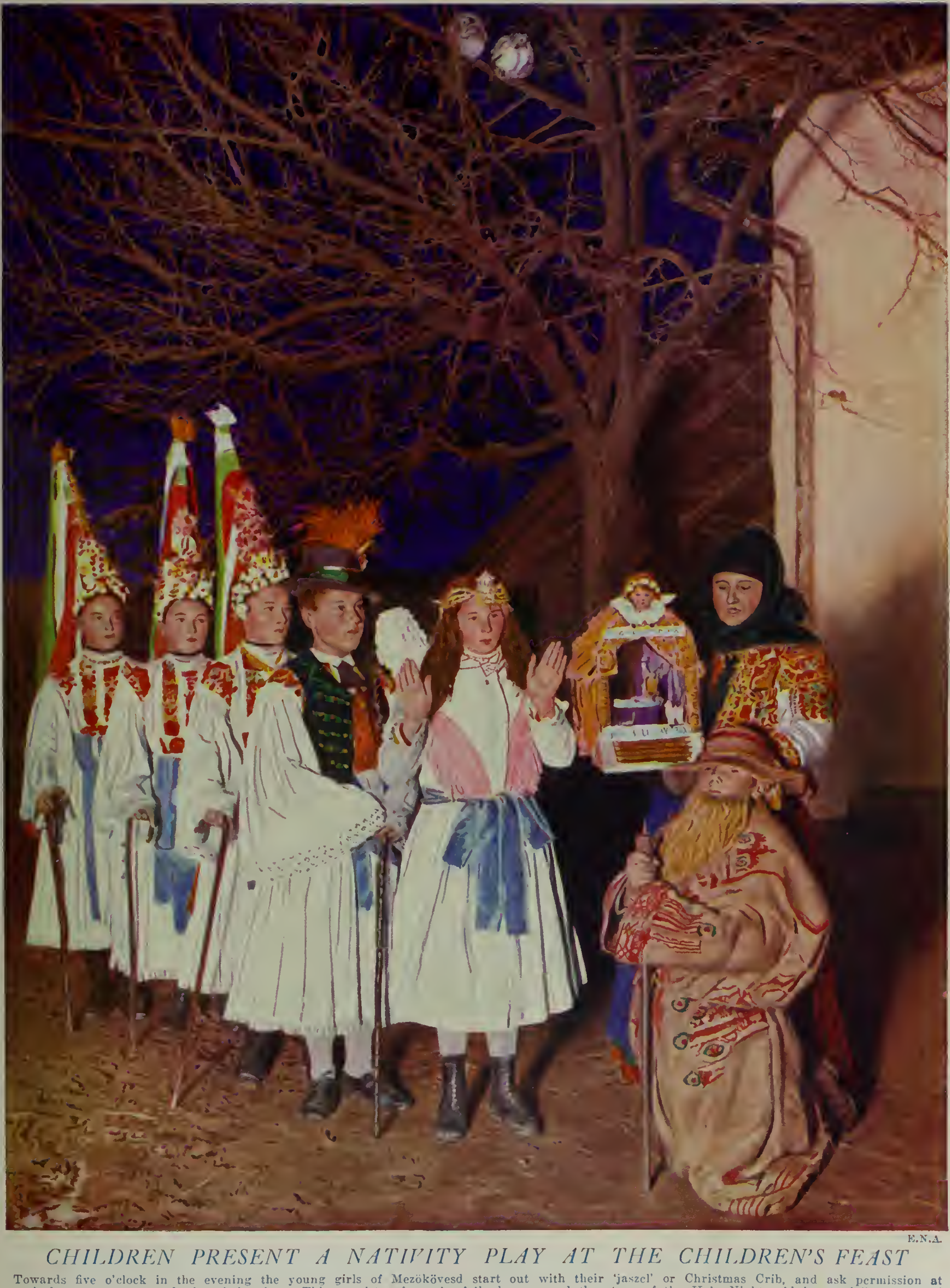
The crazy stable close at hand
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
  Than the square stones of Rome.

Therefore it has come about that in

The place where God was homeless
All men are at home.

And then in a characteristic ecstasy the poet goes on:

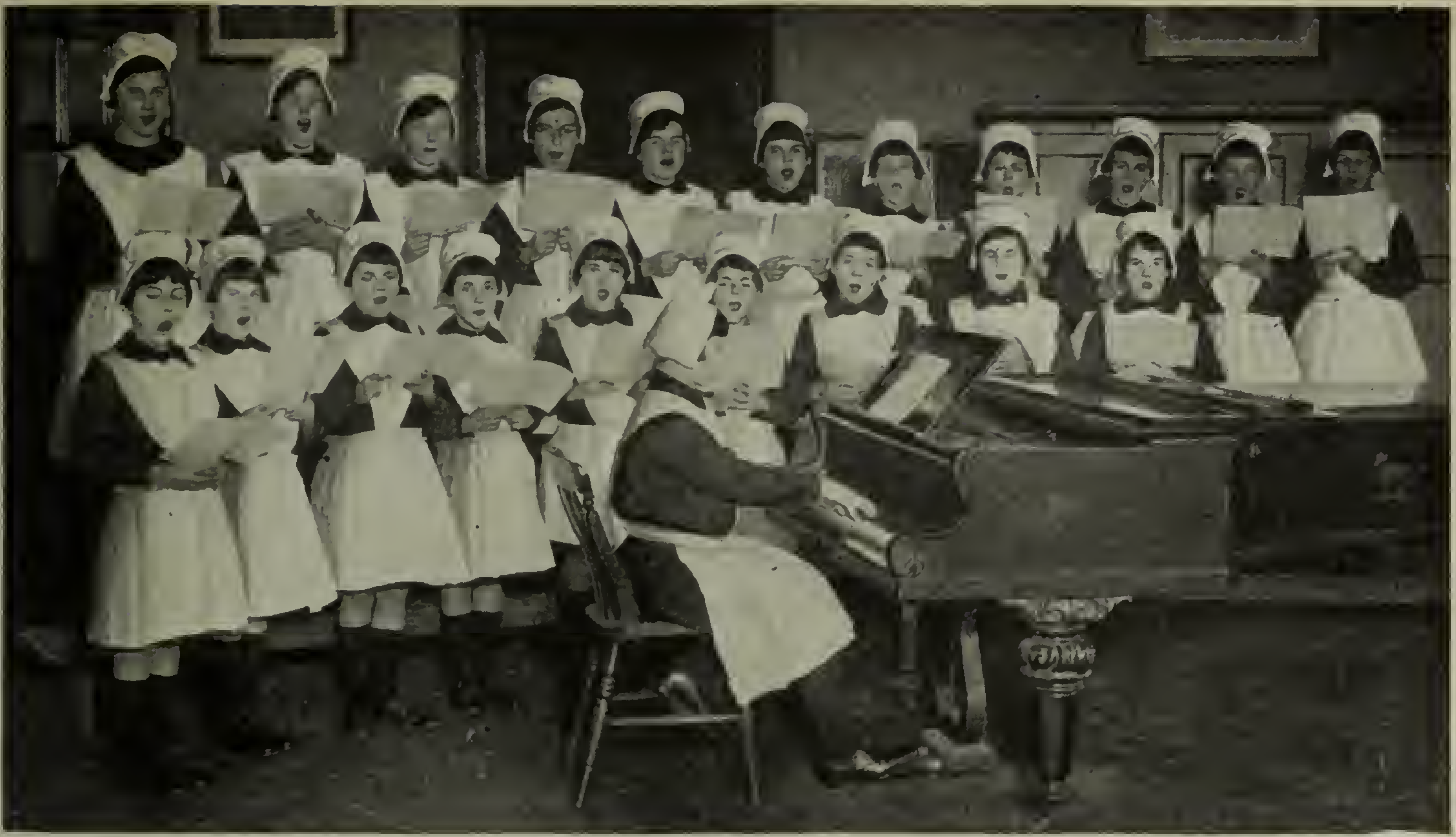
For men are homesick in their homes,
  And strangers under the sun,
And they lay their heads in a foreign land
  Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honour and high surprise;
But our homes are under miraculous skies
  Where the yule-tale was begun



E.N.A.

CHILDREN PRESENT A NATIVITY PLAY AT THE CHILDREN'S FEAST

Towards five o'clock in the evening the young girls of Mezökövesd start out with their 'jaszel' or Christmas Crib, and ask permission at each house to enter and give their play. This consists of carols, folk dances, and the story of the Holy Night told in specially composed verses, and concludes with a chorus in which all join. Afterwards they receive small gifts by way of acknowledgment. The group in this photograph includes the Three Wise Men, an angel and a shepherd, and shows the interior of the 'jaszel' with the manger.



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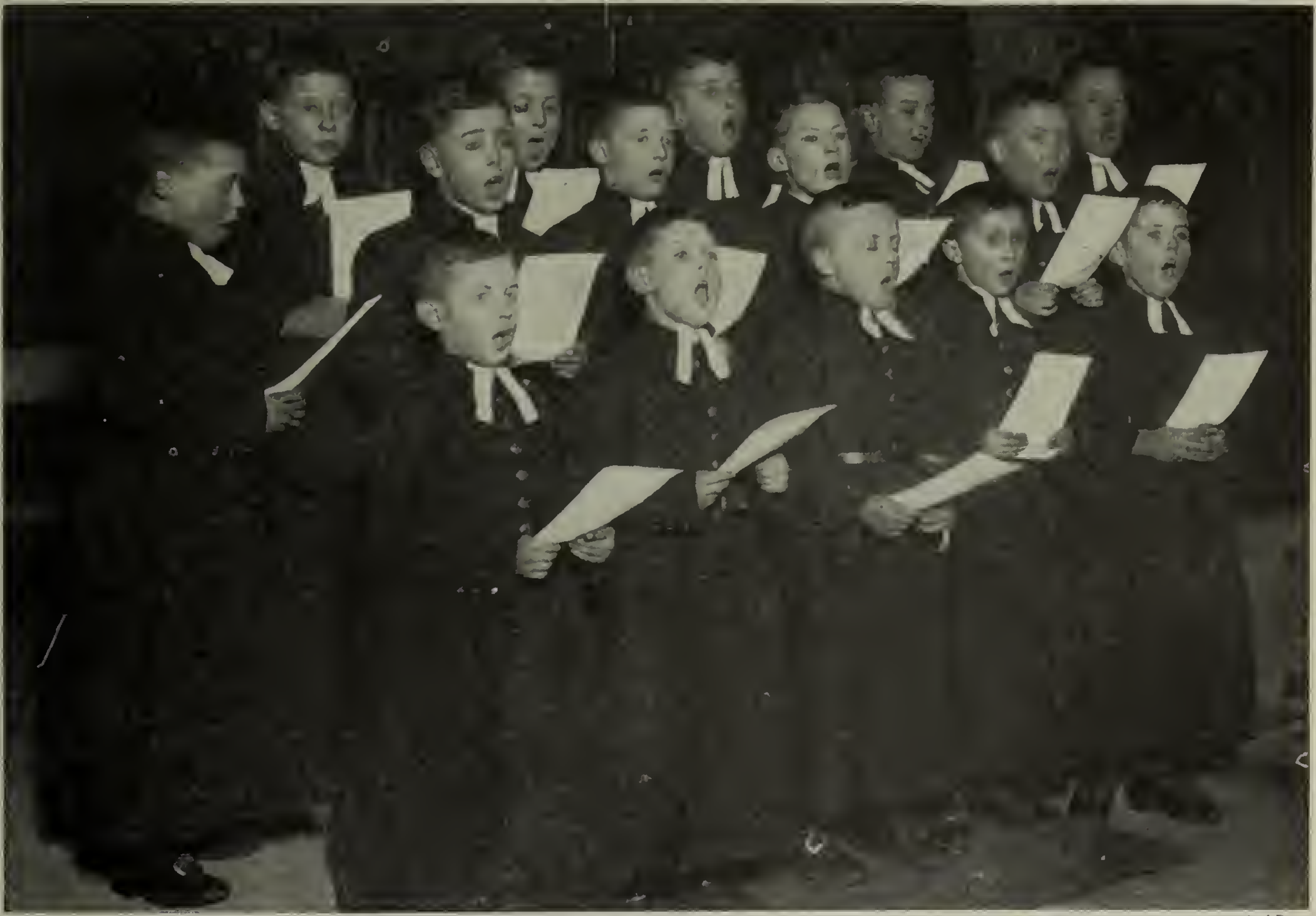
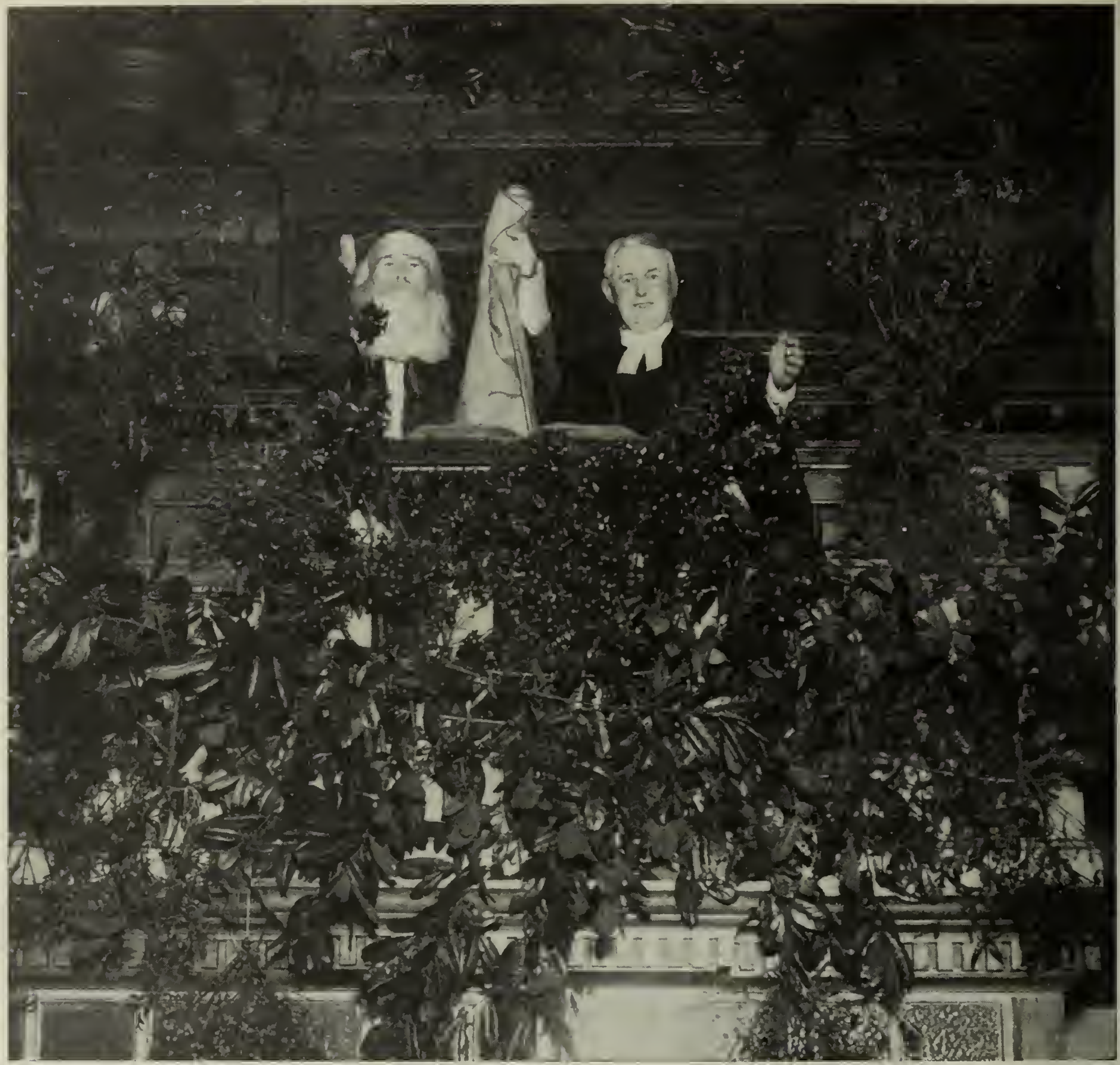


Topical Press

PRAISE PERFECTED OUT OF THE MOUTH OF BABES AND SUCKLINGS

Before the Foundling Hospital was moved out of London to Redhill in 1926 fashionable society was in the habit of attending the chapel at Christmas time to hear the Foundlings sing carols—a performance in which there was more than a touch of pathos. They are seen here (top) practising, with one of them as accompanist. Below, the boys of Chetham's Hospital, Manchester, are engaged in a similar exercise. This institution was founded in 1656 for the sons of 'poor, honest and industrious parents,' and is not an orphanage.



Topical Press

FATHER CHRISTMAS ON CHARITABLE SERVICE IN A CHRISTIAN PULPIT

Here is another curious mingling of pagan and Christian elements in the Christian Church. At the Islington Chapel, London, the pastor made use of Father Christmas to inspire his flock to generosity. He invited him up into the pulpit beside him, whence he issued an appeal for toys to send to poor children. As a stimulus, every child in the chapel received a toy, and they were then shown Father Christmas's empty sack. Notice the decoration of the pulpit with holly, evergreens and mistletoe.

A child in a foul stable
 Where the beasts feed and foam;
Only where He was homeless
 Are you and I at home.

That the peace and good will brought into the world by Jesus should soften the hearts of individuals as well as nations is the message of the Church. That aspect of Christmas was dwelt on by Charles Mackay in some verses called ‘The Holly Bough.’

Ye who have scorned each other
Or injured friend or brother
 In this fast-fading year;
Ye who by word or deed
Have made a kind heart bleed,
 Come gather here.

Let sinned against and sinning
Forget their strife's beginning
 And join in friendship now.
Be links no longer broken,
Be sweet forgiveness spoken
 Under the holly bough.

Poor stuff as poetry, but perhaps it sets forth the religious message of Christmas better than most sermons which throughout the ages have been preached upon this theme.

Holly is prominent in the decoration of churches, which is often carried out in an elaborate way, more often in England, however, than in other countries. For the blaze of candles on the high altar, for the coloured vestments of priests, for the clouds of incense from swinging censers, the Anglican substitutes the brightness of pillars wreathed with evergreen and masses of bloom. Laurel, ivy and holly with its red berries, supposed to represent the drops of blood on the brow of the Crucified caused by the Crown of Thorns, are the usual materials, but often expensive flowers are added to give variety. The 'higher' the church, the more decoration there is, the larger the number of Christmas services, and the more complicated the ritual. The flowers and evergreens remain until January 6 (Twelfth Night); they must not be seen after that date.

The reason for this is that the primitive Church decreed a twelve-day festival. During the whole of this time religious observances followed one another, culminating in the celebrations of the Epiphany, the appearance of the miraculous star in the east which led the kings to the cradle of the divine child. The baptism of Jesus is also commemorated on this day (January 6), and by the Roman Church at one period it was given almost as much importance as Christmas Day itself. Sovereigns offered at the altars of cathedrals gold, frankincense and myrrh, after the manner of the eastern kings in Bethlehem. Water was blessed, whether in rivers or in wells. The date of Easter was announced to the faithful. Still in south Germany and Tirol Epiphany plays may be seen, based upon the Adoration of the Magi.

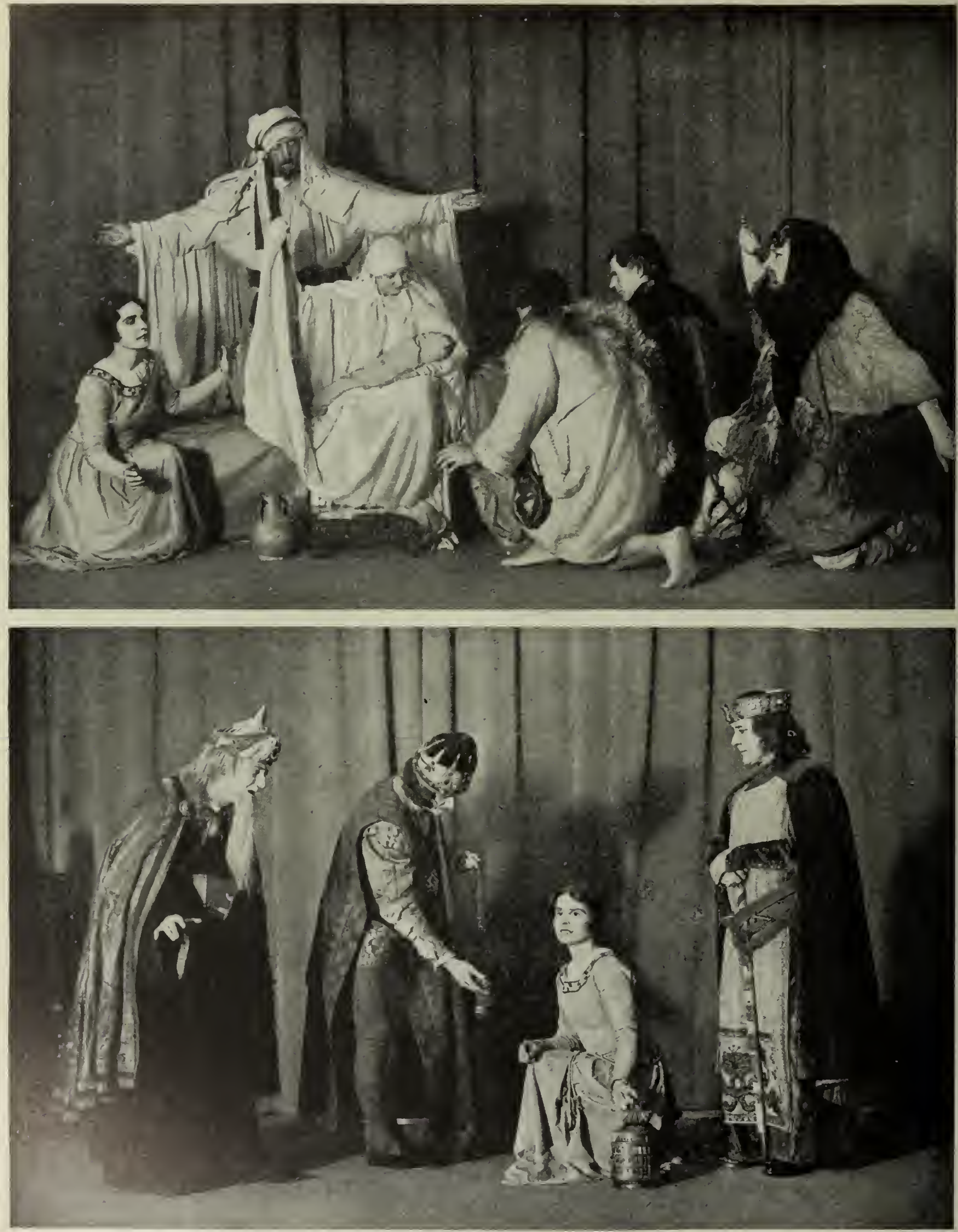
CHRISTMAS plays based on the gospel story are still acted in many parts of Europe. For the most part they are of medieval origin, but one that has gained popularity in England is by a twentieth-century author. This play is called 'Eager Heart'; it is by Miss Alice Buckton. For a number of years it has been performed each year and by increasing numbers of amateur companies. One of the most curious of the Christmas dramas can be seen at Nice. The writer was staying there one December and saw in the part of the town inhabited by Italians an announcement of a puppet play. Inquiry showed that this was given every year, to the delight of the Italians, who dearly love marionette shows, and with the cordial concurrence of the Church, which saw in it a means of stimulating religious faith.

The large room in which the marionette theatre had been set up was crowded with enthusiastic spectators. They followed the events portrayed with the keen attention of those who know what is coming and who will be quick to resent any departure from tradition. The drama showed the star shining in its unaccustomed place, the shed at Bethlehem, the arrival of the kings, and the presentation of gifts.

Keystone

AFLOAT OR ASHORE, CHRISTMAS IS A MERRY TIME

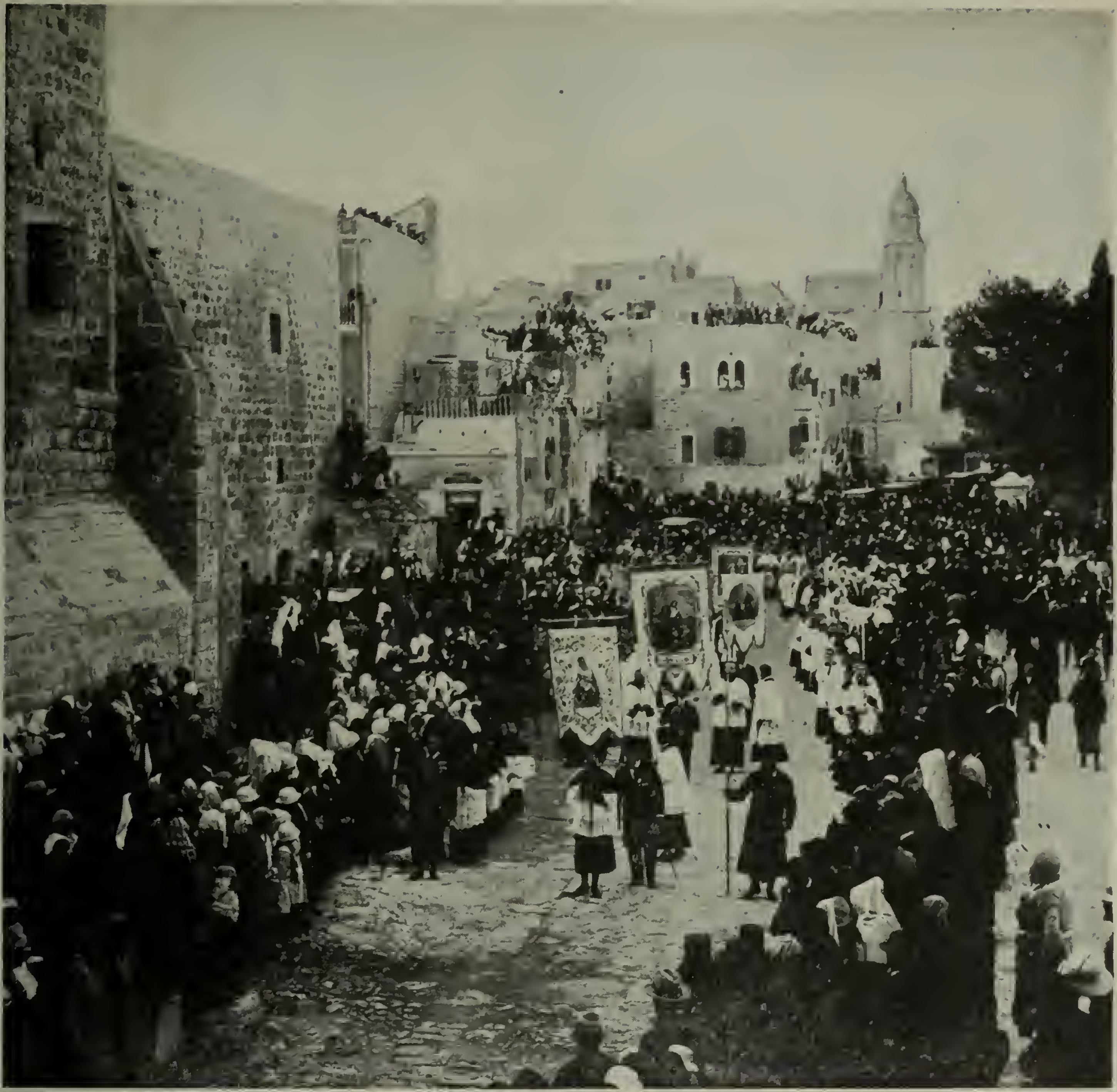
Even on the canals Christmas is not allowed to pass uncelebrated. A barge school such as the one shown in page 580 makes a good rendezvous, and here the children may meet Father Christmas, wave boughs of holly and join in familiar hymns and carols to the accompaniment of an harmonium. This picture was taken at West Drayton, where the school was then moored.



Photopress

CHRISTMAS MYSTERY PLAY PERFORMED IN PUBLIC AS AN ACT OF WORSHIP

Of modern Nativity plays, 'Eager Heart,' by Alice Buckton, is perhaps the most beautiful. It is given every year at many of the principal church centres in London and elsewhere, and is specially adapted to performance by ordinary members of parochial congregations and organizations. Two scenes from it are shown here as presented at Church House, Westminster: (top) Eager Heart with the Holy Family and the shepherds, and (bottom) Eager Heart with the three Kings. As the play is a religious service the players are always anonymous.



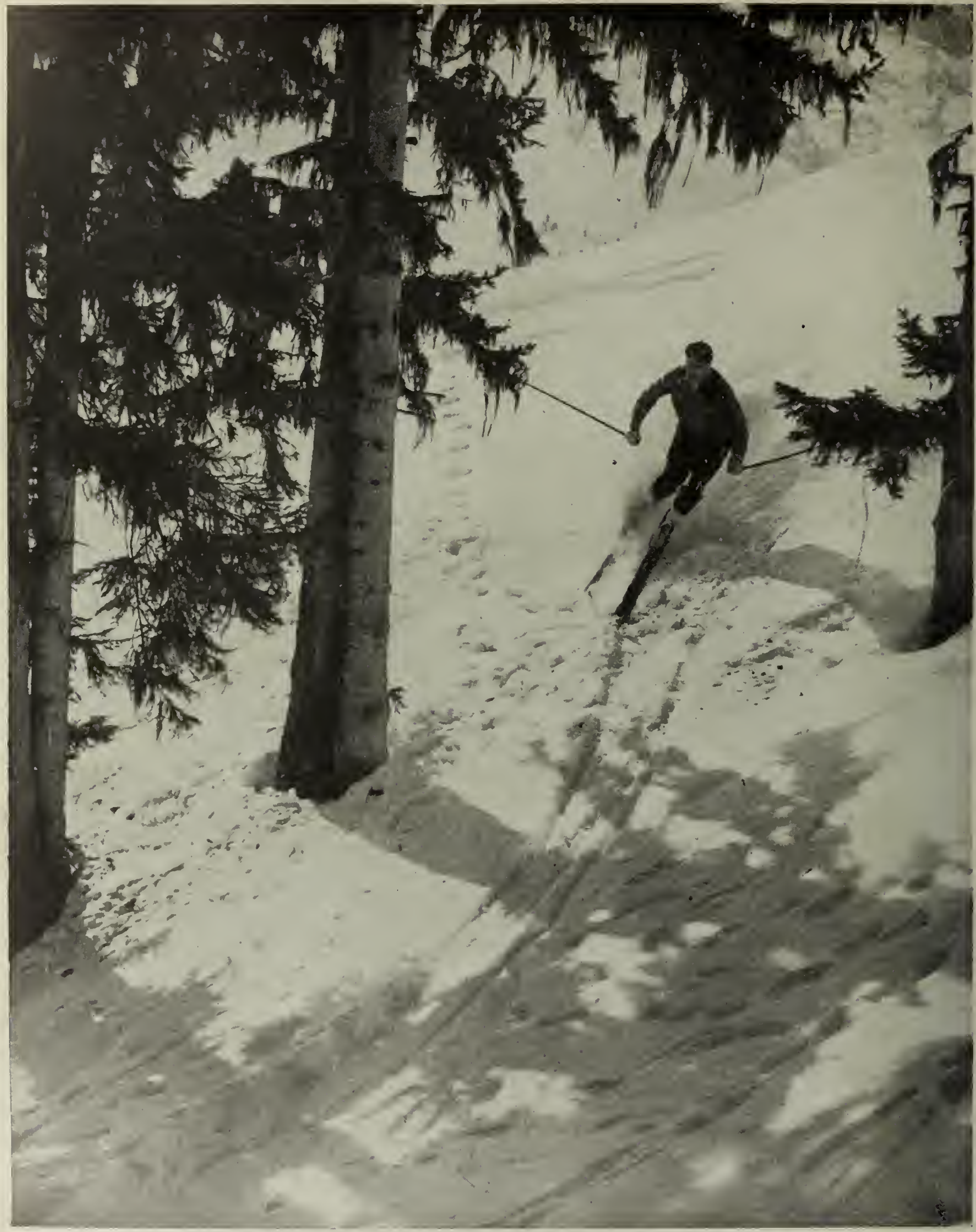
American Colony, Jerusalem

WHERE 'CHRIST WAS BORN OF MARY FREE IN BETHLEHEM, THAT FAIR CITY'

It is natural enough that the actual city of the Nativity should be regarded with reverence by all Christian peoples, and that the Christmas ceremonies which take place there should be especially solemn and moving. Here we see the Christmas Day procession passing through the market place, between crowds of all peoples and languages, on its way to the Church of the Nativity, founded by the Empress Helena, wife of Constantine the Great, on the traditional site of the stable where Jesus Christ was born.

There was a comic character, a black man, who caused great amusement, and afforded relief every now and then from the solemnity of the rest of the proceedings. This play must have been performed yearly for three centuries, and maybe more. It would not be impossible to find others of the kind in Italian towns.

In Hungary there are country districts where men dressed as shepherds and girls in gay attire probably intended to be angelic go round to the scattered farmhouses with a small toy theatre and give performances based on a very ancient tradition. In Sweden, where they always have the 'White Christmas' for which many English people long, much the same sort of performance is given by troupes of young men, 'star-boys,' they are called, and they carry a lantern in the shape of a star, while their conical paper caps are also covered with star patterns. They wear long white shirts or surplices, so that against the snowy ground all that can be seen of them from a little distance is their shining star.



Sport and General Press

NORWEGIAN CHAMPION SKIER PERFORMING A DIFFICULT FEAT

As might be expected of a people accustomed for centuries to the practical use of ski as a means of progression over snow, Scandinavians are marvellously expert at all forms of sport in which they are employed. A champion skier can attain astonishing speed over undulating surfaces and negotiate turns and narrow passages with unerring skill. Only an adept will attempt the feat shown here—a headlong rush down a slope and through a small gap between trees.

THE NATIONAL SPORTS OF EUROPE

SPORT as derived from primitive man's search after animal food is dealt with in chapters on Hunting the Tame and the Wild, and Habit and Custom in the Art of Fishing. Boating and Boat Racing, being of universal distribution, are also dealt with separately. Here the subject is outdoor games and exercises popular in various countries and more or less localised there.

By no means every country, even in Europe, has what may be called its 'national sport,' either because there are many sports all equally favoured, or because sport as the term is understood in Britain and America hardly enters into the life of the people.

In northern Europe, where the winters are long and severe and where the rivers, even the seas, are ice-bound for many months of the year, the sports most in favour are, as might be expected, those in which snow or ice is an indispensable requisite. In Scandinavia ski-ing is by far the most popular pastime. Taken up as such in Norway in the eighteen-sixties, it soon spread to all parts of the peninsula, and, indeed, to other lands with similar climatic conditions. Norwegian skiers are world-renowned for their grace and skill, and it may be mentioned as evidence of their proficiency that for years the mails were carried in winter-time across the Andes between the Argentine and Chile by relays of Norwegian ski-runners.

From December to the end of March Norway is under the spell of ski-ing; and every year, in February, the 'Norwegian Derby' is contested by the leading skiers of the country. In Oslo everyone wishes audibly for a fine week-end; and the long queues of young men and women at the Majorstuen Station, the starting-point of the Holmenkollen Railway, all dressed in sporting costume and carrying their ski, are one of the sights of the city. Up in the mountains are held the Holmenkollen races, the participants in which are required to make standing jumps of thirty or fifty yards. Even in the vicinity of Stockholm, where the innumerable lakes and inlets constitute a skater's paradise, ski-ing is a firm favourite; and ski-joring—a form of the sport in which the skier is drawn along by a horse driven by himself or by a companion—is a popular variation. The Swedes are adepts, too, at ice-yachting; and the Royal Swedish Yacht Club is said to be the largest in the world.

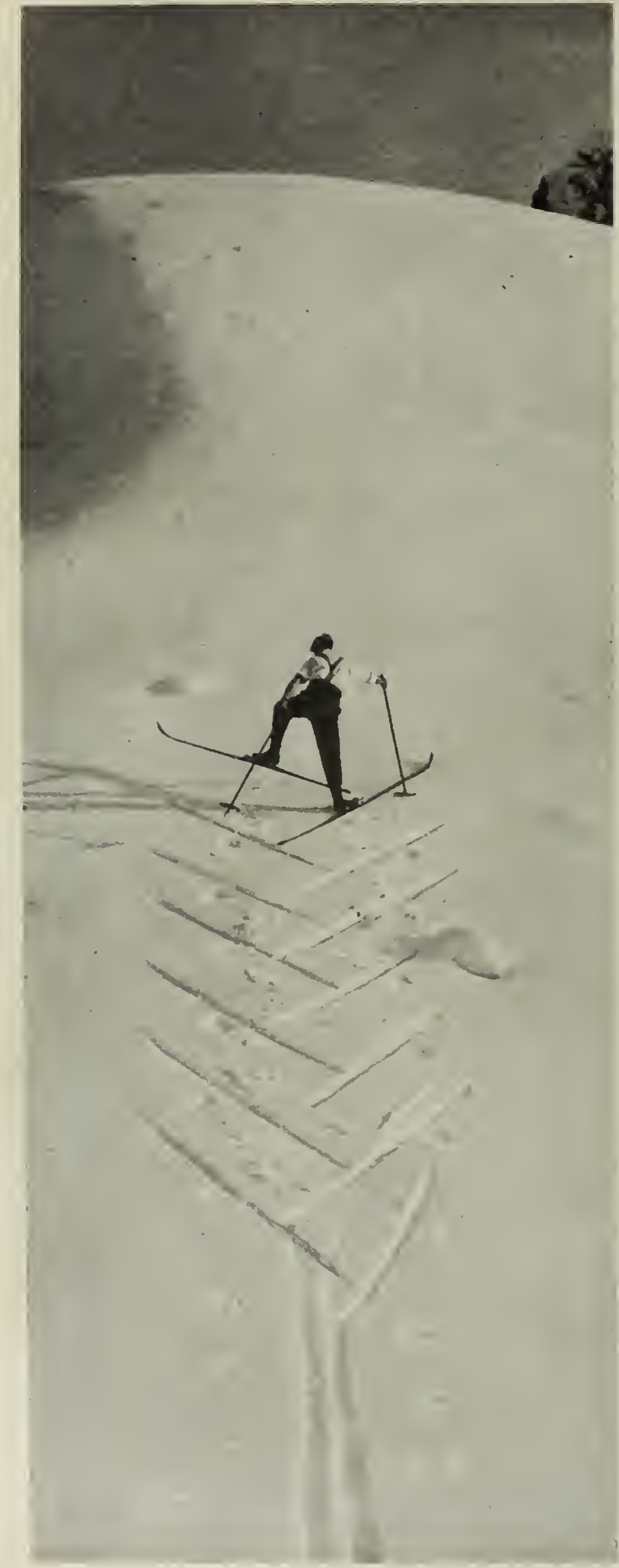
Another country where ski-ing is much in vogue is Czechoslovakia. During the winter months one may see in Prague and other towns just the same thronging crowds of skiers at the stations, the same packed trains of eager enthusiasts of all ages, each loaded with a pair of ski, as in Oslo. After a run of three or four hours' duration the mountain terminus is reached, and the skiers set out for the hotels, or 'huts,' as they are often called. These are generally placed well above the fog line, in the realm of almost perpetual blue sky and brilliant sunshine.

In Switzerland, too, ski-ing is to be found almost everywhere; indeed nowhere are the facilities for the sport so plentiful or so good as in the Alpine

Sport and General Press

SKI-JUMPING ON A SCANDINAVIAN SKI-RUN

Ski-jumping provides a thrilling spectacle, especially as performed by experts at the international tournaments held at Holmenkollen, near Oslo, in Norway. The take-off for the jump is built up three to five feet on the top of a high slope, and jumps of over 140 feet are often accomplished. Ski-jumping is becoming increasingly popular with Canadians.



G.P.A.

EASING THE ARDUOUS UPWARD WAY

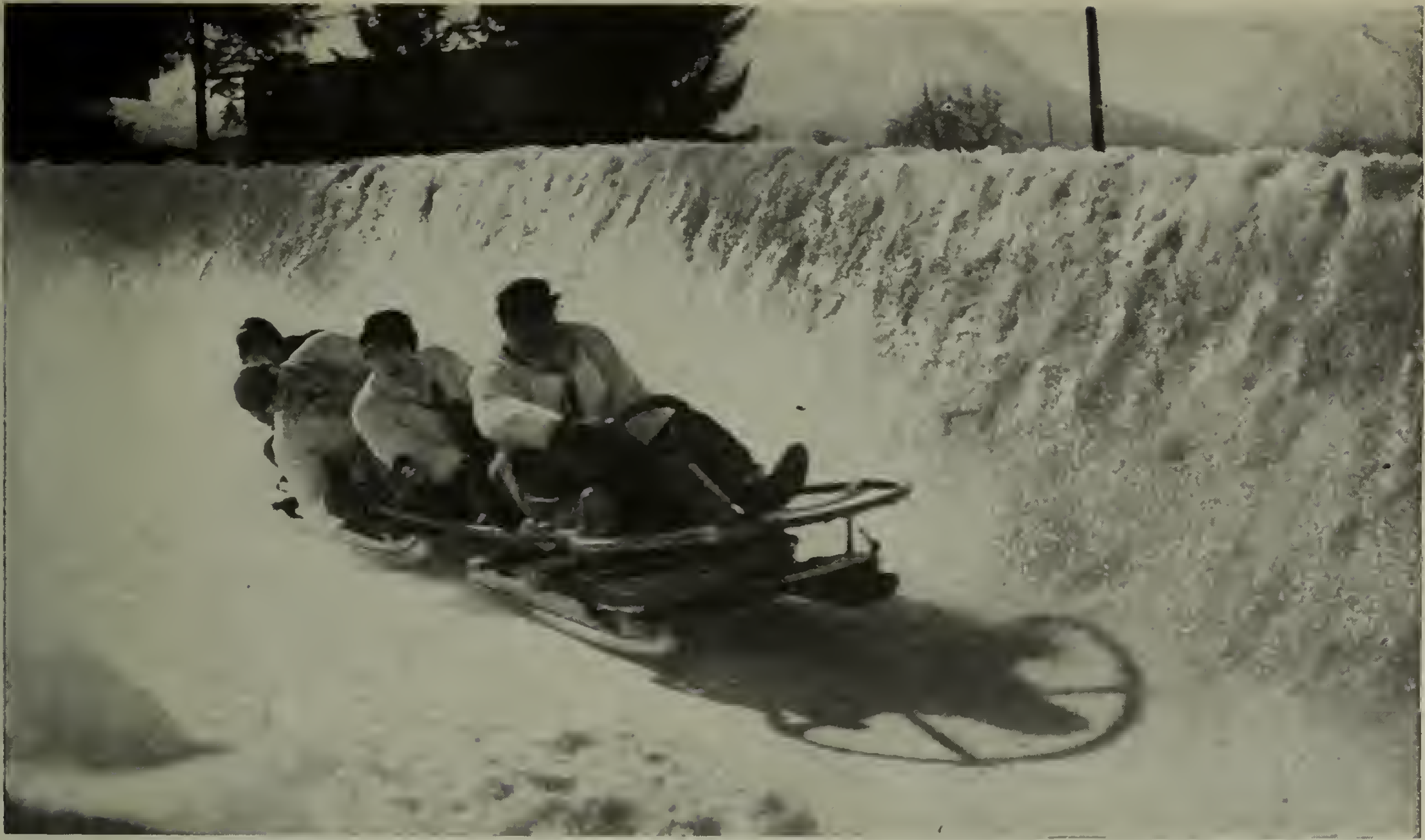
In ascending a snow-covered mountain the skier stands sideways and, using his poles as props, places one ski obliquely before the other, tracing a geometrically regular herring-bone pattern on the frozen surface. In descending the slope the ski cut two parallel lines and the poles act as brakes.

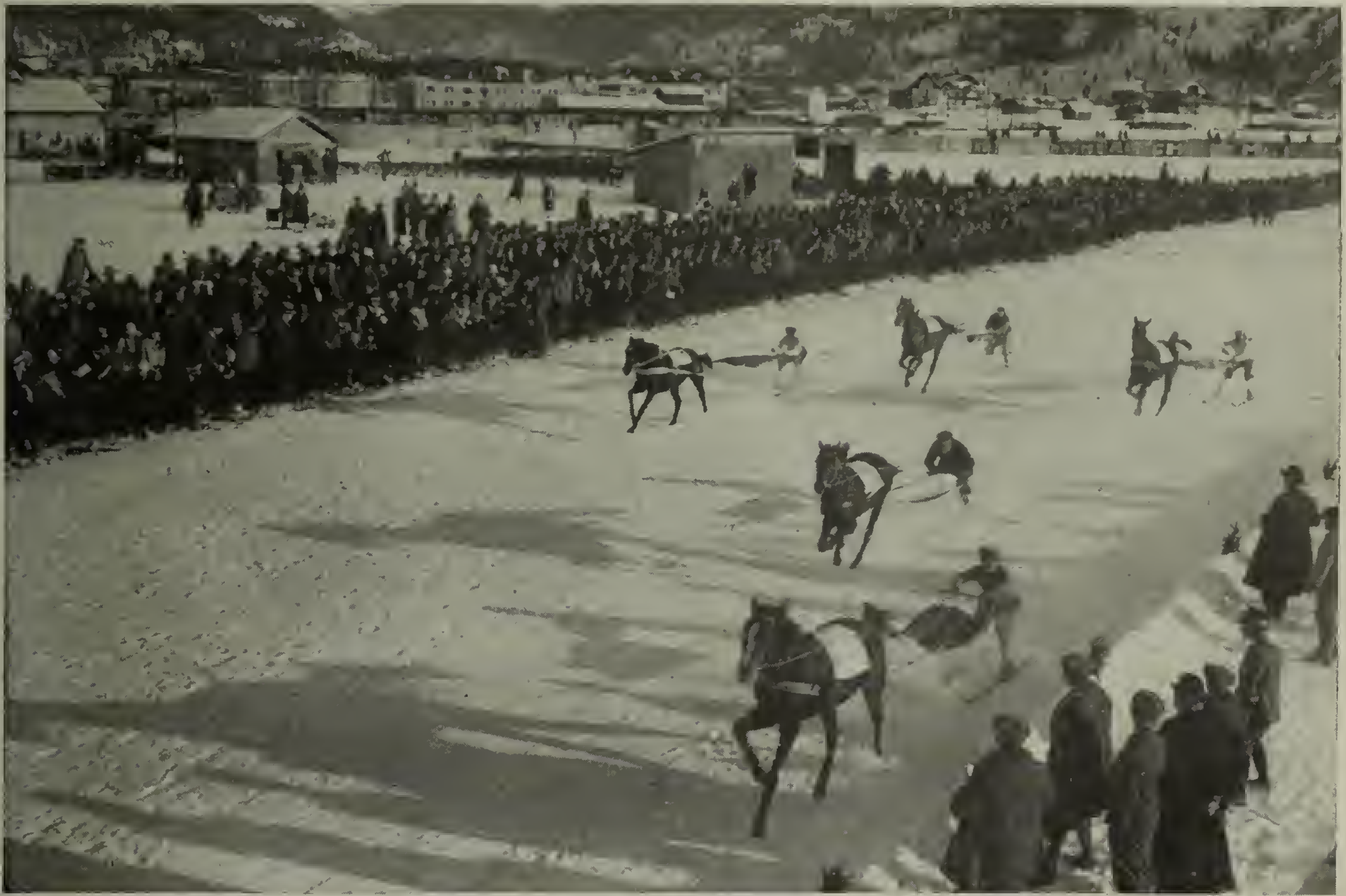
regions. But the nature of the country is so very different from that of Norway that a quite different technique has necessarily been developed. In the Norwegian version of the sport the skier aims mainly at attaining a tremendous speed. But in Switzerland and the Alps generally there are no great stretches of undulating country such as are to be found in Scandinavia ; but steep slopes, hairpin bends, and deep, almost precipitous, drops. The Alpine skier, therefore, shows his mastery not so much by his speed as by the rapidity with which he can change direction and come to a standstill, and by the length and height of his flying leaps.

Ski-joring, too, is very popular in Switzerland ; and toboggans, each with its crew of hardy and yelling adventurers, hurtle down every slope. The Cresta run at St. Moritz is the Mecca of tobogganers, and is the scene every February of the bobsleigh Derby. Then there are curling on the ice, a less exacting but none the less exciting pastime, and, of course, mountaineering to tax the powers of the bravest and the most enduring. It would be difficult to say, however, which of these is the national sport par excellence, for each has its clamant devotees ; and, moreover, it may be remarked that many of the Swiss themselves would never dream of donning ski or taking a seat in a toboggan. In the Bernese Oberland wrestling still holds a prominent place among the recreations of the peasantry, as it has done for centuries past ; and other sports, each national in a sense but none of them ubiquitous, are the quaint Fahnenschwingen, or flag-swinging—a kind of dance in which the performer dances and leaps the while he whirls a huge flag above his head—and the ' Hornet Game,' somewhat akin to baseball, played with long poles and flat, wooden disks.

Holland is the very antithesis of Switzerland and Scandinavia in many respects, but its winter is sufficiently severe for ice to play a great part in the amusements of its people. Skating, therefore, may, perhaps, be regarded as the national sport. Every Dutch boy and girl learns to skate almost as soon as they can walk, and there are many who think nothing of travelling over the ice almost non-stop for a hundred miles or so. Skating competitions are organized in every town and village, and ice-sports are held from time to time. The Frisian ice-sports are particularly renowned, and it is an amusing sight to see the local women, attired in their Sunday finery, sitting with legs outstretched on tiny wooden sledges, pushing themselves along by means of pointed sticks. The draining of the Zuider Zee will deprive the Hollanders of a favourite skating-ground, but the lake that is being left, the Yselmeer, to say nothing of the many miles of dykes, will still provide abundant facilities for the exercise of their sport.

As for cycling, it is hardly necessary to stress the advantages accruing to the ' push-cyclist ' in a country as flat as the proverbial pancake and provided with a multiplicity of excellent roads, many





Phototek and Keystone

EXHILARATING WINTER SPORTS IN THE ALPINE REGIONS

Among the winter sports subsidiary to ski-ing, bob-sleighing is growing in popularity. The occupants of the bob-sleigh sometimes adopt a sitting position, as shown in this photograph (top) of a team taking a corner on the bob-sleigh coast at Chamonix, but more commonly adopt the 'ventre-à-terre' position, lying face downwards. On the Cresta run at St. Moritz the pace in places reaches nearly 70 miles per hour. Ski-joring (bottom) is a most exhilarating form of the sport, the skier being drawn along by a horse driven at full gallop.

Keystone

Associated Press

FAVOURITE PASTIMES IN LANDS WHERE HILLS ARE FEW

Flatness of the land and multiplicity of excellent roads in north-eastern France, Belgium and Holland have conduced to the remarkable popularity of cycling, raising it almost to the rank of a national sport in all three countries. Race tracks, both indoor (top) and outdoor, are thronged by Parisians, and in Holland, too, the number of cyclists is colossal. In Holland, however, skating is a still more popular pastime. Every Dutch child learns to skate almost as soon as it can walk, and ice sports and skating competitions are organized in every town and village.

of them with special side-tracks provided by obliging municipalities for the special benefit of cyclists. The number of bicycles in Holland is colossal ; and there are some who claim, not without some show of reason, that the national sport is not skating, nor rowing—almost every town has its rowing club—but cycling.

In Belgium and north-eastern France similar physical conditions make 'le cyclisme' extremely popular—so popular, indeed, that here again there are those who would award it the palm. Watching the exodus from Paris or Brussels on a fine Sunday morning, or the hardy athletes steadily pedalling their way, hour after hour, day after day, round the dusty racing track, would appear to lend weight to their opinion. Others, however, who have seen Longchamps in all its glory, would perhaps claim that the sport of kings is the sport, too, of a nation of good republicans. Finally, there are those who would remind us that essentially the French are all peasants at heart, and that the average Frenchman is never happier than when he is engaged in 'La Chasse'—walking through the countryside with a gun, or sitting with rod and basket beside some fish-yielding stream. Nearly every professional man in France, whether he dwell in city or country, keeps a gun, and his sport is facilitated by the fact that there are no game laws. (They were almost the first victims to the reforming zeal of the revolutionaries of 1789.) On Sundays special sportsmen's trains are run from Paris and other towns, and hosts of 'chasseurs,' with their dogs, avail themselves of the opportunity to spend a day in the country, blazing away every now and again at rabbits, hares, partridges and small birds. Amongst the adventure-loving wealthy, boar-hunting is occasionally practised, and when the meet is in the northern forests the house parties often contain members of our own 'Society.'

But when every allowance has been made for the hunting instinct that is admittedly widespread among Frenchmen, it is still doubtful whether shooting or fishing may be fairly termed the national pastime. Indeed, France affords us an illustration of the fact that in many lands there is no sport worthy of the adjective. Many games are played, many sports indulged in, but no one sport, no one game, is so universal as to be truly national.

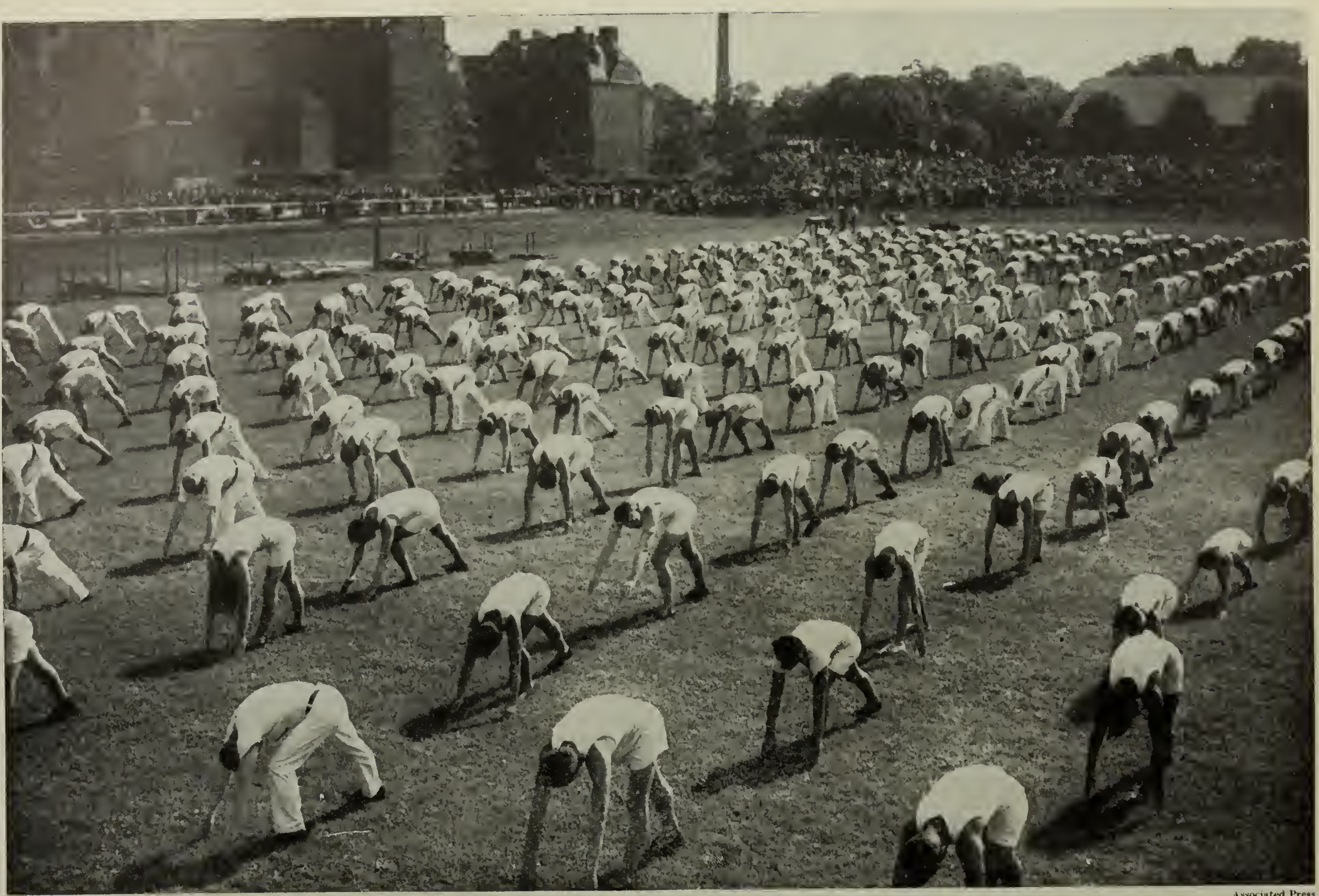
Italy and Russia are other cases in point. The Italians, as a rule, are not interested in sport, although many of them are expert fencers, and some of the world's finest horsemen are to be found in Italy. Mussolini, as is well known, is a splendid rider, and his example has not been without its effect among his Fascist followers.

As for Russia, her case is particularly interesting, for although she has nothing in the way of a national sport, games of all description are officially encouraged as coming under the heading of 'Physical Culture'; they are played, in a word, not for the pleasure that may be derived from them, but because of their

Keystone

SPANISH MASTER OF THE 'HAUTE ECOLE'

Horsemanship as an art came into being at the Renaissance, when schools of horsemanship were established in Italy, to which all Europe flocked. In the 18th century the French military school became the model for Europe, and Italian, Spanish and French officers are the finest exponents of this spectacular equitation.



Associated Press

YOUNG GERMANY TAKES ITS AMUSEMENTS SERIOUSLY: A GYMNASTIC DISPLAY IN BERLIN

Whereas the British as a race indulge in games and sports primarily as a means of gratifying their unconscious native desire for adventure and risk, and also as an outlet for their superabundant physical energy, the Germans approach them seriously with the avowed intention of developing the national physique to the highest possible pitch. To them 'the game is more than the player of the game, and the ship is more than the crew.' Swedish drill and gymnastics are taught to all classes, and the many gymnastic associations have thousands of members. At the gymnastic festival arranged on the Gruetzmacher hill in Berlin by the Berlin Gymnastic Association in 1931, one episode of which is shown here, no fewer than 40,000 athletes took part.

Keystone

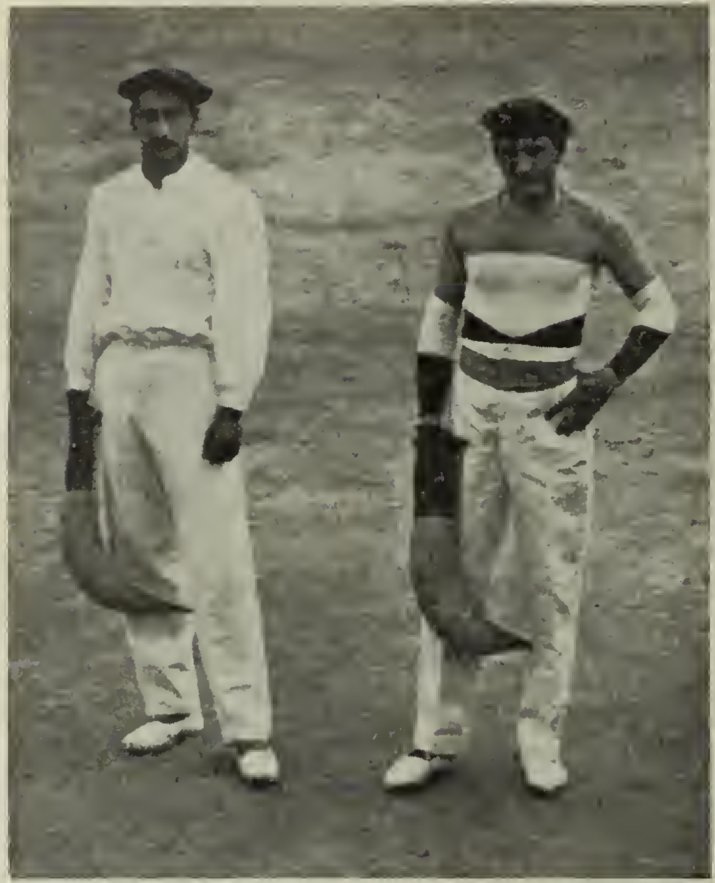
BOAR-HUNTING IN AN ITALIAN GAME PRESERVE: BEATERS WITH THE KILL

Wild boar are plentiful in many parts of Europe where suitable conditions of damp forest and marshy land are found. Whereas in India pig-sticking is carried out on horseback with the spear, in Europe the boar is hunted on foot with firearms, the spear only being used to give the coup de grace to a wounded animal. It is an exciting sport, for when 'reared,' that is chased out of cover by beaters working with dogs and shot-guns, a tusker is a swift runner and a savage fighter.

beneficial effects on the national stamina. Unlike other countries, in the new Russia physical culture is not left to voluntary agencies but is vigorously promoted by the People's Commissariats for Education, Health, Labour, Army and Navy, and is also enthusiastically fostered by the trade unions, the League of Communist Youth, and similar organizations. Virtually every society and club, whether its aims be cultural or educational, professional or political, has its physical training circle ; and there are said to be nearly four million circles in existence. The trade unions and municipalities devote a considerable percentage of their income to the provision of sports stadia, playgrounds, gymnasiums, swimming baths and shooting galleries ; and during the winter 'Spartakiades' are organized, at which there are displays of racing, shooting, drilling, jumping, boxing, tennis, football and so on. If a national sport be sought, then, in Russia, it will be found, if anywhere, in the officially directed and encouraged physical culture.

In Germany, too, we find 'sport' regarded with the utmost seriousness. Versailles has left sad and bitter memories, and there are few Germans, whatever their social class or political party, and whether or no they dream of a military 'revanche,' who have not resolved that the new Germany shall have as its citizens men and women who are thoroughly fit in both mind and body. The Cult of the Nude—Nacktkultur—described in a separate chapter—is practised by a great multitude of all ages and both sexes ; and the Youth Movement has captured a large proportion of the young manhood and girlhood of the country. The Germans of today have turned to Sweden for gymnastics, to Britain for football, and practise the one and play the other (all the year round, by the way) with relentless assiduity. There are said to be over six thousand clubs in the 'Deutsche Fussballbund.' Universities award diplomas in sport ; games instructors are honoured as never before ; doctors specialise in the complaints and mishaps of athletes ; and laboratories make research into the physiological and psychological effects of sport and gymnastics. Even politics are used to whip up additional ardour, and Nazis and Social Democrats compete on the sports ground and games field with fierce enthusiasm and plentiful display of party passion.

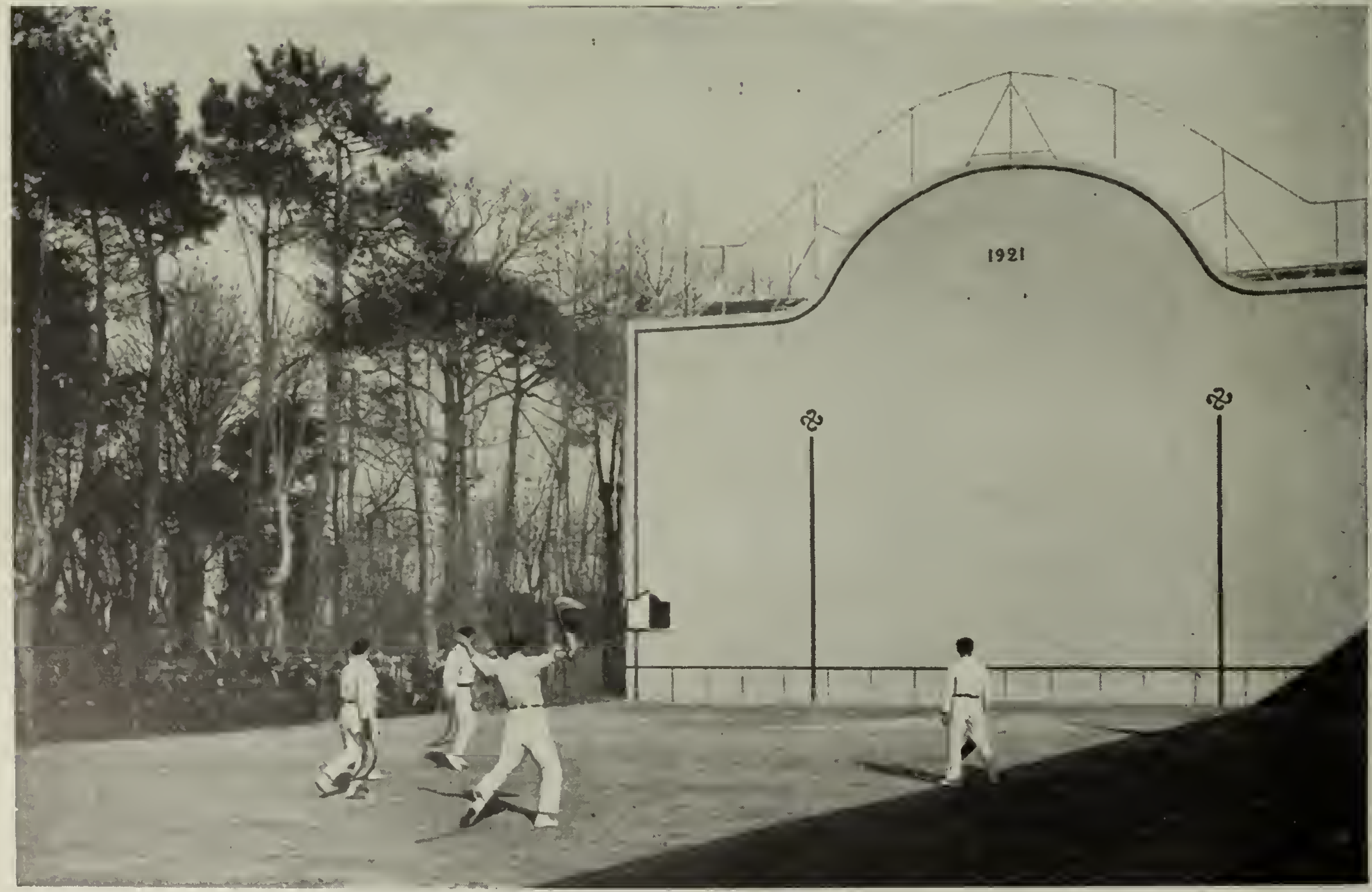
Yet, when all is said, it is difficult to see that there is in modern Germany any one sport that may be



E.N.A.

rightfully described as national. Football, perhaps, would be most deserving of the adjective if it were not for the fact that it is an imported product. Like most of its neighbours, Germany has no 'national sport.'

It is only, indeed, when we come to Spain that we find a sport that satisfies the conditions. Bull-fighting is national in a very real sense, for it is not only the favourite amusement of all classes of the people, but it is well-nigh a Spanish monopoly. Despite the increasing popularity of football, bull-fighting appears to be holding its own, and with the multiplication of railways and other travel facilities it is even penetrating into fresh districts. Nearly every large town has its 'plaza de toros,' and the two hundred odd plazas range in size from that in Madrid, seating twelve thousand, to those which have accommodation for a mere thousand or two. About thirteen hundred bulls are killed each year—an average of six at each corrida or bull-fight—and their breeding is a skilled and important industry providing employment for numbers of workers of various trades. The matadores or espadas —the bull-fighters proper—have to undergo a long period of training at the national school of bull-fighting, and are granted a licence on becoming efficient.



Topical Press

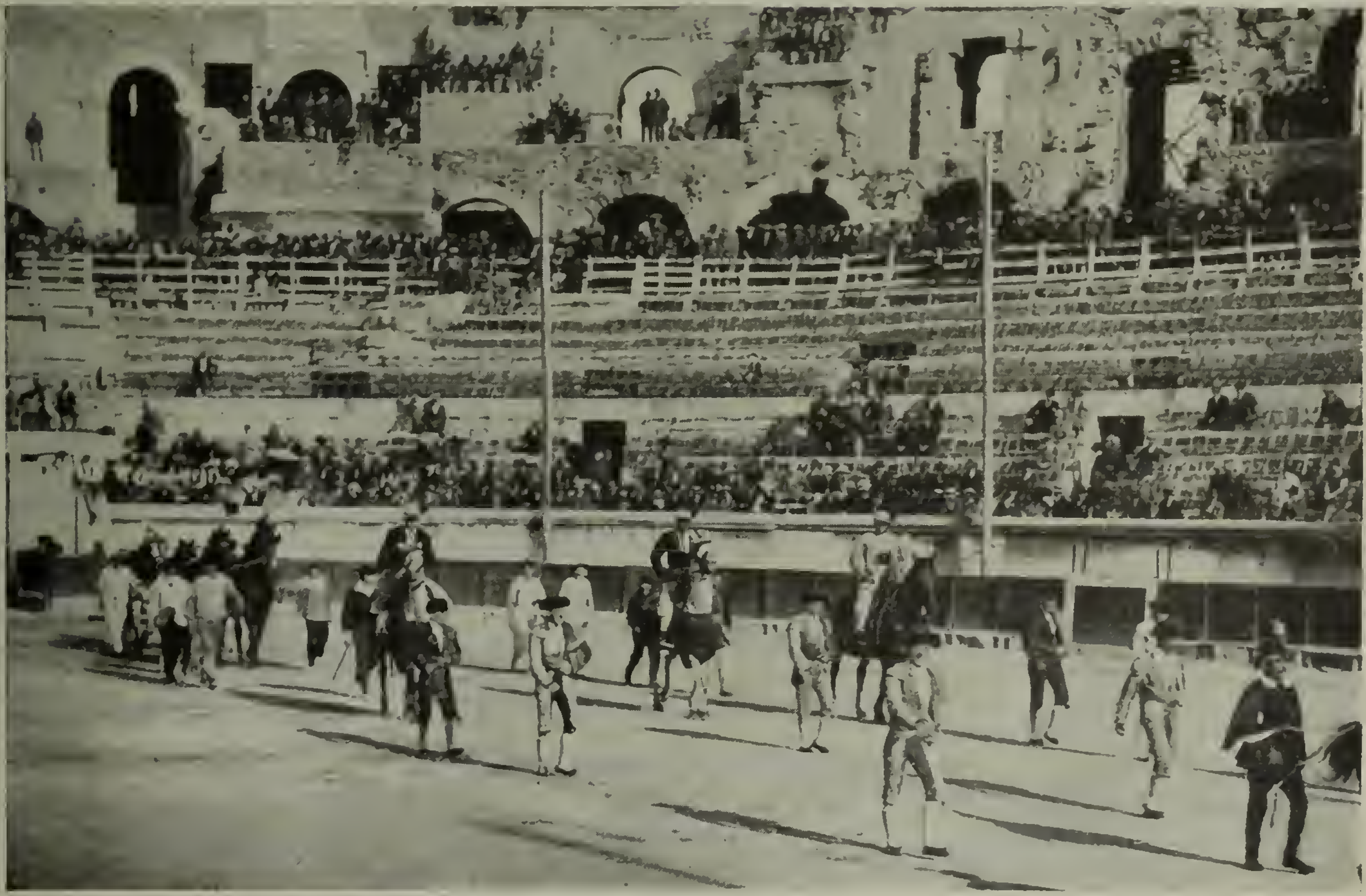
PELOTA: POPULAR PASTIME OF THE BASQUE AND SPANIARD

Pelota, or basket play, originated with the Basques of France and was introduced into Spain about the middle of last century. It is usually played in a very large three-sided court known as a 'fronton,' the length of the main wall being two or three times that of the side walls, but there are variations in the disposition of the court, and also in the number of the players, who as a rule are three a side, and professionals, of both sexes. The ball, which weighs about four ounces, is driven against the main wall with a curved concave basket attachment for the right hand (top).

At each fight there are usually two or three espadas, each with his retinue of banderilleros, picadores and chulos.

The procedure at a corrida has been made familiar to thousands by the novels of Blasco Ibañez. First there is the grand entry of the bull-fighters, preceded by the principal officers in full dress and followed by the three teams of mules that are to be employed to drag away the carcasses of the slain bulls and horses. The scene is a gorgeous one as the espadas, dressed in satin, broidered with gold and silver, with silk stockings and buckled shoes, march round the arena, acknowledging the plaudits of the boisterous, holiday-making crowd. The circuit completed, the mayor and his officers withdraw, and the president of the contest throws down the keys of the cells in which the bulls are confined. The picadores, or pike-men, clad in yellow and mounted generally on miserable hacks, then take up their positions. The gate opens and the first bull rushes out, having been goaded into fury by prods with sharp instruments. After a moment's hesitation it charges one of the picadores, and, as often as not, rips out his horse's bowels. The picador endeavours to leap to the ground before his mount falls, and thrusts at the bull with his pike. Sometimes, however, he is not quick enough and

Planet News



Topical Press

SPECTACULAR MOMENTS IN A BULL-FIGHT: THE NATIONAL SPORT OF SPAIN

Although bull-fighting is also carried on in Portugal and in France—as, for instance, in the ancient Roman arena at Nîmes (bottom)—it is above all the national sport of Spain. The procedure is strictly governed by tradition. A bull-fight opens with the spectacular entry of the entire company of matadores, picadores, banderilleros and chulos, or attendant footmen. The supreme moment is reached when the espada, or matador, single-handed meets the infuriated bull and despatches it with a sword thrust through the heart.

Illustrations Bureau

THRILLING MOMENT IN THE GRAND NATIONAL: CLEARING BECHER'S BROOK

Developed from horse races across country from point to point with natural obstacles of fences, hedges and brooks, steeplechasing is now confined to racecourses provided with artificial hurdles and water jumps. The principal handicap steeplechase is the Liverpool Grand National, run annually in March at Aintree. The course is 4½ miles and comprises 30 jumps, this including a water jump 15 feet broad and, most formidable of all, Becher's Brook, with a fearsome drop that has brought many a horse and jockey to disaster.

Associated Press

NOTABLE SUBJECTS OF WILLOW THE KING

Pre-eminently England's national game, cricket is now played in every part of the British Empire, especially in Australia. In 1880 the first England v. Australia match was played, thus inaugurating test match cricket. This photograph shows Don Bradman, the brilliant young Australian batsman, making a clever stroke past point in a test match at the Oval in 1931.

goes down with his horse before the bull's furious onset. In this case the chulos and banderilleros rush forward, flourishing their cloaks to cover his escape or removal on a stretcher.

The process is repeated time after time (six thousand horses are killed each year in this way). Then the trumpet sounds; the remaining picadores retire from the arena and the dead horses are dragged away by the mules. Now comes the turn of the banderilleros, whose task it is to plant their banderillas—barbed darts eighteen inches long—in the bull's neck. With provocative gestures they dance before the now exhausted animal, tempting him to the charge. At last he comes, and as he rushes by the banderillero deftly side-steps and plants a couple of darts in his neck.

Again and again this is repeated, until four pairs of darts have been successfully thrown. Sometimes the beast shows signs of 'cowardice,' and in this case 'banderillas de fuego'—darts with crackers affixed—are employed so that the bull is terrified by the explosions to fresh exertions.

The trumpet sounds again for the grand finale. The espada marches up to the president's box and, ostentatiously holding aloft his sword and hat, dedicates the bull to the president or to some other person of high rank, or perhaps a famous beauty. Then, with a histrionic gesture, he tosses his hat behind him and, waving his red flag tantalisingly before his predestined victim, calmly awaits its last charge. As the beast advances he thrusts his short sword through its neck into its heart. If the blow is a dexterous one the crowd breaks into a frenzy of applause. The matador bows his acknowledgments and walks round the arena, the while the slain bull is dragged away behind the scenes. The ground is then raked and sand-covered and the next bull brought in.

Associated Press

GOAL KEEPING FOR SPAIN V. GERMANY

'Soccer' as an organized game dates from 1863, when the Football Association rules came into being. Since then it has acquired world-wide popularity. In Spain, indeed, it is even threatening to rival the bull ring, and in Germany also it is taken very seriously.

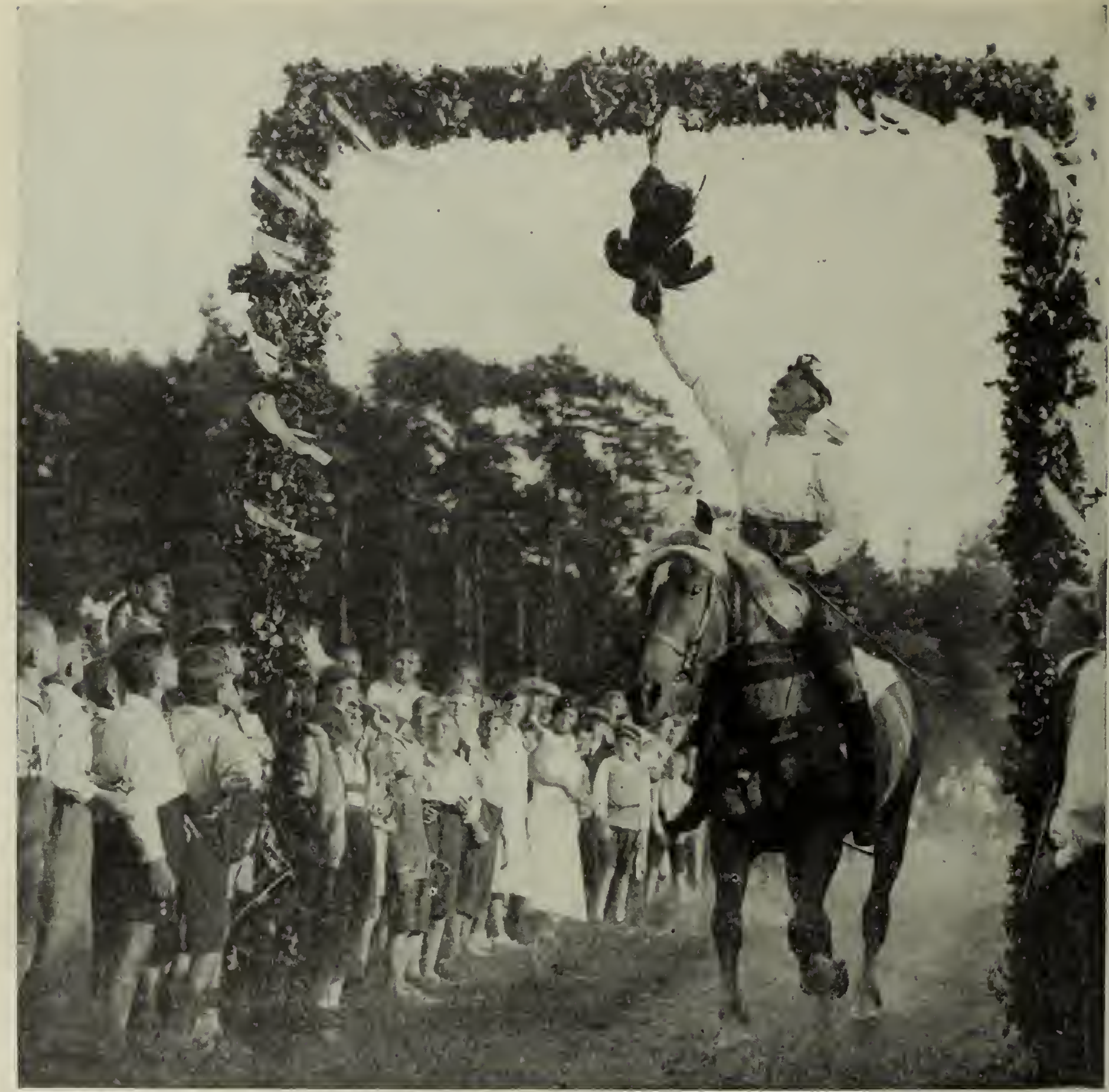
Sport and General Press

A GRAND GAME FOR YOUNG MANHOOD

Rugby football originated at Rugby school some 200 years ago, but it was not until 1860 that the first club—the Blackheath—was founded. A manly, strenuous game with much scope for individuals, it appeals strongly to the British temperament.

Such is the national sport of the Spaniard. It is admitted by all that it is cruel, but such is its hold on the popular imagination that it has resisted every attempt at its suppression; and if ever it be abolished it will probably be because some other sport—football, for instance—has supplanted it in the affections of the people.

Bull-fighting is also the national sport in Portugal, but the Portuguese variety is greatly to be preferred to the Spanish. No miserable horses are sacrificed, no bulls are slaughtered; the pike-men are mounted on the finest steeds to be obtained, and the bull's horns are padded. What the crowd applauds is the



Associated Press

MODERN VARIANT OF THE QUINTAIN FOR GERMAN CAVALRY MEN

Though performed here only to amuse onlookers, 'cock catching'—in which a mounted horseman at full gallop snatches a fowl suspended from the centre of an arch—represents an exercise recognized as useful in cavalry training. It is a variant of the quintain, at which in the days of chivalry knights practised tilting with the lance and which later became familiar on village greens: the target then was so poised as to swing round and, unless skilfully evaded, deal a sharp blow from a sandbag hung from the other end of the crossbeam.

courage with which the bull-fighter awaits the onset of the bull, and the cleverness with which he makes his escape. Some fighters are so dexterous that they are able to seize hold of the animal's horns and tail with impunity and then vault over his back. The only cruel feature in the display is the affixing of tiny darts, the banderillas, in the bull's thick neck. When the sport is over the bull is taken back to his shed, to fight another day.

In conclusion it may be pointed out that in the main the 'national sports' afford an illustration of the influence upon human conduct of the geographical factors. That this is true of ski-ing in Scandinavia and skating in Holland is obvious; so, too, is the fact that football is well suited to lands where exertion is stimulated by winter cold. The Spanish sport may seem at first glance to owe little to climatic considerations, but here on second thoughts it will be realized that a sport that demands mere passivity from the spectator and yet arouses to the full his enthusiasm is well suited to the Spanish conditions and character. So true is it that, as Kirchoff says, there is 'an incessant action and reaction between the country and its inhabitants, between Man and Earth.'

EXPOSING THE DEAD

Exposure as a method of disposal of the dead is touched upon in the chapter on Death and Burial Customs of the Far East, and Tree and Platform Burial is dealt with separately. Here our subject is abandonment of the body to the fowls of the air, as by the Parsees, and its exposure to the elements over a long or short period, pending interment or cremation.

All men seem to feel that something has to be done for the dead. Some trouble has to be taken to satisfy the emotions stirred by the bereavement: it does not much matter what it is, so long as it is trouble taken on behalf of the dead, Feelings find an outlet in this last act of solicitude for the departed, particularly in providing for them a final resting place. Each nation and tribe has its own idea of what the last home should be, an idea taught by ancestors in a past so remote that in most cases no tradition survives as to who taught it.

To our minds burial is the most decent way of laying the dead to rest; it is the most decent because we have been brought up that way, and have seen all our near ones so disposed of; but we are prepared to recognize that there may be dignity in the rites of cremation. Burial at sea is a case of necessity only, but we do not look upon it as unworthy of our dead: it may even be glorious. But just to leave the body lying about at the mercy of the elements and wild animals seems to indicate such callousness that no one would ever dream of so treating the corpse even of a perfect stranger. Even in the ancient world such cases as did apparently occur seemed monstrous impiety that the gods were sure to punish. It was believed that the soul of the unburied could find no rest. In the words of a Babylonian text

> He whose corpse remains in the fields
> His spirit has no rest on earth.

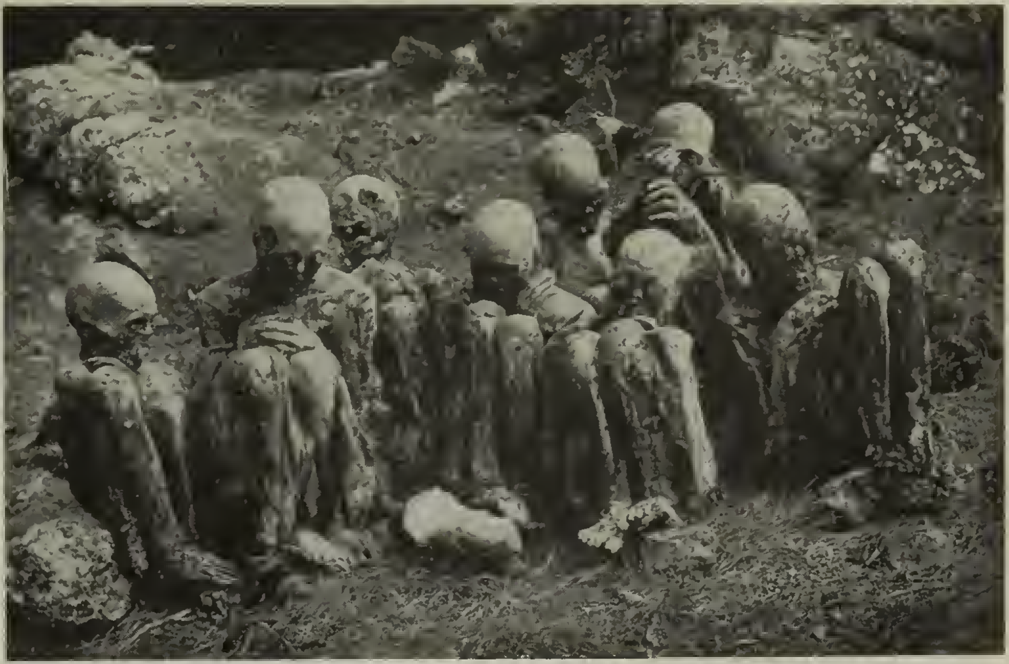
Therefore it was the duty of anyone who passed an unburied corpse to throw at least a handful of earth upon it; for that was enough to give the soul a resting place. Truces were always arranged in Greece after a battle in order that the dead might be decently committed to the earth. To have refused would have been sacrilege. The refusal to provide burial for a dead man forms the theme of one of the greatest dramas of ancient Greece.

Some tribes of north and north-east Victoria deny burial as a punishment. If a man has been killed in a fight they consider the case. If he acted in self-defence the due rites are carried out; but if he fought with savage bloodthirstiness he is left to chance mutilation and decay in the place where he fell. In short they distinguish between legitimate fighting and attempted murder.

Exposure of the dead is resorted to in some parts of India in cases of contagious disease. The idea is apparently that the dead are thus cut off from the living. Properly cremated and buried they maintain in the next world relations with this one; unburied they are helpless, and so cannot inflict on others the disease of which they died.

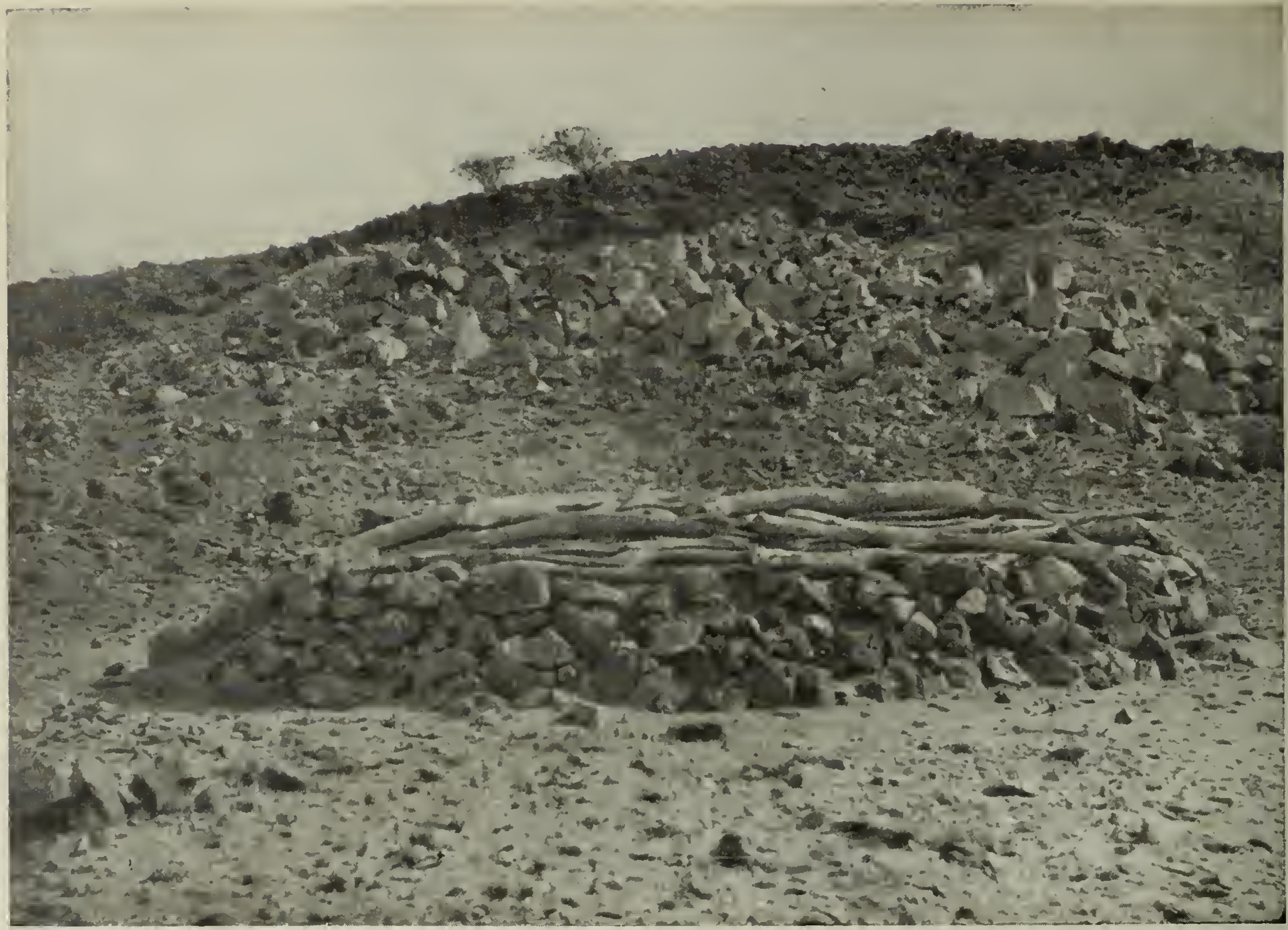
Nevertheless, such is the variety of human customs that even today there are peoples to be found who regard exposure as the most honourable treatment that can be accorded to the dead. At the Antipodes, for example, in Eddystone Island in the Solomons, exposure is the decent way of disposing of the corpse; burial in earth is a calamity. How can this people have arrived at a view of things so diametrically opposite to ours, and seemingly so contrary to all natural feelings?

For the Eddystonians, as for many other peoples, the head is the essential part of the body, the seat of life, the repository of the soul. It is the head that really matters, and it matters a great deal, because the souls of the dead are very potent; they make the



GHASTLY COMPANY OF UNBURIED DEAD

Amid the forested mountains of the isle of Luzon wild tribes are living still completely unaffected by their proximity to the sophisticated civilization of Manila. Among them are the Igorots, a head-hunting people, with several remarkable customs. They carry their dead to the top of a mountain, where the hot air dries and mummifies the bodies, leaving only the skeletons.



Dr. Walker

AUSTRALIAN ABORIGINES ON WHOM EARTH LIES LIGHTLY

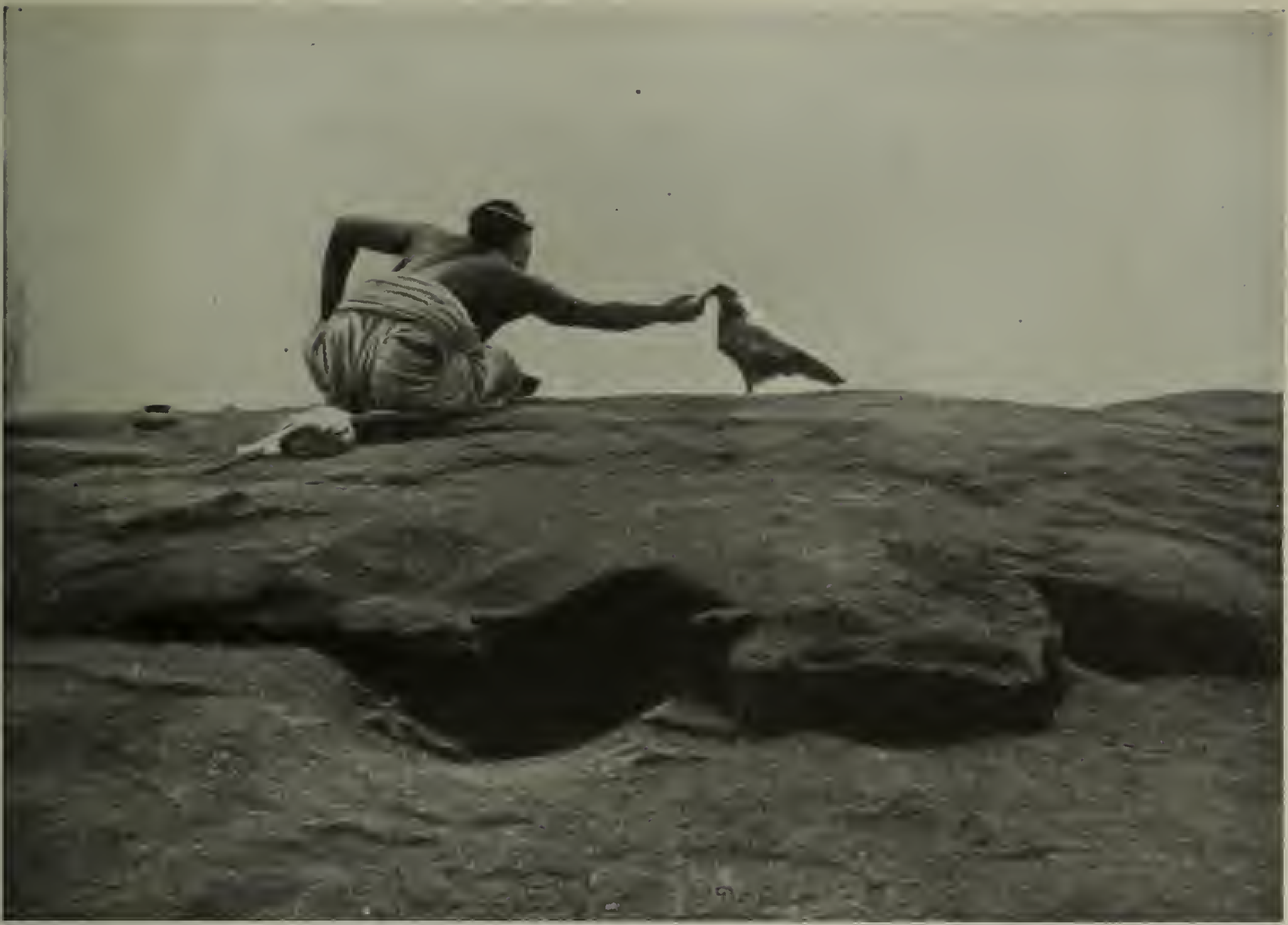
While some Australian tribes practise such exposure of the dead as tree ' burial '—see pages 181 to 187—and others practise complete interment, yet others effect a compromise between the two methods. Thus the Yunta Wanba tribe of South Australia dig a very shallow grave, in which they lay the corpse on its back, frequently with its head towards the dead man's last camping-place. Stones are then placed on the grave, which is finally covered with poles, a small passage being left at one end for the entry and exit of the spirit.

living lucky in fishing, hunting, planting, warfare and health ; they blight wrongdoers with sickness and death. Therefore it is very important to secure the soul in order that it may be of help to the living, and the soul can be secured if the head is secured. If the body were buried deep in earth they could not recover the head, or only with great trouble and at the risk of damaging the skull ; so they simply leave the body in the jungle till it has decayed so far that the head can easily be twisted off. They then remove it, place it in a special shrine, and upon it lavish their care, their offerings and their supplications, leaving the useless body to decay in the loneliness and gloom of the primeval forest.

It follows that to bury a person is to cut him off for ever from the community of the living ; for his soul is buried with his head under several feet of earth. Such cruel treatment sometimes becomes a sad necessity. The spirits of men who fall from trees and of women who die in childbirth are held to be dangerous. The fear of these spirits is so great that the names of those who die in this way are never mentioned, but if reference has to be made to them in conversation it is as ' evil spirits.' The last thing their relations want is to keep in touch with them by retaining their heads, and therefore their corpses are consigned to the depths of the earth, whence their spirits can only with difficulty return to plague the living. Those who die a good death, on the contrary, are given every facility to visit the living, for benefits are expected from them, and evil is feared only in return for neglect or wrongdoing.

THUS when we consider the religion of this people as a whole we find it is perfectly logical and consistent, and that which at first sight may have seemed barbarous and callous treatment of the dead proves to be really the necessary condition of keeping in touch with the departed. So true it is that nothing is either good or bad, but the intention makes it so. If interment brings rest to the deceased it is the proper thing to do. If exposure enables the living to look after the dead, and the dead in return to look after the living, then any other way of disposing of the body would be unseemly.

Keeping the corpse unburied sometimes involves hardships for the living which we could never endure. In the Banks Islands in the New Hebrides the people



G.P.A.

SACRED CARRION BIRDS EMPLOYED IN RITUAL SERVICE

As shown in page 1002 Buddhist monks at some of the monasteries in Eastern Tibet keep and train vultures to devour human flesh, regarding that as the most happy method of disposal of the dead. The practice is paralleled elsewhere. In some places in India, for example, kites are regarded as sacred birds, and are tamed and employed in like service, the ritual nature of which entirely dispels disgust at the horrible nature of the actual performance.

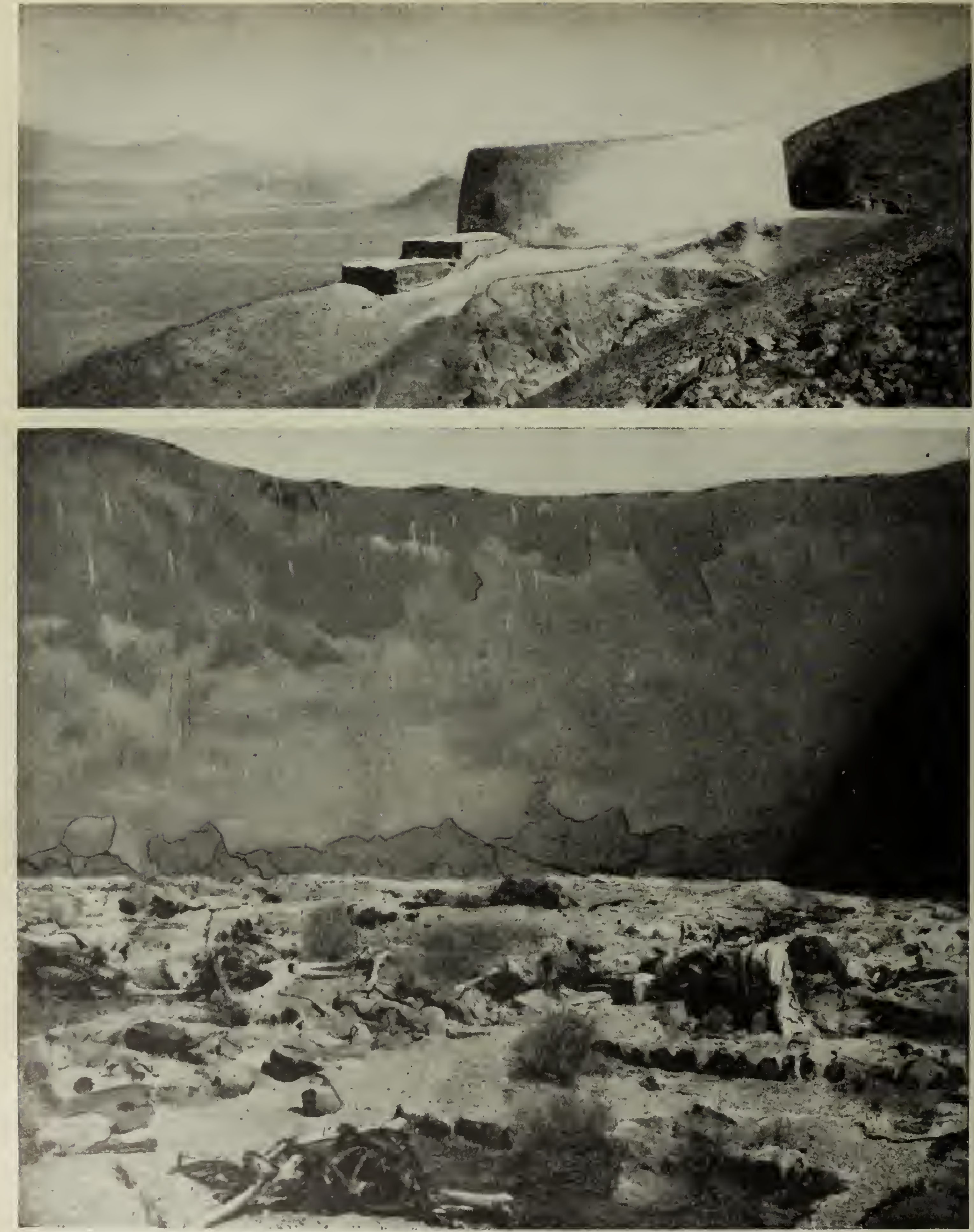
sometimes do not even remove the corpse from the house, but, as a mark of affection, let it putrefy in the house unburied. Sometimes the women watch the corpse and keep two slow fires burning near it for ten days or more, till nothing but skin and bones is left. Imagine the mental endurance this implies. Ten days with a putrefying body in the tropical heat! And that is not all; the women even drink the drippings of the corpse. It is only because their sensibilities are duller than ours that such things are possible.

Some Australian aborigines went so far as to eat their dead.

The Encounter Bay tribes of South Australia also dry the body. They do so in order to be able to carry it about with them in their wanderings. First they give it a preliminary roasting which peels off the skin. They then place it over a fire and dry it. Ultimately they take off the head and use it as a drinking cup. Here, too, they are anxious to secure the head, and so they have to keep the body above ground.

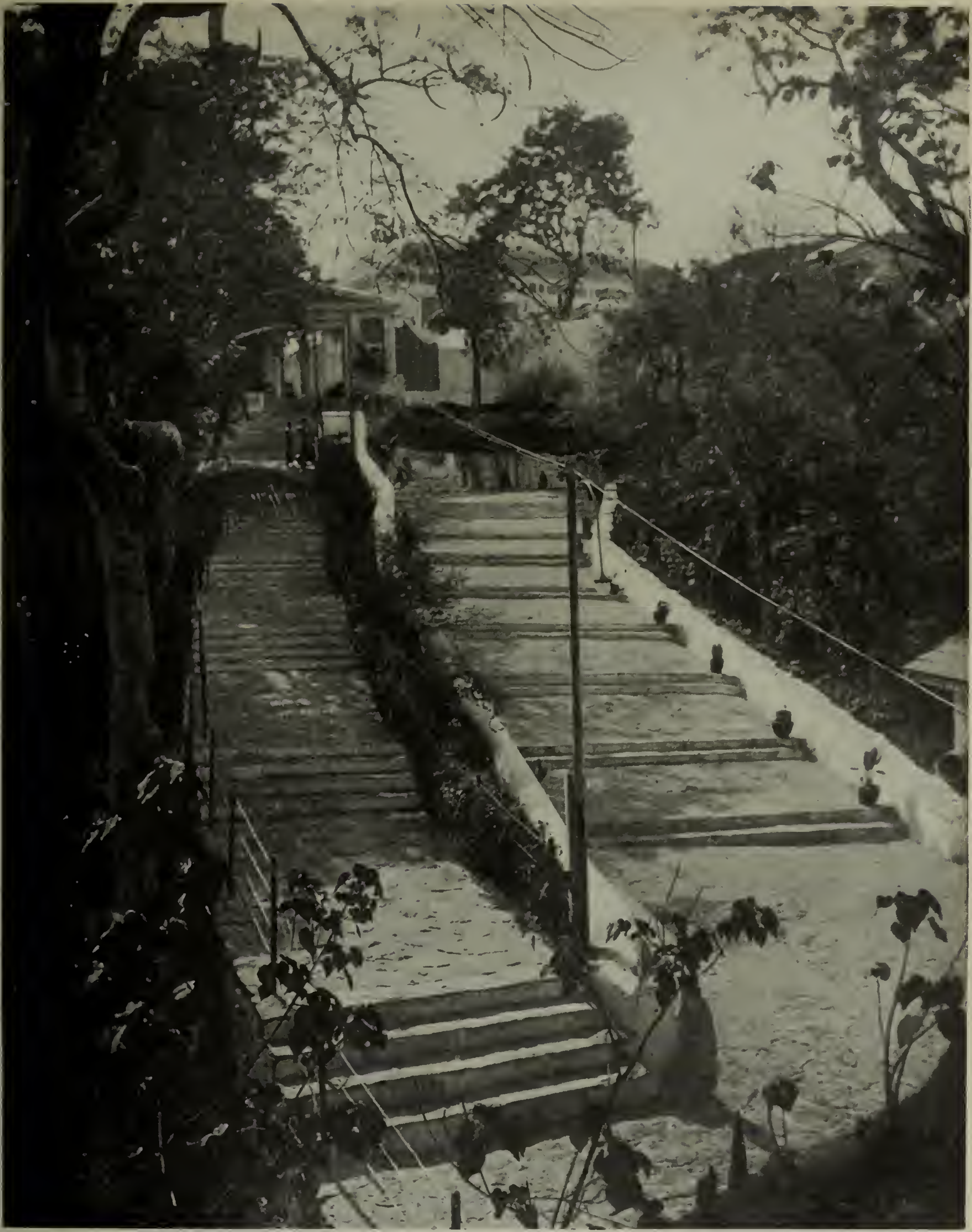
The Chuckchu of eastern Siberia have two methods of disposing of the dead—cremating the body or simply removing it to the wilderness and there leaving it exposed to the sun and the bleak winds. Exposure is the commoner method of the two, not from laziness or indifference, for it involves much trouble in removing the body to a distant and suitable place, and, besides, the choice is left entirely to the deceased himself. They consult him by divination. If he gives a sign that he prefers to be exposed his wish is respected. He is next consulted about the place. Hill slopes and high ground well dried by the summer sun are preferred. Such places are enumerated until the deceased gives a sign, and then they know the last place named is his selection. In the same way he is consulted as to the conveyance he desires. Thus whatever funeral he may be accorded is entirely of his own choosing.

SOME peoples have compromised between exposure and interment. The body is covered with earth, but in such a way that the skull can be recovered, Thus in Ysabel in the Solomon Islands they bury a chief so that his head is near the surface, and they



DEAD ZOROASTRIANS' CASTLE KEEP AMID THE PERSIAN MOUNTAINS

Viewed from outside, a dakhma, or mortuary Tower of Silence of the Parsees, resembles a martello tower, being a circular building of solid masonry with a peripheral wall some 25 feet high pierced by a single narrow door. The interior, as shown by this unique photograph of a dakhma in Persia, presents a forbidding spectacle. The corpses are laid on stony beds arranged in consecutive rings, and twice a year the fleshless bones are swept through an iron grating in the centre of the amphitheatre into a subterranean pit.



Ewing Galloway

BROAD STAIRWAY TO BOMBAY'S AWESOME TOWERS OF SILENCE

Access to the Towers of Silence at Bombay in which the Parsees leave their dead to be disposed of by the vultures is given by this stately stairway of eighty broad steps. Up this the bier is borne by four Nasasalar, or pall-bearers, and followed by two bearded sextons, after whom the mourners come. At the top of the stairway the mourners take their last farewell of the deceased, who is then carried into the Tower by the sextons, the only human beings permitted to set foot therein.

keep a fire burning over it so that they may take up the skull easily and preserve it in the house of his successor in the chieftainship. In the New Hebrides a favourite child might be buried in the house. At the end of fifty or a hundred days the bones were dug up and hidden in the jungle, or sometimes hung up in the house.

One variant of exposure, namely, tree and platform burial, forms the subject of a separate chapter in this work. There is another variant which we may notice here. The corpse is not left to lie in the open, but is stowed away inside a cave. In some places, such as Fiji, it was a privilege of rank. While commoners were buried, the chiefs were taken to the cave which served as a family vault. They were not buried, and you can go now and see the bones lying about. On the occasion of the death of a chief the youths who were of suitable age were circumcised. When the wound was healed someone hid a spiral shell, or a conch, among the bones in the cave. The newly circumcised would volunteer to fetch it away. It took a bold man to do so, for the spirits of the dead were feared, as they might strike a man with illness. To venture into the cave was playing with fire. It was not without much delay and trepidation that at last the boldest ventured in. He would then hear the conch click as it knocked against a bone. He would feel about in the darkness for it, but a click in another place would tell him the conch had flitted. So he would go on playing blind man's buff with the conch until at last he succeeded in seizing it. He then blew it. The conch is associated with chiefs, and is blown at a chief's death. Sometimes the circumcised laid a coconut leaf outside the cave and challenged the dead to a tug-of-war. They then pulled the leaf, but would encounter a stout resistance ; it was the dead man's spirit pulling against them ; and so they would tug and tug until they had dragged him to the village.

The reason why chiefs are buried in caves instead of in a grave is possibly that mountains are often held sacred. This is a very ancient belief found in early Babylonia, Greece, Persia, India, Palestine, and other countries. We are all familiar with the high places of the Bible, hill tops where the idolaters worshipped Baal and Astarte. It was natural that they should wish the bodies of their rulers to go to rest in the recesses of these holy mountains.

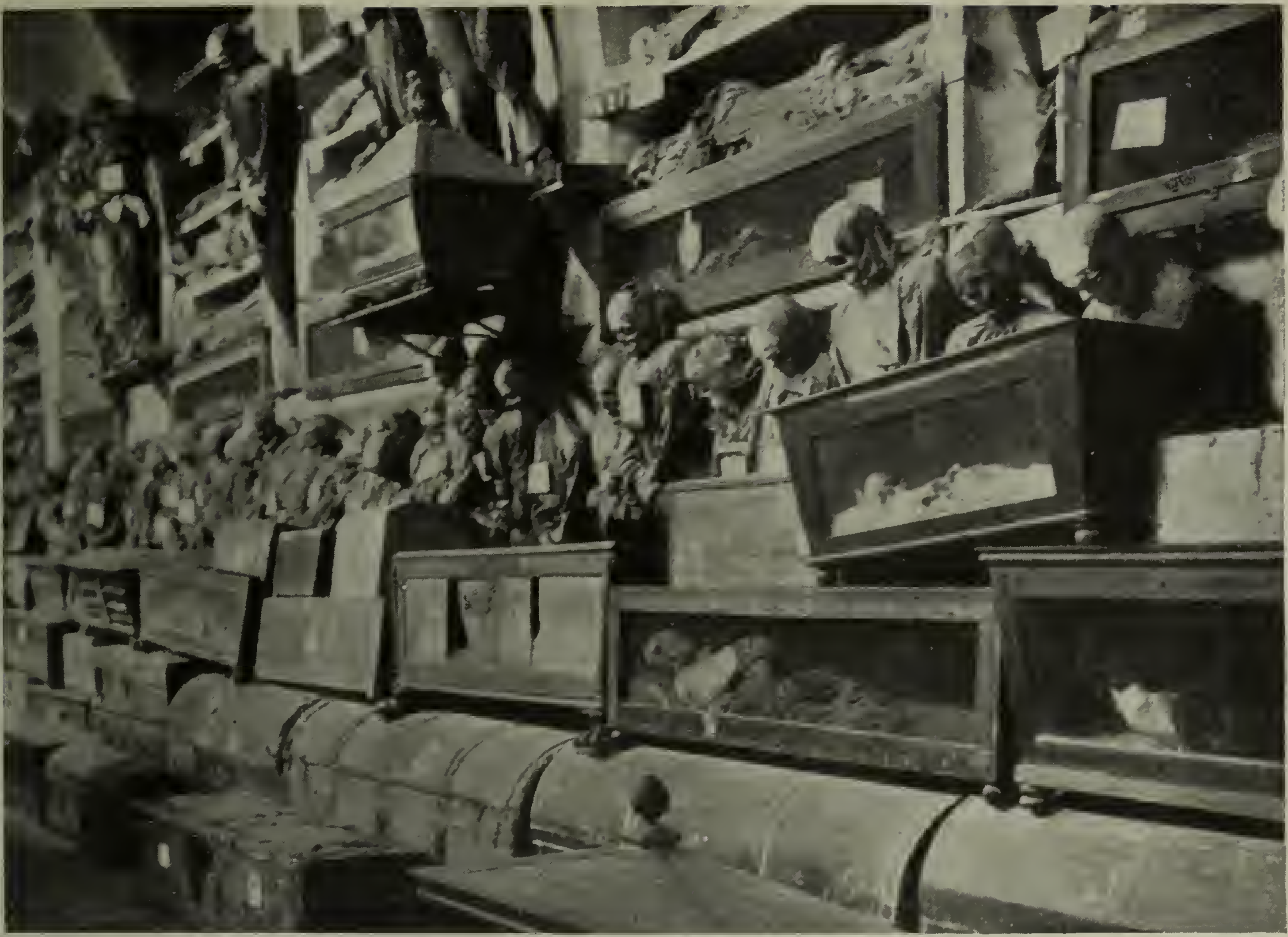
Already in the days when men had no other tools than what they could shape out of stone they had thought about mountains and come to attach a sacred character to them, for bodies of men of the stone age have been found in caves laid out carefully with their weapons, even as is done by some people at the present day. This came to be considered so desirable that if there were no caves they cut some out of the hill side.

Exposing the dead is by no means confined to savages or to primitive men. Bombay is a mighty and opulent city, one of the greatest harbours of the East, focus of a vast trade that has attracted to it a most varied population. The chiefs of this motley crowd, European officials and wealthy native merchants, retire at evening from the dust

Dr. S. M. Manton

BALINESE HALT ON MAN'S LAST JOURNEY

Cremation is the ultimate method of disposal of the dead in Bali, as described in pages 489 to 495, but owing to the expense entailed a long time often elapses between death and the performance of the final rites. Until then the body is preserved above ground, sometimes, as here, being laid in a mat-screened recess, where it gradually undergoes a process of natural mummification.



George Long

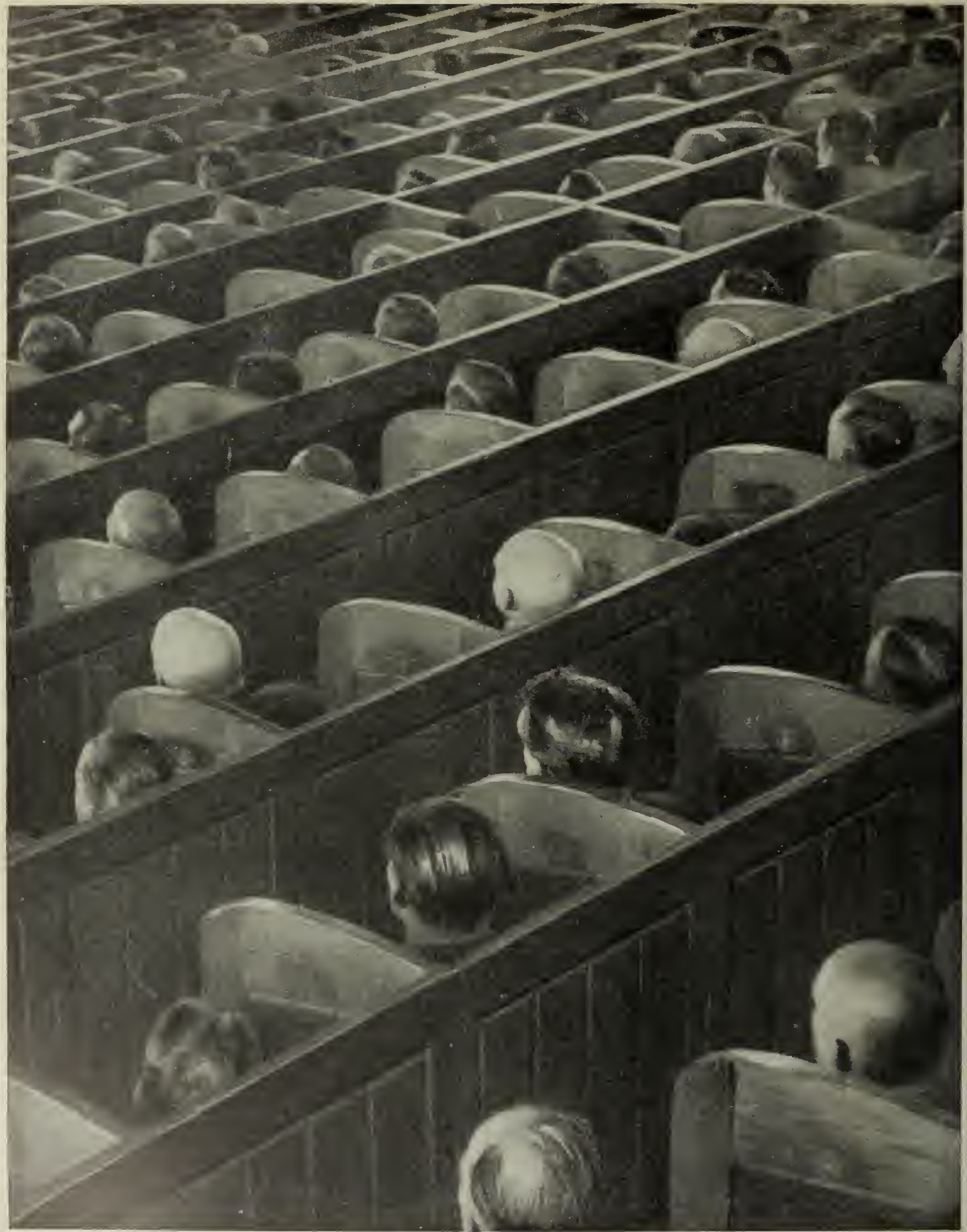
OBJECT LESSONS IN MORTALITY IN A CHRISTIAN MONASTERY

Permanent exposure of the dead is repugnant to Christian ideas but is not unknown. A notable example is provided in the old Capucin monastery of Ziza near Palermo, where some 2,000 corpses are ranged along the walls, many of them set up in niches dressed as in life, after having undergone a preparatory process of desiccation in an oven. At the end of the main corridor there is an altar ornamented with a mosaic of human skulls and bones, and the whole place is a grisly museum of mortality.

and bustle of the city to the promontory of Malabar Hill, secluded and girt by the sea, where their airy bungalows catch every breeze that blows over the steamy sea. As you look out from the city across Back Bay your eye, wandering over the palms and trees and white villas of this peninsula, descries swarms of vultures sailing round and round slowly in the cloudless sky. They are hovering over the famous Towers of Silence, the burial places of the Parsee community, one of the wealthiest and most enlightened in Bombay.

These towers are built of stone, wide in proportion to their height. There is a well in the centre. Beds of stone in concentric circles rise like tiers in an amphitheatre round this well. These circles are separated from one another for drainage. An iron gate with an iron lock gives access to the inside of the tower. The death of a Parsee is the occasion of elaborate rites. When these have been duly performed the relations follow the corpse to the tower, and there, standing at some distance, bid a last farewell and return to their homes. Two sextons then take charge of the body and carry it inside the tower, lay it on one of the stone beds, remove the clothing and throw it into the central well, then retire and leave the naked body to its fate. The vultures, ever on the watch, at once swoop down, and in a few hours nothing is left but the bare bones. Twice a year the two sextons sweep all the bones into the well. The sun and the rain soon reduce them to dust.

The Parsees are really strangers in India. As their name indicates, they came from Persia. They are zealous worshippers of fire, and when the Mahomedans invaded their ancient home they emigrated to India rather than give up the religion of their ancestors. They hold fire too sacred to be polluted by a dead body, and therefore they cannot cremate the dead as the Indians do. The earth also is holy, and cannot receive the corpse. So is water. There is no objection to laying the corpse on the earth, on clay, bricks, stone, and mortar. They have no option, therefore, but to expose their dead for the fowls of the air to devour. Wherever, therefore, the Parsees settle in sufficient numbers they build Towers of Silence. If the community is not numerous or wealthy enough to build a tower the corpse is carried to some remote place in the hills, stones are piled around it, and it is covered with a slab.



G.P.A

SOOTHING THE SAVAGE BREAST AT A SUNDAY CONCERT IN A BERLIN PRISON

Since reformation of the criminal plays a large part in justice in the modern state, the convict's life is relieved by various amenities which would have appeared both dangerous and ridiculous to earlier generations. The influence of the arts upon the individual is not overlooked. But for reasons of expediency each member of this audience at Tegel, Berlin, is separated from his fellows by wooden barriers forming a kind of cubicle. The particular concert at which this picture was taken was given by the Stern mouth-organ orchestra.

PUNISHMENT AMONG CIVILIZED AND SAVAGE

In questions of justice, the code of right and wrong and its vindication differ widely with the customs and standards of differing races and civilizations. The matter is partly dealt with in the chapter At the Seat of Justice, while the preventive side is shown in Keeping Watch and Ward. Here we are concerned with the manner of the fate of the convicted person in different lands.

When John Citizen feels his watch parting with a tug from its chain, he obeys a series of impulses that have very little do with reflection or principle. He tries to recover his property from the pickpocket he has caught red-handed. In the process he will in all probability handle the thief in a manner less gentle than if he recognized in him a long-lost brother. And, after this individual revenge, he will call a policeman and hand over the pickpocket for social punishment.

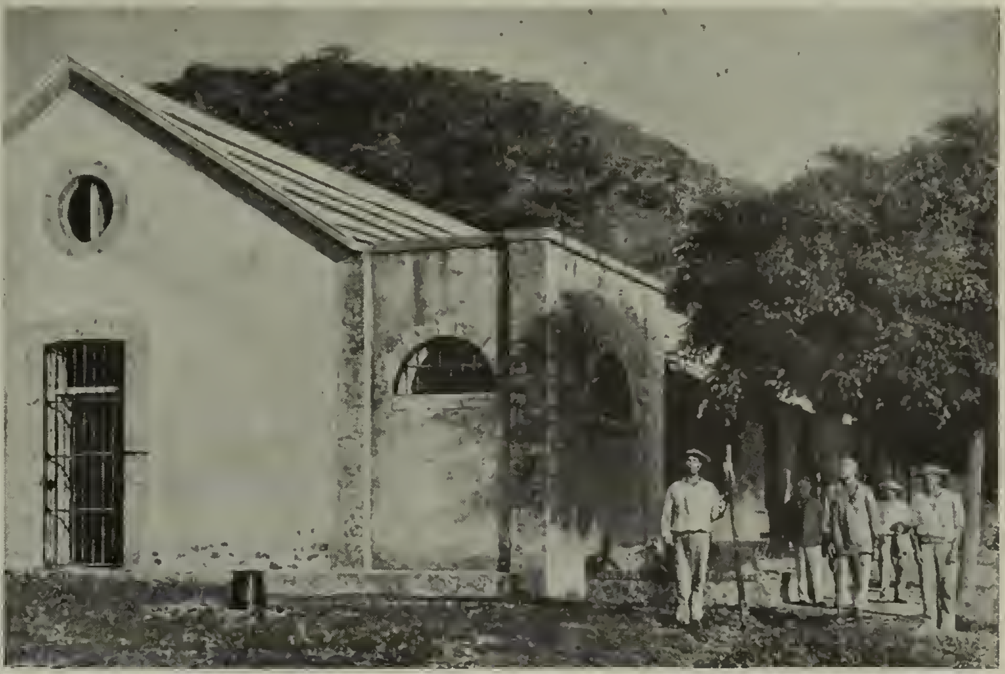
The human animal started social life as a hunter and a fisherman. Offences, in those primitive times, must have been as elementary as the retaliation they called forth. A blow given in anger was answered with an angry blow. Vicious and unsocial individuals were accounted for by the simple process of extermination. Later, as men settled down to pastoral habits, a new notion grew up in their brains: property, more important than human life, began to take a place in the scheme of things. The owner was still the tribe, and offences against property were committed by outsiders. If a marauder stole an animal from the herd, the tribe recaptured it or seized its equivalent.

But apart from restitution and the desire to exact from the offender full compensation for the damage he has inflicted, the profound vindictive urge which human beings have in common with dumb animals made men go one step farther. The stolen ox, or another, was seized. And at the same time a good thrashing, or something worse, was the reward of the thief.

Solemn and awe-inspiring though the process of the law may be nowadays, its origins reside in the desire for vengeance. When society became agricultural, when men settled on the soil and began to develop rudimentary industries, they continued, for a long time, to deal with offences in the same spirit: the offended party and his kin were the only people interested in exacting damages and a further compensation for the offence.

This still survives in the blood feuds of certain primitive European populations, in Corsica, for example, and Albania. As explained in the chapter on that specific subject (see pages 1064 to 1068) the vendetta as an institution is found wherever the tribal system of human organization still persists. It arises from the conviction that murder is an affair concerning the clan or tribe of the murdered, and that the taking of a human life empowers and even compels the relatives of the victim to take the life either of the murderer or of a member of his tribe.

As is bound to happen when passion is allowed to mete out punishment, once anger and resentment have been aroused, it is difficult to control them. Besides, punishment that is not inflicted by authority but by those who are deemed to have suffered assumes in its turn the aspect of an offence. The result is that the vendetta and the blood feud, far from ending the retaliatory taking of life, only promote it. When the murder of revenge has been accomplished there is a new offended clan, and killings



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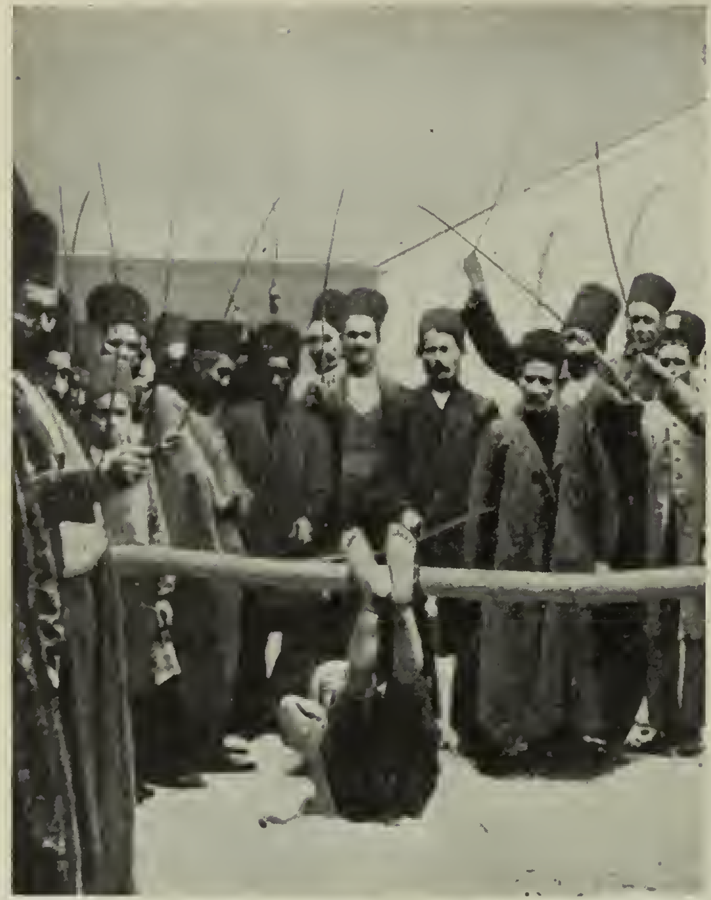
SILENT COMMENT ON THE FRENCH PENAL SYSTEM

Devil's Island, on the coast of French Guiana, has an unenviable position in the list of atrocities that man has committed on man. This building is the asylum, rendered necessary by the number of prisoners who go out of their minds as a result of the climate and cruel conditions under which they exist. Prisoners sent to Devil's Island have virtually a life sentence to serve.

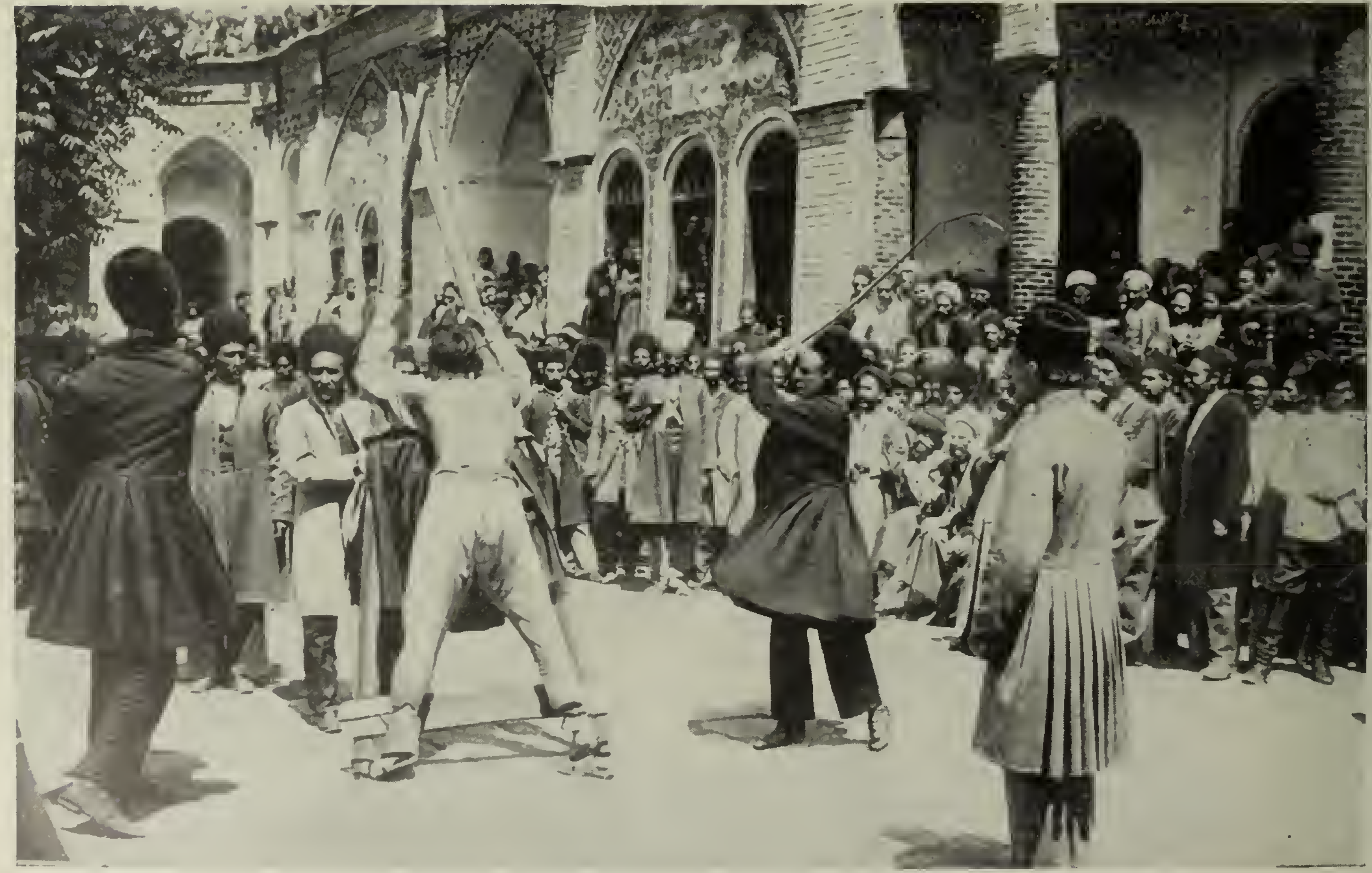


Topical Press

continue ad infinitum. Feuds sometimes last for generations. It is only when human beings have learned to look towards a larger society that is not based on blood ties alone that they accept the axiom that punishment wipes out the offence.

More than two thousand years ago our Teutonic and Celtic ancestors had already discovered this fundamental truth. They still believed that an offence primarily concerned those who had suffered by it and their kindred, and that, as a consequence, they were entitled to compensation. But society as a whole was, in their opinion, concerned with the offence and its punishment, because society could not tolerate the duration of a feud which weakened it internally. Therefore, if a murder was committed, it was recognized that the murderer owed compensation to the relatives of his victim. (This, by the way, was in itself a great advance upon the notion that only killing can compensate for killing.) But the community regulated the compensation to be paid and decided upon it at meetings of all the adult men. The Saxons brought this institution with them to England, where it was known as the ' Wergeld.'

A first interesting conclusion to be drawn from these facts is that in the development of the idea of punishment there is not a single, clearly marked line of progress, a succession of stages through which



G.P.A.

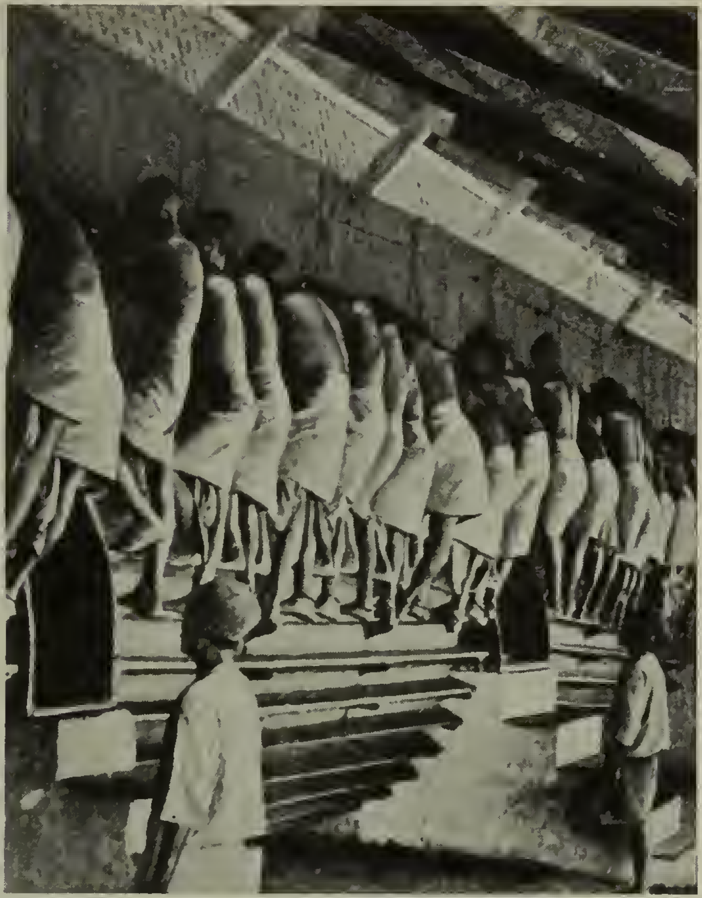
TWO FORMS OF CORPORAL PUNISHMENT IN PERSIA, BOTH INFLICTED IN PUBLIC

When an unfortunate wrong-doer is subjected to the bastinado (top) he is not only enduring acute physical pain, but also the supreme humiliation, for to the Mahomedan the feet are sacred. The man below, who is being flogged with canes in the market square of Teheran, would no doubt think his the happier of the two punishments. Judicial flogging has been abandoned as a punishment by all European countries except Great Britain, where it is still imposed for certain offences of the cruder sort.

mankind passes in turn. The primitive notion of revenge by the wronged party still exists in Albania, though the more advanced conception of state-regulated vengeance was familiar to our Anglo-Saxon ancestors. What we can definitely observe is that, now here, now there, right across the world, there is a gradual supersession of the idea of personal revenge by the idea of state vengeance. And it is easy to understand how, at a more advanced stage still, organized authority, in other words the state, stepped in, once and for all, and did away altogether with the idea of punishment as being the privilege of the offended party.

When men realized that punishment was the function of the state, they began to distinguish between civil law, which regulates compensation and assesses damages, and criminal law, which is concerned with the punishment of offences. It is a characteristic fact that in England the gradual acceptance of this function of the state went hand in hand with the extension of what was called the King's Peace: the fact that the preservation of peace in the realm was the function of the king and his officers.

The conception that the state alone is entitled to mete out punishment could not have arisen if the ideas of men had not evolved in yet another direction. Long after men had begun to work out rules by which



G.P.A.

C.P.F.

CONSTRUCTIVE AND DESTRUCTIVE WORK FOR EASTERN PRISONERS

By way of contrast in prison methods we see here (above) a treadmill worked by prisoners at Rangoon and (below) a Siamese convict helping to raise new buildings in a prison town near Bangkok, demonstrating the whole difference between the old criminal psychology and the new. Treadmills may do actively useful work, such as pumping water, but the labour involved is heartbreaking in its monotony and could be performed far more simply by mechanical means. Bricklaying, on the other hand, is constructive and even creative.

G.P.A.

CHINESE CROWD ASSEMBLED TO WITNESS THE DRAMA OF A PUBLIC EXECUTION

To simple people horrors of all kinds bring a strange thrill of satisfaction. One authority assigns this to the desire for drama and romance in drab, monotonous lives; for if the mob enjoys a murder or a funeral, it enjoys equally a society wedding or a state procession. A public execution is still a source of public entertainment in China, as may be seen by the expression of tense interest on these watching faces. One of their own generals has said: 'Justice provides our finest peep-shows.'

the aggrieved party could obtain redress for an offence they began to develop moral ideas. They began to consider that a crime upsets something in the regular order of things. There came into existence a feeling that an offence affects society as a whole, and even the invisible world. The gods resented every crime, and could only be conciliated if retribution visited the offender. This is how what is called retributive justice came into existence.

Now a striking example of the way in which these different conceptions of punishment can become intermingled is to be found in the laws of ancient Babylon. We are fairly well acquainted with these laws. The baked tablets that formed the libraries of Babylon were discovered in their hundreds in the course of the last century. It is remarkable how advanced, how subtle, how complete were the laws that regulated nearly everything that affected life. Let us take the example of adultery. The adulterous party and his or her accomplice were both condemned to death by drowning. But the aggrieved spouse had the right to pardon the guilty spouse. The accomplice, in that case, could be pardoned by the king. The reason for this distinction is that the crime of a spouse was considered in the first place to be an offence against the other spouse, on whose account punishment was inflicted. But the person whom we call the co-respondent was guilty of an offence against the state.

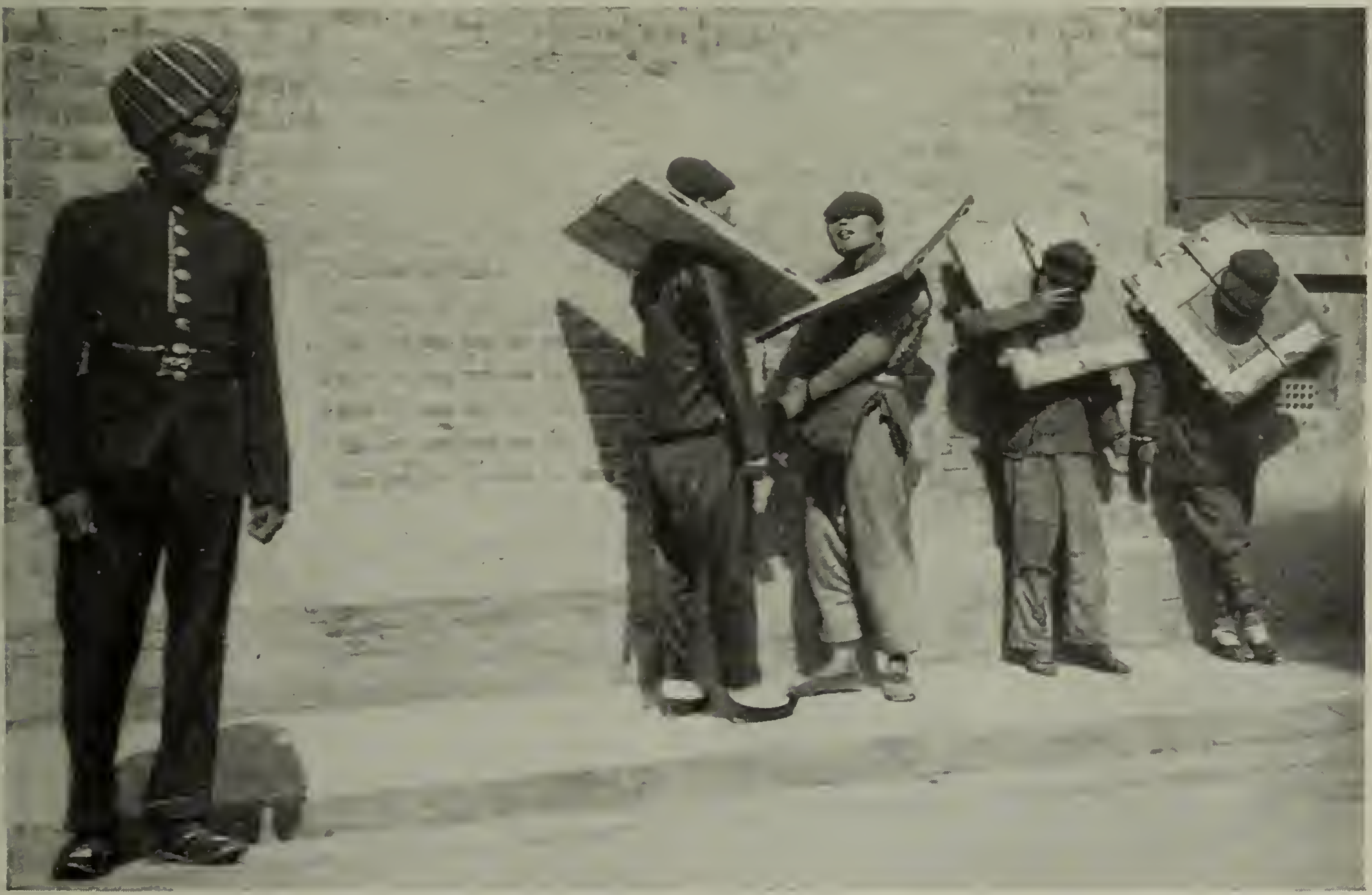
As soon as the state began to be interested in punishment, apart from the idea of personal redress, a further consideration began to play a part in the infliction and in the choice of the penalty. For it was soon realized that to deal out retribution for the disturbance of the social and religious order was not enough. It was in the interest of the community to prevent the recurrence of offences. Punishment was therefore also to be a deterrent. If people knew beforehand what their fate would be if they committed a crime or an offence, they would feel less inclined to expose themselves to the risk of suffering. Thus was preventive justice born.

For many centuries punishment has thus been a process of revenge exercised by the authorities that have been entrusted with the duty of righting a wrong done to individuals or to the recognized social or even religious scheme of life, and modified by the concern for preventing further crime. These two elements of punishment have in turn predominated at different periods, because the passions, the fears, the prejudices of human beings have varied as a result of circumstances. This appears clearly from the ever-fluctuating scale of punishment inflicted on wrongdoers. In the Wild West of America, well past the middle of the nineteenth century, a horse-thief was hanged as soon as he was caught, while murder often went unpunished. Horses were scarce, and they were valuable. The crime of horse-stealing was great, therefore, and called for drastic punishment. Moreover, it was absolutely necessary to hold out a warning example to other horse-thieves.

In the rough and ill-policed England of the beginning of the nineteenth century some thirty different crimes were punished with death, forgery, stealing and arson among them, as well as robbery with violence and murder. The idea of a deterrent predominated at that time. As the police were insufficient in numbers, organization and skill, many wrongdoers went unpunished. It was thought, therefore, that the risk should be made as great as possible. Crime was a gamble, with no small chance of success. The unsuccessful issue had therefore to be made as unattractive as possible.

Now it has been discovered, though only very gradually, that severity of punishment does not really prevent crime. For one thing, it has the effect of making people callous. They become used to the idea of death, as the professional soldier does, and end by taking no more heed of the death penalty than the street bookmaker takes of the gambling laws, since he knows that, from time to time, ' his luck is out ' and he will be fined. Moreover, when punishment is so severe that it no longer strikes people as just, it leads to systematic tampering with the law. When death by hanging was the result of stealing anything of the value of five shillings or more, English juries would sometimes pronounce a man guilty of stealing, say, a sheep valued at four shillings and elevenpence three farthings.

Experience showed that, even with a lighter penalty, people felt less inclined to do wrong if the chance of being found out was larger. More and better police proved, indeed, the best form of protection against



E.N.A.

LUDICROUS APPEARANCE OF A BY NO MEANS NEGLIGIBLE PUNISHMENT

Petty offenders in China have to submit their necks to the yoke, otherwise the cang, a frame of heavy wood into which their necks are clamped. On its edges labels are pasted setting forth the crime for which the victim is in durance. Thus the element of shame comes in —a very real form of suffering, to judge by the two figures on the right. The actual physical discomfort is also considerable, for the cang prevents its wearer from lying down or from feeding himself.

crime. And so, with the development of organization as much as with a growing sensitiveness and revulsion against harshness, the nineteenth century saw the disappearance of capital punishment in all cases that did not involve the taking of the life of another human being.

Yet up to this point we have not found any essential difference between the methods of punishment of civilized people and savages. Vindictive justice and preventive justice are the two elements one finds in the jurisprudence of a negro chieftain, as well as in that of civilized Europeans in the middle of the nineteenth century. In both cases the same principles of punishment are applied, although they vary in their application. There is, in the first place, capital punishment. It may be inflicted in the form of hanging, beheading, which is performed either by hand or by mechanical means, or by electrocution, a modern method invented in the United States of America and at one time thought to be painless. In Spain there still exists execution by strangulation.

Corporal punishment has disappeared in Europe except in England, where flogging still survives. But among savages mutilation probably still subsists. It is certainly prevalent in China, where the cutting off of the criminal's nose or ears is frequently practised. By far the most general punishments nowadays are imprisonment and fines. Most penal codes draw no very precise boundary between the two, and numerous offences are punished by a fine, which has to be purged by deprivation of liberty if the convicted person is unable or unwilling to pay.

E.N.A

MOB LAW AS ENFORCED IN YUGOSLAVIA

With his terrible rattle this man is about to take vengeance on an individual who has offended against public taste or decency. He will take with him other peasants, masked like himself, and together they will make night hideous for the delinquent.

This method has the obvious drawback that the same punishment can be less harsh in the case of a well-to-do person than in that of a poor person. This, however, has led to a further advance, that of taking into consideration the status and the fortune of the culprit.

For punishment is not such a simple thing as it looks. No doubt it consists in the infliction of something disagreeable. But what is the nature of the unpleasantness which is thus being inflicted? It is primarily physical, no doubt, but not exclusively. When we imprison a man, we no longer starve him or make him suffer in his flesh. Even when we execute a man, we only aim at extinguishing his life, and we are never at rest till we have persuaded ourselves that the criminal suffers no more than the minimum required for this purpose. It is among less civilized and among savage people that the other element of punishment is most clearly prominent. It consists in the infliction of moral suffering. Anguish, in some form or other, is aimed at, as much as, if not more than, physical pain. Hanging and strangulation used to be considered, in western Europe, a humiliating form of death that was rarely inflicted upon a person of quality. They preferred decapitation as the lesser of two evils. But there is not a single Chinese of today who would not a hundred times prefer to be hanged or strangled than beheaded.

The reason for this feeling is that the Chinese has a horror of anything that affects the integrity of his body. Although the Chinese religion is one that does not concern itself over-much with the hereafter, Chinese people, nevertheless, have a definite notion of a future life, and they believe that no one whose body was not buried intact can enter heaven. It is therefore possible to punish a man in after-life as well as in the present by dividing his body with the executioner's sword.

In France a man resents a slap in the face more than any other insult. The face is the most dignified part of his body. In the near East more dignity is attached to the feet, and upon entering a mosque the faithful uncover their feet as a sign of respect. This explains why, in Persia and elsewhere in the near East, the bastinado or beating of the soles of the feet with a cane continues to be a frequent punishment. In this case the criminal is not made to suffer in after-life, but he is humiliated as well as made to suffer physically.

In the course of the eighteenth century, and mainly in England, voices began to be heard pointing

Keystone

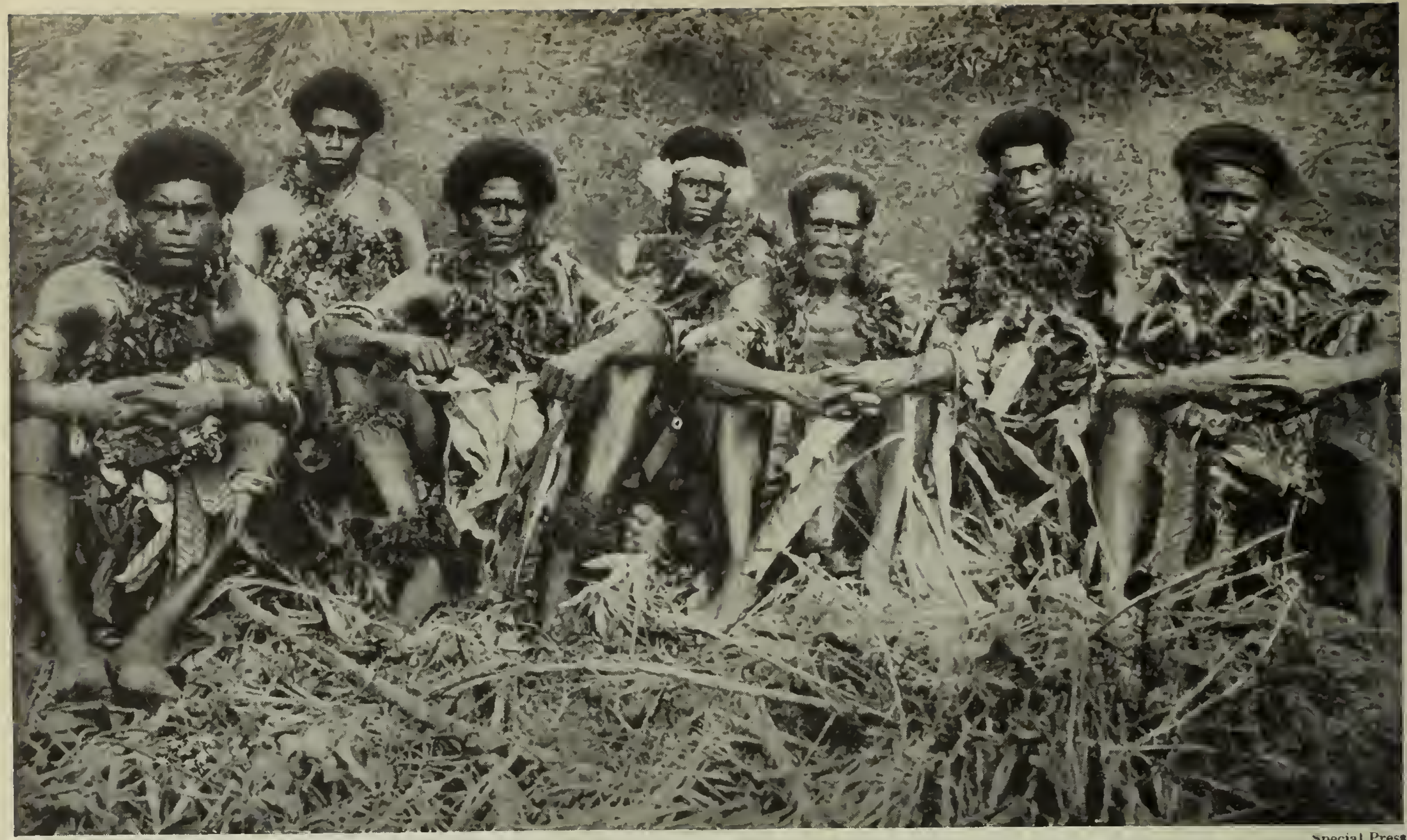
FEMALE CONVICTS IN PRISON GARB BREAKING STONES AT ST. KITTS

In the West Indies the female convicts are not allowed to spend their days in idleness; hard labour is a hard fact. In Europe we are inclined to regard stone-breaking as a man's job, but not so in St. Kitts. The women are responsible also for all cooking, cleaning and laundry work, and are taught trades, the proceeds of which help to support them. All their work and such recreation as they get is supervised by native wardresses, one of whom is seen in the photograph.

out that retributive and preventive justice were not the whole of society's duty. There was, these reformers declared, not only a necessity of avenging wrong and protecting the law-abiding: the criminal himself deserved consideration. He might, if wisely handled, yet become a useful member of society, and, anyhow, it was in the interest of society to prevent him from resuming his old ways when he had purged his offence. The criminal, they considered, must be reformed. This conception of reformative justice received a great impetus from the writings of nineteenth-century authors who tended to decrease the responsibility of the criminal. On the one hand, there was Lombroso, who considered that criminals were born, and that there were certain physical types of people predestined to go wrong. On the other, the sociological school of criminologists began to hold that environment, education and social circumstances in general could turn normal human beings into wrong-doers. Although diametrically opposed, these two schools agreed that the criminal was made so by circumstances outside his control.

If the criminal was abnormal, diseased, it was argued, he might be cured. While in prison he could be reformed. And so yet a third element has been added to the older conceptions of punishment.

Now any unprejudiced person must admit that there are certain people who cannot be corrected in any circumstances, although usually much can be done to reform the wrong-doer, especially if the authorities get hold of him at an early age. It is plain, therefore, that preventive punishment cannot be given up in favour of purely reformative methods, although justice, nowadays, tends towards the humaner conception of reformative methods. It is particularly in the Scandinavian countries and in Holland that reformative justice has made progress. It is allied to a highly organized police system, which has been easier to develop owing to the fact that these countries have few big towns. An important part of the reformative method is the deferred sentence. It has been found that prison often has the drawback of placing young people and those who are not habitual criminals in contact with hardened cases who are beyond redemption. Also, the stigma of imprisonment frequently loosens the moral fibre because it undermines self-respect. First offenders are therefore given a sentence which is only executed if they repeat their offence. The results of this system have been highly satisfactory. It is not unknown in England, although magistrates too frequently neglect to make use of this beneficial system for diminishing the number of habitual wrong-doers. Yet we may say that in all civilized countries the practice of punishment for punishment's sake is on the wane.



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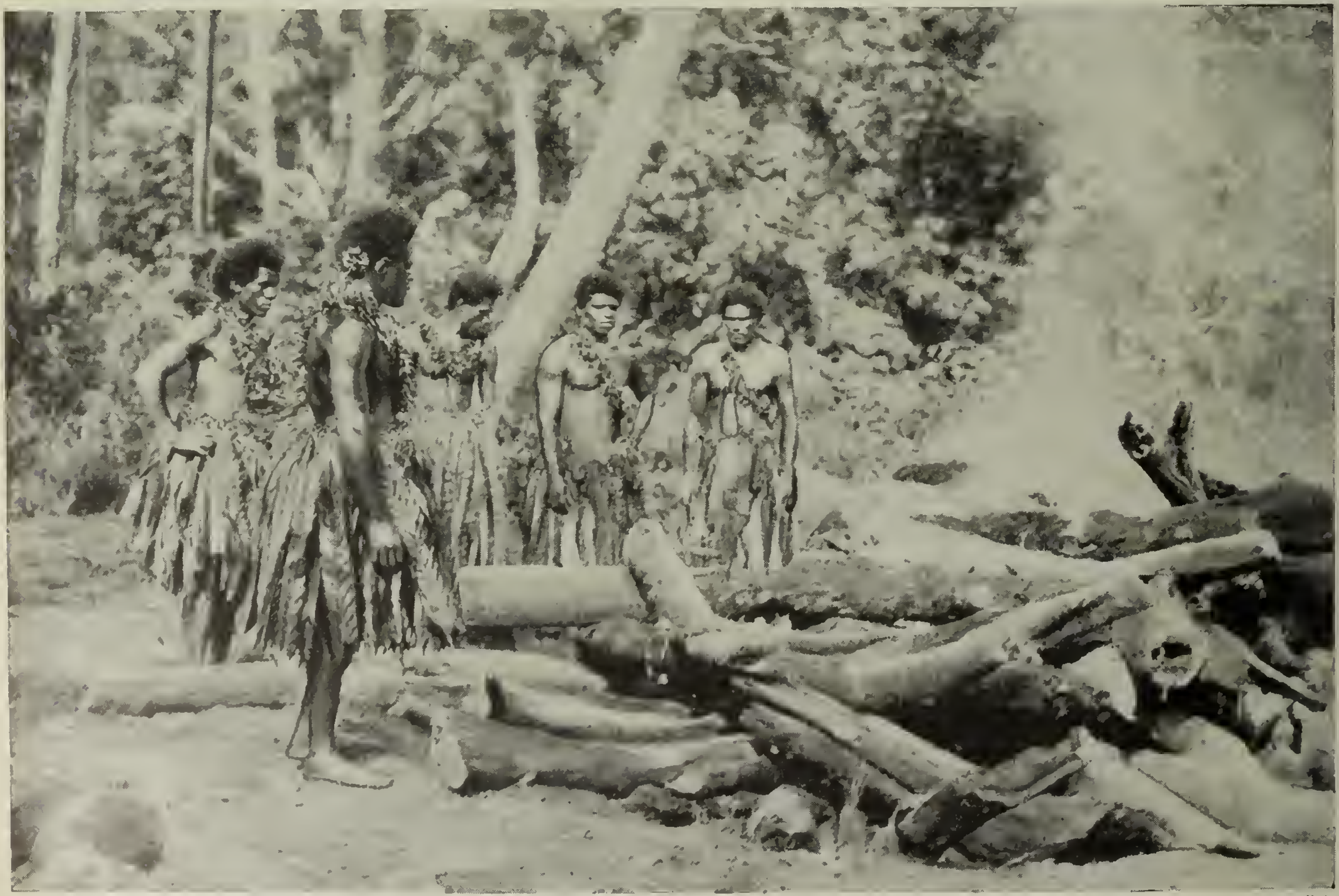
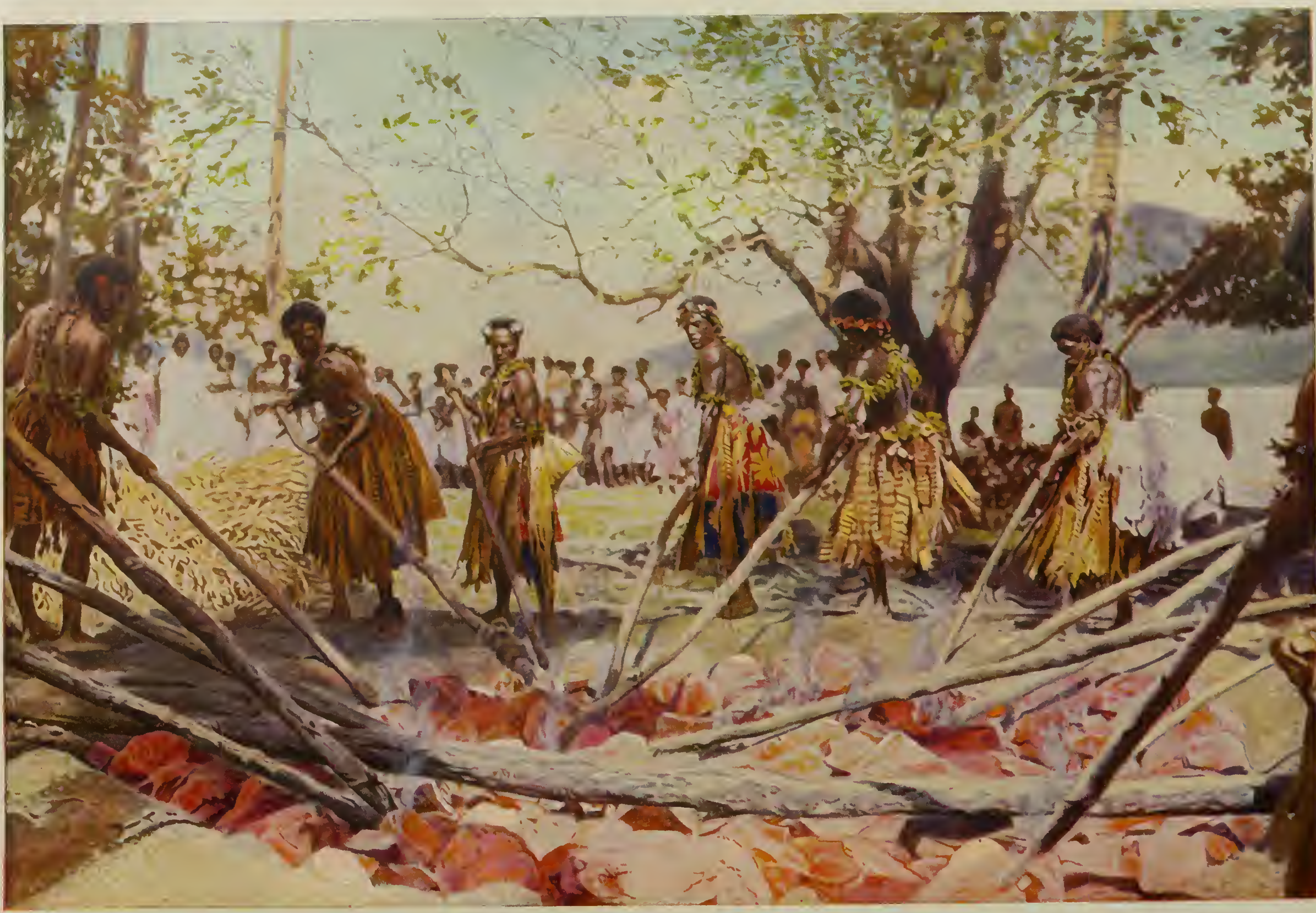


G.P.A.

HEREDITARY CAPACITY AMONG HOLY MEN OF THE FIJIAN ISLANDS

Fire-walking may be regarded as a not unnatural outcome of fire worship. It exists in many different parts of the world, but most notably in the South Seas and particularly in the Fijian Islands. Above is shown a party of Fijian fire-walkers of Beqa Island, in whom the power is hereditary. Below, islanders are seen collecting the logs which are essential to the arrangement of the red-hot stones. The logs are arranged like spokes radiating outward and the stones placed between them (see also colour plate facing page 1227).



WITH POINTED STAKES A PIT IS DUG TO PREPARE THE GRISLY PATH OF THE FIRE-WALKERS

As conducted in the Fijian Islands, fire-walking is a solemn ritual for which careful preparation must be made. First a pit is dug. It is about 3 feet deep and 25 in diameter. In the centre three large stones are placed, arranged triangularly. Large logs are then placed spoke-wise, radiating from the triangle, in which the fire is now kindled. Then come more logs, piled up until the stack is high above the level of the ground. Finally, when the logs are blazing merrily, large stones are brought and laid on top. When the fire has been burning for some twelve hours and the stones are presumably hot through the logs are removed and the stones levelled. The stage is now set for the ceremony.

FIRE WORSHIPPERS AND FIRE CEREMONIES

In all the ancient religions fire plays an important part, symbolising life, inspiration and purification, and something of this symbolism has been absorbed into Christianity, notably in the Easter ceremonies of the Roman Church. See further the chapters on Beliefs and Superstitions about Fire and Water, and Hermits, Fakirs and Ascetics of Today, where another aspect of the subject is treated.

Charles Lamb's whimsical essay on roast pig, which describes how the merits of roast pork were discovered through the accidental destruction of a Chinaman's pig-sty by fire, is probably not far from the truth. But whether the properties of fire as a protection against cold or as a means of rendering food more palatable were accidentally discovered through the burning of a tree struck by lightning or from observation of the effects of kindling caused by sparks struck from flint in the manufacture of stone implements is an open question of little importance. Of greater significance for the student of manners and customs is the fact that many primitive peoples regard fire as sacred and most of them are, in any case, reluctant to allow it to die out.

This is not entirely due to the difficulty of rekindling the fire, for notwithstanding the reports of travellers, it is questionable whether any savage or semi-barbarous people known in historical times has been completely without a knowledge of at least one of the many methods of making fire by friction or by percussion. It is probable that the stories of tribes ignorant of fire-making have arisen from the custom of guarding and tending carefully the common fire of the group, and the practice, generally prevalent, of carrying a burning brand or log with the group when it moves its quarters. Hence the attachment of the Australian to his fire-stick. There is evidence to show that methods of fire-making were known at least as far back as the days when palaeolithic man deposited his dead in the Croatian cave of Krapina.

It has been recorded of many peoples that they never allow the fire to die out. This was the practice of the Tasmanians, and in Korea the house fire is never extinguished. The Israelites, it will be remembered, carried their fire with them on the march in the exodus from Egypt. Here again primitive custom illuminates practices still observed, or followed until recently, among the peasantry of Europe. The common belief in England and elsewhere that it is unlucky to give away anything from the house on New Year's day applies particularly to fire if, by any chance, a neighbour has allowed her fire to die out. The custom of the Russian peasant who carried his fire with him when he went to inhabit a new house, saying as he laid the glowing embers on the hearth, 'Welcome, Grandfather, to the new home,' is a close parallel to the custom of the tribes who take their fire with them when they move from one camping ground to another, and an interesting survival of the Aryan tradition, seen in ancient Rome, of the importance of the hearth as the centre of the home and the abode of the family and ancestral gods.

A particularly interesting feature of the religion of ancient Greece and Rome was connected with the cult of the fire and the hearth. The extinction of the sacred fire, it was believed in Rome, would have been a portent of universal calamity. The cult of Hestia, or Vesta, as the goddess was called in Rome, and the duties of the vestal virgins in tending the sacred fire, were, it has been suggested, a survival of the duties of the daughters of the king or chief in keeping alight the tribal fire, of which their father was the official custodian, both a religious and a social duty, appropriate to the character of the primitive king or chief, who was the civil head of the group and at the same time its chief priest and mediator with the gods or spirits.

In Ireland down to the sixteenth century there was a perpetual fire at Kildare, which was sacred to S. Brigid and tended by a number of nuns and virgins. Now S. Brigid was originally a pagan goddess whose functions and attributes were Christianised, and unless the account of the fire at Kildare has been unduly coloured by monkish memory of Roman practice, which in the circumstances seems unlikely, the cult of S. Brigid's fire in Ireland seems also to be a case of the keeping of a tribal fire by a king's daughter, who later became identified with a goddess and was afterwards converted into a saint to whom the cult of the fire was then dedicated. In ancient Mexico and Peru, according to the Spanish conquistadores, sacred fires were kept alight in all the temples by bands of virgins. At Cuzco in Peru these virgins were said to be the daughters of the Inca. The best known parallel among modern peoples is that of the Damara of South Africa, among whom the perpetual fire of the tribe burns in the hut of the chief, and is tended by his unmarried daughters. When the tribe builds a new village, the fire is supplied from the old one.

Sometimes, as among the Damara, for instance, each head of a family has his own fire, which has a certain sanctity of character, but inferior to that of the whole group. If the fire belonging to individual members of the group should fail, it must be lighted from the group fire of the tribe. At certain seasons of the year the fires of the village or group may be renewed or revivified, by extinction and rekindling ceremonially from the central fire, which itself has either been kept alight or extinguished and ceremonially rekindled by the chief medicine man. Such a periodical renewal is found in the seasonal feasts of some of the Indian tribes of the south-western United States. There are traces of it in Ireland in the legends of the struggle between S. Patrick and

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GROTESQUE FORERUNNERS OF AN INDIAN CEREMONY

Among a certain section of Hindus fire-walking is still practised according to Vedic tradition. The night before the ceremony a play is given, followed by a dance, in both of which these figures take part. This particular pair was photographed in Durban, where the ceremony was carried out by the large resident Indian community. State education has not affected the performance.

the pagan priests. There the relighting of the fires is connected with the cult of the sun and took place at about Easter.

Enough has been said to indicate the character of the ritual of the perpetual fire, while the taboos that are connected therewith, especially as affecting menstruous women, indicate its sacred character. The widespread custom of cremation of the dead and the custom of leaping through bonfires, the burning of the witch and the auto-da-fé of the Inquisition, the purificatory fires of purgatory and the eternal fires of hell are sufficient proof of the wide range of the belief in its efficacy as a cleansing agent in the ritual sense.

In view of the magical, and still more of the religious, ideas which centre around fire it is surprising that although many peoples believe vaguely in a fire demon or spirit, there is little evidence for the deification of fire. Fire is brought to man by a demi-god or hero, such as Prometheus in Greek legend, or the animal or bird helper of more primitive people. In European folk-lore the agent is often a bird. This is how the robin got his red breast according to some accounts. But of true fire gods there is only one, Agni, the fire god of the Hindus, or at most two, if Atar, the somewhat vaguely conceived fire deity of Zoroastrianism, is accepted as a personification. In Hindu ritual Agni takes precedence over all deities in sacrificial rites. The reason is not far to seek, for he is the personification of terrestrial, celestial (lightning) and solar fire, and so is closest of all the deities to man. He can be evoked at any time by the rubbing together of the two sacred fig-wood sticks, and he is continuously present in every man's house. He is the giver of immortality, and, significantly, the purger of sin.

As already mentioned, in Zoroastrianism Atar is much less definitely personified than Agni. On the other hand, the Parsees, the modern representatives of Zoroastrianism, who have settled in and around Bombay, adhere to a very much more conservative form of fire ritual than is observed among Hindus. They utterly abhor the practice of burning the dead. Hence the custom of exposing the dead in 'Towers of Silence.' To them fire, son of Ahura Mazda, the principal deity or spirit of Zoroastrianism, is the earthly form of heavenly light, the vital fire in the life of all living creatures. While Ahura Mazda with fire protected Zarathustra, the founder of Zoroastrianism, Ahriman mingled with fire darkness and smoke.

The priests are the protectors of the sacred fire, which may not be extinguished. To extinguish fire is a sin, hence Parsees do not smoke. Many prohibitions emphasise its sacred character. The sun must not shine on it, ashes must be cold before they are removed, and if a man or dog die near the holy fire it must be removed for nine nights in summer and for a whole month in winter. For casting a corpse or cow dung into the fire, or even breathing upon it, the penalty is death. In every Zoroastrian house there is a sacred fire, and in every temple the sacred fire burns in an urn. Over the fire in the temple perfumes are sprinkled from time to time, and five times in each day the priest enters the chamber, a veil over the lower part of his face to protect the fire from the pollution of his breath, and with gloved hands. As he puts on the fire a sandal-wood log he recites three times the sacred formula to repel 'evil thoughts, evil words, evil deeds.'

A widely known but little understood ceremony into which fire enters is the fire-walk, in which one or more persons pass over red-hot stones or through an oven, specially heated for the purpose, without suffering death or even injury. The ceremony is of considerable antiquity and has been reported from widely separated parts of the world, but of recent years it has been noted most frequently among natives of India and in Fiji (see page 99) and the Society Islands. According to Indian legend the practice arose originally from the dispute of two priests as to which was the better Brahmin, when one of them passed through the fire without a hair of his head being harmed. In one form or another this story goes back to 1200 B.C. In another Indian version of the origin of the rite, Sita, the wife of Rama, when accused of marital infidelity, traversed the flames after calling on Agni, the fire god, in order to attest her innocence. This legend formed the basis of a legal enactment of 300 B.C. which ordained that a witness whose word was not accepted should undergo the same test, or, in a modified form of it, grasp a heated iron in his hand.

From this it would appear that in antiquity the fire-walk was considered to be akin to the fire-ordeal. It is evident, however, from the various accounts that the fire-walk is not an ordeal by fire, but quite definitely a religious ceremony, though its exact significance and purpose are by no means clear. It has been suggested by modern scholars that it is comparable to the practice of leaping through the flames of ritual bonfires, a practice still followed at certain seasons among the peasants of some European countries; and if the comparison holds good, the fire-walk must be regarded as a purificatory rite. On the other hand,. the people by whom it is performed themselves have no satisfactory explanation to offer. The powerful Shinto sect who practise the rite in

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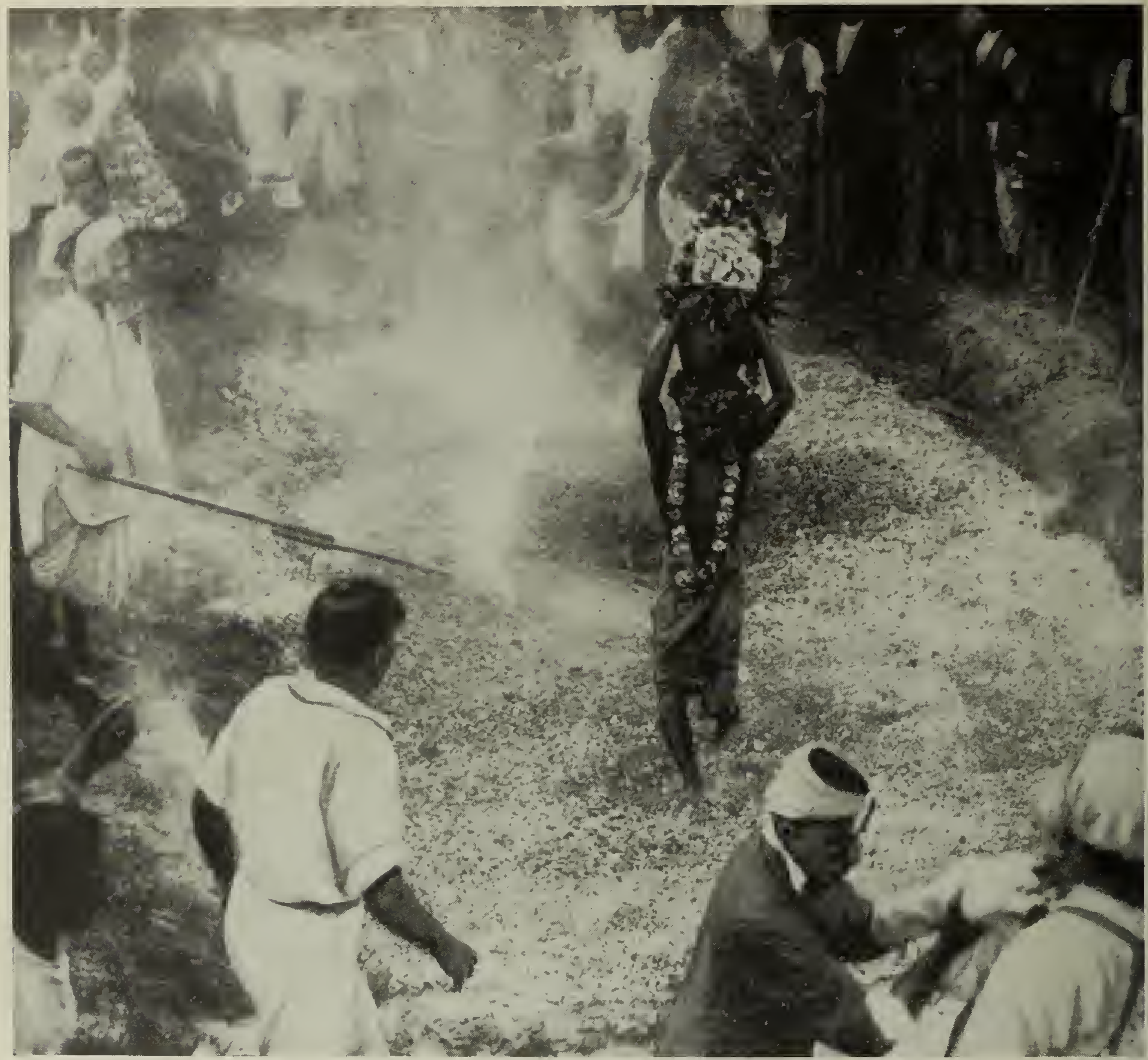
SACRED FIRE KINDLED TO PROVIDE GLOWING CHARCOAL FOR THE FIRE-WALKERS

Here we see the great pile of logs, which has just been lighted. The medium used is a piece of lighted camphor, which has been formally blessed beforehand in the temple, the building which can be dimly seen through the smoke on the left. The ceremony has a somewhat incongruous appearance in the highly civilized city of Durban, and is regarded by the white population as a public display of archaic interest. The element of mystery gives it an added attraction, since the fire-walkers are never injured.



L.N.A.

TREADING BAREFOOT THE RED-HOT PATH, BUT PROTECTED BY FAITH

Like the three Holy Children of the Old Testament, 'upon whose bodies the fire had no power,' it might be said of these Indian fire-walkers that their god had 'delivered his servants that trusted in him.' Certain it is that after they have marched the full length of the glowing charcoal pathway, bearing aloft offerings of fruit and flowers, their feet are neither blistered nor burned, nor are they hurt in any way. Many explanations of the fact are offered, but the fact itself appears incontrovertible.

Japan say that it is a rite addressed to a mountain god which is intended to subdue the bad element in fire. The Chinese ceremony points to the possibility that it is a vernal ritual probably intended to serve both as a purification ceremony and as a rite to promote fertility.

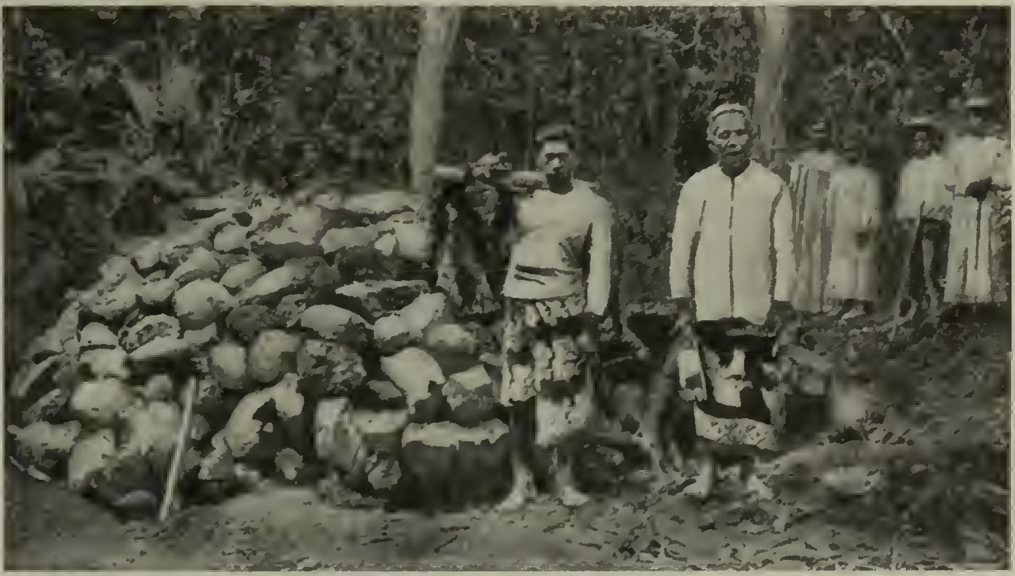
In Fiji it was performed annually before cooking the 'masawe' or 'ti' plant (a dracaena), which suggests a first fruits or fertility ceremony. The fact that in the more recent records from the Society Islands there is no specific mention of a fixed time for its performance is probably without significance. Indeed, the priest who officiated on the occasions recorded at about the beginning of the present century was ready to go through the ceremony at a few hours' notice—in fact as soon as the stones had been sufficiently heated. By this date, however, the ceremony had become something in the nature of a show for tourists, and although the natives still regarded the priest as little less than a god, he was, in fact, engaged on an exhibition tour, with a manager, from island to island, which was to end with a performance at the Pan-American Exhibition at Buffalo.

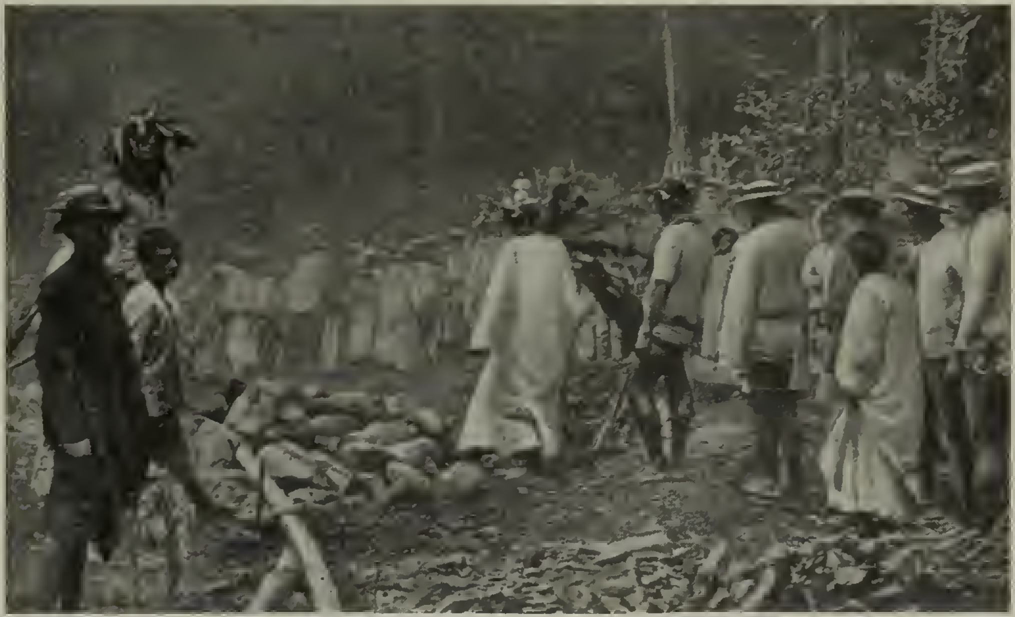
Much interest in the ceremony has been aroused among Europeans owing to the fact that all observers concur in stating that the feet of the priest who walks over the heated stones show no signs of damage by burning. This phenomenon is not confined to the priest. Those who follow him are also immune, although according to one observer they did not walk on the central ridge, where the stones were hottest, as he did, but between the ridge and the edge of the trench in which the fire was built on this occasion. Europeans have frequently joined in the fire-walk, and several have recorded that they have felt no inconvenience from the experience, except one who states that while his feet and body were not excessively warm, the heat around the head was oppressive. The soles of their boots have shown no signs of scorching.

On one occasion at Benares three of the native participants fell on the stones, but suffered no harm. On the other hand, an Indian boy who fell at Periangridi died of his injuries. In Rarotonga the natives say that in walking over the fire no one who follows the priest should look back or he will be burned ; and it is recorded that this actually happened on one occasion, the sufferer being a European. It has been noted that the priest is careful to walk on the stones and exercises care lest his feet should slip into the interstices between them, through which flames flicker from the fire below.

No satisfactory explanation of the immunity of the priest and his followers has been given. A number of careful observations of the method of performance were made at the end of the last century in the hope either of finding some explanation of its spectacular features or of detecting fraud. It will be remembered that at about this time much interest was displayed in the claim of certain spiritualistic mediums that they could handle red-hot substances with impunity while in a state of trance. Some even claimed that, like the Tahitian priest, they could render others immune, and that when the hot substance passed from their hands to others, the latter would not suffer thereby. Home, the famous, or perhaps it would be more correct to say the notorious, medium, claimed to have this power, but he was not invariably successful, and one who tried the experiment bore the mark for many years after. Yet in another case the white hair of the subject was unharmed by a red-hot coal.

Papa Ita, the Tahitian priest who performed the ceremony, said that he was unharmed in virtue of the spells he uttered over the fire and because of the regard of a goddess who once dwelt in the island. It was his custom to pass the day before the ceremony in prayer. The fire was built in a trench about twenty feet long by about a foot wide. About 200 stones of porous basalt and weighing from forty to eighty pounds each were used. A fire was built in the trench and the stones piled over it. In some cases, it is stated, the stones took forty-eight hours to heat, but on the occasion now in question the fire was burning for about four hours. Before the priest appeared, four acolytes wreathed with flowers came forward bearing long poles with which the stones were turned. Much was made of this part of the performance to impress the spectators. The poles were thrust down among the stones so that they caught fire. Papa Ita, wreathed in garlands of flowers, then came forward and passed part of the way round the trench on each side, muttering spells. He then beat the stones three times with the ' ti ' leaves he carried





E.N.A.

IN THE SOCIETY ISLANDS STONES REPLACE CHARCOAL

Dry wood, loosely packed, provides the means of heating these great stones for the Umuti or fire-walking ceremony. In the upper photograph the pit is shown, ready prepared. Below, the sorcerer and his disciples are about to set out across the red-hot way. Afterwards, roots of the sacred palm lily will be baked on the stones and eaten by the faithful.

in his hand and then stepped on the heated stones and walked the length of the trench along the central ridge. On reaching the end he turned and came back, when others followed him. He repeated the walk three or four times, the number of his followers increasing on each occasion. In the accounts of the fire-walk in Tahiti and Rarotonga the observers state that 'ti' and other leaves thrown on the stones some time after the performance was over flamed up, while the oven, which formed part of the construction in certain cases and through which the performers had passed, was used to cook bread-fruit and other food.

SUBSTANTIALLY, subject to variations in detail of little importance, this account of the fire-walk would serve as a description of the rite wherever it is performed. The form of the fire may vary. It is not always in a trench, but sometimes in an oval or circular pit or oven. There is also a considerable range in size. The shortest walk recorded is about twelve feet, while the longest is about sixty feet. As a general rule the diameter of the fire-pit is in the neighbourhood of twenty feet. Sometimes the walkers proceed over stones which have been roasted to a white heat: sometimes they are merely hot or red-hot. In some places the embers of a wood fire or charcoal are used, as in China or Japan and among certain Hindu sects who may be seen practising their curious and ancient rites in the surroundings of modern civilization, such as Durban, in Natal, and other places. Stones are not then employed. The essentials, however, are identical. The worshippers walk over the fire with feet which have not been prepared for the ordeal by the use of oil or other substance, and are not especially hardened in comparison with those of other natives who habitually walk barefoot.

AS already stated, the rite is of considerable antiquity and of wide distribution. In the Bible we hear of the children who were sent to and fro over the fire as a rite of Moloch, and there was a family, the Hirpi, in ancient Rome which passed through the fire as an act of worship of the goddess Feronia. In Spain the powers of a family of fire-walkers in the eighteenth century were utilised in extinguishing fires. It was said that their ancestors had acquired their powers by the use of charms permitted by the Inquisition. The rite survives in Bulgaria among a group known as Nistinares, with whom the faculty is regarded as hereditary. The performance takes place on May 21st at the festival of SS. Helena and Constantine. They dance on the embers of a huge wood fire, when they prophesy, turning blue in the face. After they leave the fire they plunge their feet in mud on which a libation of water has been poured; but they do not begin to feel the effects of the fire until their faces have recovered normal colour. The Maoris claim that the rite used to be performed by their ancestors. In China, as already mentioned, the fire-walk is part of a vernal festival. A Taoist priest casts salt and rice into a huge brazier of charcoal, twenty feet across, to gratify the fire. Two exorcists, followed by two peasants, walk across the glowing charcoal and back. The fire-walk ceremony is also performed by natives of India, not only in India itself, but wherever Indians are found as settlers. Their performances have been described in Mauritius, Trinidad and the Malay States. One of the most recent fire-walk festivals was held by the Indians of Natal in 1927.

It is to be noted that the officiating priest is often a member of a particular family or group. This was the case in the Pacific, where fire-walking was traditional in certain families. Papa Ita declared that he was unable to impart his spells to others, but according to one account he had pupils and was himself a pupil of an aged priest in Raiatea. In Fiji the performers were members of the family or clan descended from Na Galita, to whom the power had been granted by an eel when he spared its life. In Japan the faculty was confined to the members of a certain Shinto sect. In Bulgaria it is hereditary, and in Rome and Spain the fire-walkers were members of one family only.

THE nearest approach to a thorough scientific investigation of the fire-walk was made by Dr. S. P. Langley, of the Smithsonian Institution, Washington, in 1901, who saw the ceremony in Tahiti. He attempted a test of the temperature of the stones, but lacking the proper means, his test was not entirely satisfactory; but it showed that it was at least considerable; and other observers have recorded that it was far higher than could be registered by the ordinary thermometer. The American consul who was with Dr. Langley stood on one of the stones for a period of ten seconds without feeling any inconvenience, although wearing thin-soled shoes. The conclusion at which Dr. Langley arrived was that the feat was possible owing to the very low conductivity of the stone employed, a porous basalt. In experiments conducted subsequently in the laboratory at Washington he found that it was possible to hold one end of a small piece of the rock in the hand while the other end was subjected to the continuous application of a blowpipe. He concluded, therefore, that it would be possible for one side of a large stone to be in the fire and at a great heat, while the other was relatively cool. Further, he was informed that Papa Ita, when performing the ceremony a few weeks before, had failed when a kind of marble had been used.

It is obvious that Dr. Langley's conclusions have only a limited application, and, speaking broadly, the performance remains unexplained, unless we are to fall back on the theory that the spectators are hypnotised, which seems hardly worth serious consideration, or that the performers are in an abnormal psychic state analogous to that of the self-mutilators who officiate in other religious ceremonies and apparently are indifferent to the pain they inflict upon themselves. This explanation, however, does not cover those cases in which Europeans claim to have taken part in the ceremony.

CUSTOMS OF NEW YEAR'S DAY

Although each New Year may start on a different day for different races, and the year itself may bear different figures, yet the celebration of the occasion is very general and goes back to antiquity. Kindred subjects are treated in the chapters Surviving Customs of Springtide, and Midsummer Beliefs and Practices. The two chapters on Christmas may also be consulted.

That all divisions of time are merely arranged by men for their own convenience, or adopted without thought because they happen to be in vogue, is seldom understood. Most people think of the year of 365 days as something fixed by nature, just as much as the sun, moon and stars are fixed. They regard New Year's Day as really the start of a new period; and the last day of the old year is to them the close of a definite epoch.

Life would, indeed, be duller if we did not have beginnings and ends of weeks, months and years; but they are all purely arbitrary. The ends and beginnings of days and nights are part of the natural order, since they are caused by the turning of our earth as it circles round the sun. Spring, summer, autumn and winter are part of the same process. Other seasons and celebrations are the result of human calculations and orderly planning. If there were any doubt about this, the doubt would be dissolved by the fact that the human race does not all begin the New Year at the same time.

On October 1, 1932, numbers of Jews will be seen going to synagogue for a New Year's Day service. The Jewish year 5693 begins on that date and will be solemnly welcomed in. And here is another peculiarity to puzzle those who fancy that time is divided up by natural decree: the Jewish New Year does not always begin on the same date. In 1931 it began on September 12; it varies from year to year. It is in autumn because, according to the usual explanation, that is the season for beginning the agricultural year.

According to ancient custom, Jews eat, on their New Year's Day, a festive meal of fruit, which must include grapes, and honey. They dip their bread in honey and they offer up the prayer 'May it please the Lord our God, the God of our fathers, to grant us a useful and pleasant year.' Those who strictly observe the ritual dress themselves in white and greet one another with the wish 'May you be inscribed for a good year!' meaning 'inscribed in the Book of Life.' It is supposed to be a two-day festival, but few in our busy, bustling, time give up more than one day to it. Nor do any of them consider alcoholic drink in large quantities a necessary accompaniment to a New Year celebration.

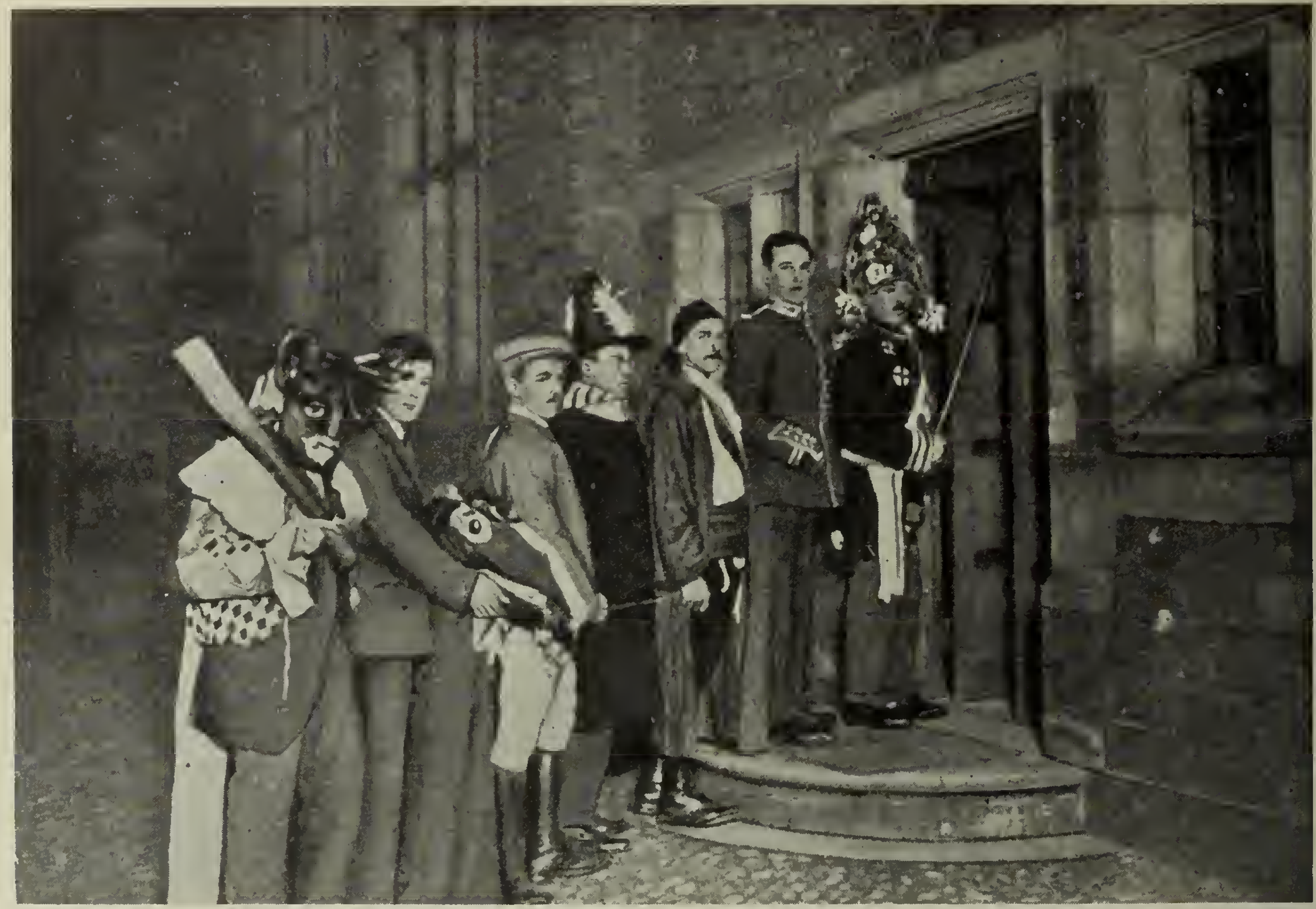
That, unfortunately, is what a great many Christians do. New Year's Eve is celebrated in many different ways. Some book tables at fashionable restaurants and drink champagne. Others take a bottle of whisky in their pockets and their stand outside St. Paul's Cathedral in London. Others stay at home and drink beer. The idea of cheerfulness caused by the stimulus of alcohol in some form or other seems to be inseparable in many minds from the celebration of the New Year.

Outside St. Paul's the striking of midnight is greeted by the singing of 'Auld Lang Syne.' Most of the singers are Scots. It was originally a purely Scottish celebration, copied from the gathering outside the Tron Church in Edinburgh. Now, however, a good many English are to be found joining in the vigil and the song. In Scotland the New Year is a more important festival than Christmas, which until lately was not kept at all. New Year's Day is a Scottish Bank Holiday; Boxing Day is not. On New Year's Eve, known as

Keystone

SANDALWOOD TO FEED THE SACRED FIRE

On New Year's Day all devout Parsees go to worship before the sacred fire, which they feed with sandalwood. The photograph shows a sandalwood stall in Bombay with a Parsee making his purchase. He is wearing the costume peculiar to his faith, the long white coat and characteristic hat. When his religious duty has been performed he will pay a round of calls.



Topical Press

TINKER, TAILOR, SOLDIER, SAILOR—AND THE REST AT ALDERLEY EDGE

Mummers' activities do not necessarily end with Christmas. It is not unusual for them to make another round on New Year's Day, and perhaps yet another on old Christmas Day, more generally known as Twelfth Night. At Alderley Edge, in Cheshire, there is a famous troupe which goes its rounds annually, usually accompanied by the hand-bell ringers from St. Mary's church. They are seen here in their motley at the door of Alderley Park, the residence of Lord Stanley of Alderley, near Chelford.

Hogmanay, a word found in many other parts of Europe, children still go round singing:

> Get up, gude wife, and shake your feathers,
> And dinna think that we are beggars.
> For we are bairns come out to play,
> Get up and gie us our hogmanay.

Oatcake is usually what they get, with perhaps a piece of cheese. Another song, derived probably from the French, that is sung on this occasion is:

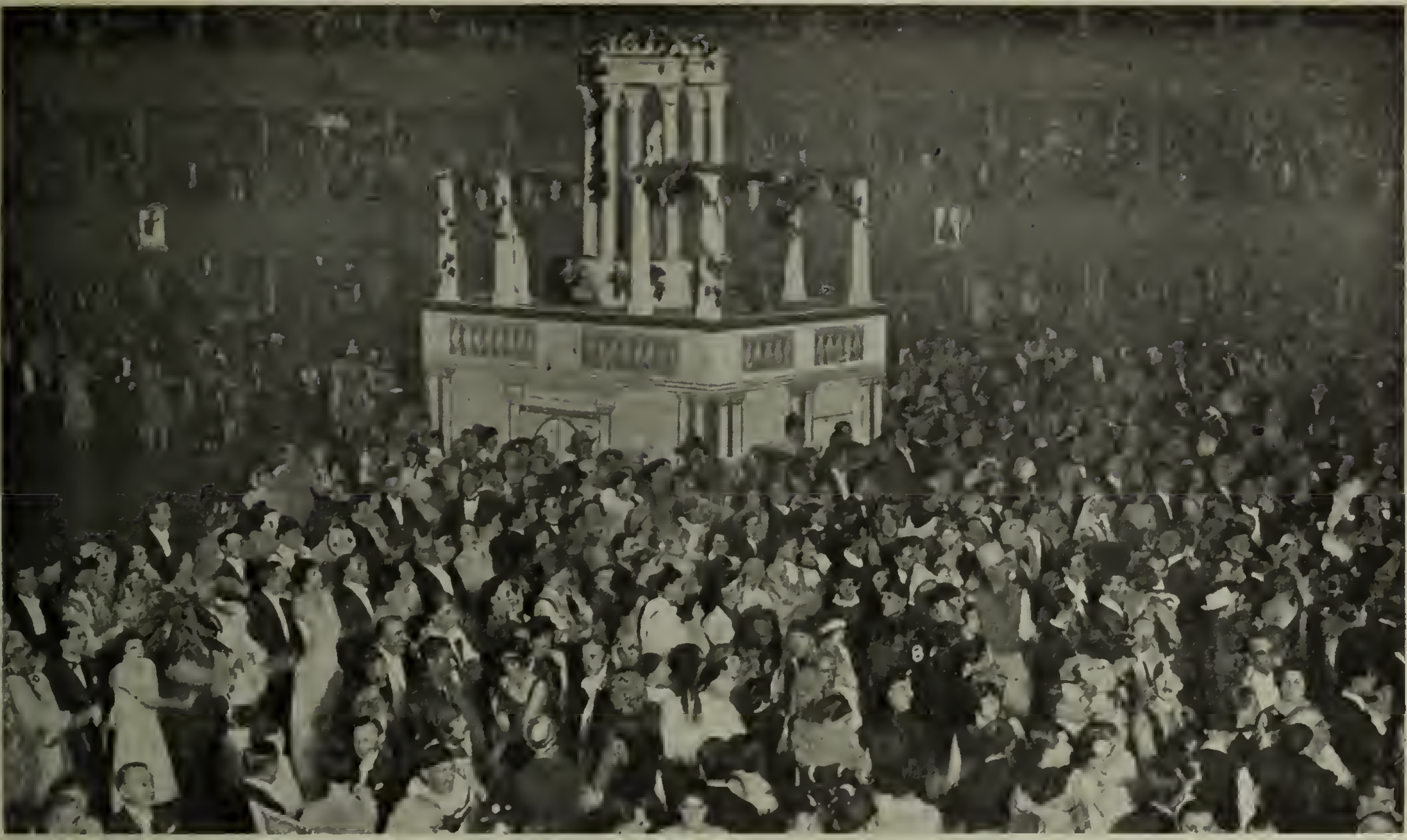
> Hogmanay, troleray,
> Gie us your white bread,
> And none of your grey.

'White' was wheaten bread, that is, luxury bread; 'the grey' was of barley, which used to be the staple fare of the workers in Scotland.

'First footing' is by many supposed to be a custom peculiar to Scotland, but it is found in many districts of England, and of the Continent also. The first person who enters a house in the New Year is supposed to have an influence on the lives of the inhabitants. In some places it is held that a fair man brings good luck and a dark one misfortune; in other places dark men are considered the luckier. It is generally agreed that for a woman to be the first to cross the threshold is most undesirable. The 'first footer' should take with him some gift—it may be a bottle of whisky, it may be something to eat, or it may be merely a shovelful of coal. He should not go empty-handed, if he hopes for a warm welcome from peasant hosts. Some people who do not keep up this practice open their doors a little before midnight and leave them ajar until a little after the hour to 'let the New Year in.'

Not many customs are connected with the New Year in England, where the Christmas festivities and amusements have been so recent. There is, however, a tradition at Alderley Edge in Cheshire that the mummers who act the old Saint George and the Turkish Knight play shall go round on New Year's Eve. With them go hand-bell ringers, who carry on a practice which has lasted for 150 years. The mummers of this district have also a long record. They were started in 1794. The family which gave the first performances is still represented in the village.

Much farther back lies the origin of the Welsh Grey Mare, a horse's skull, which is decorated and



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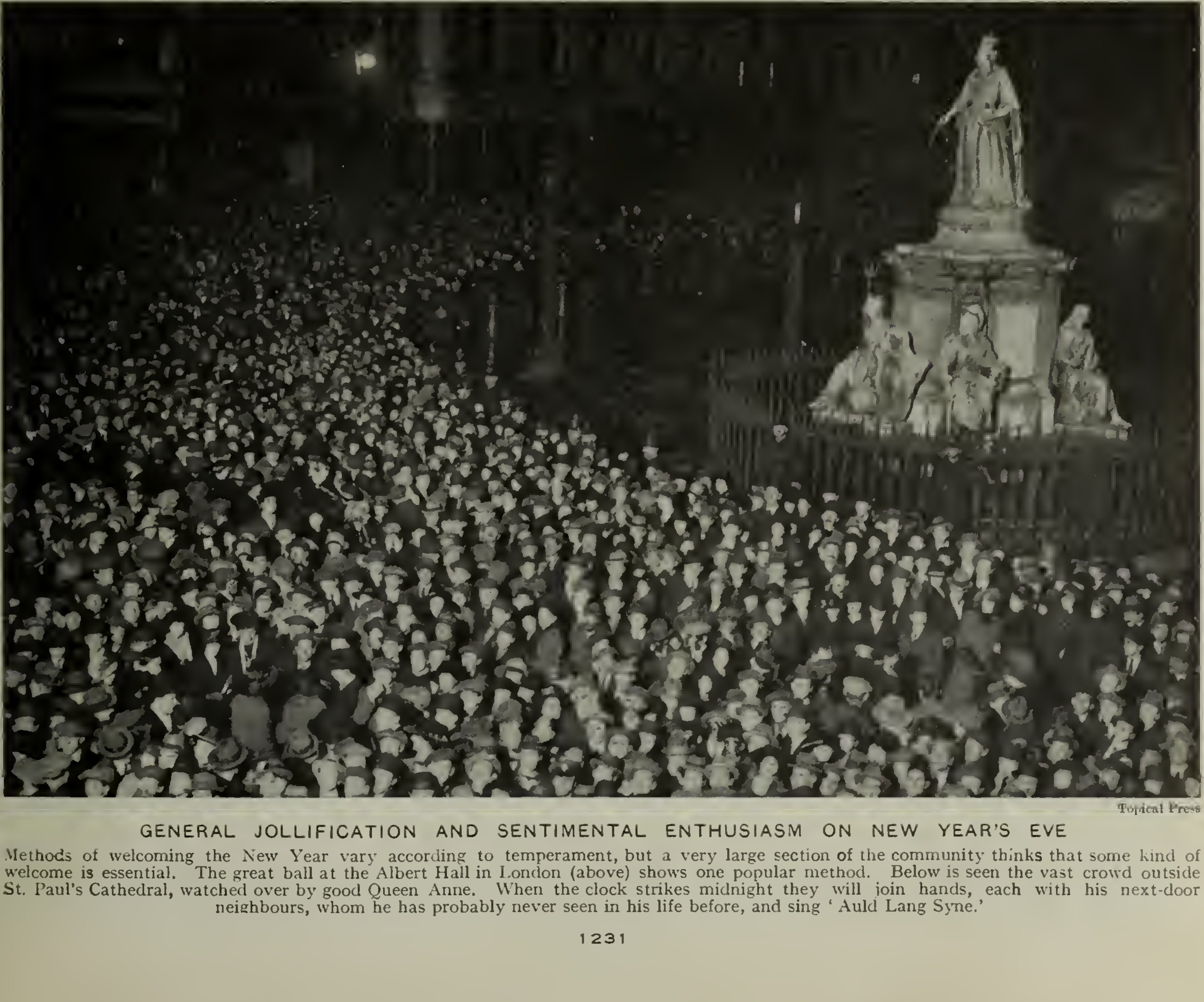


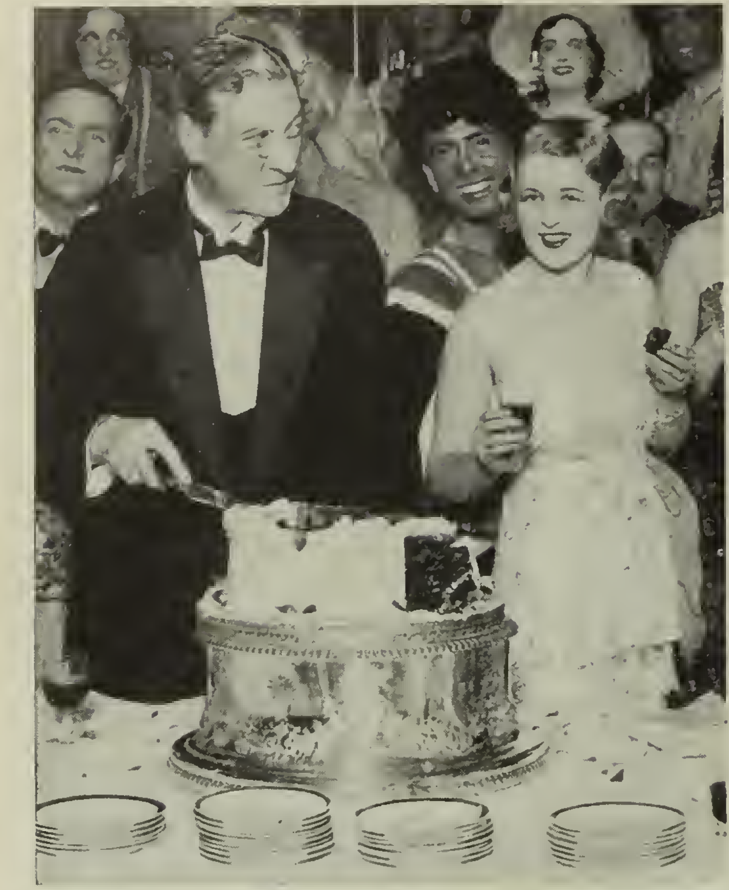
Topical Press

GENERAL JOLLIFICATION AND SENTIMENTAL ENTHUSIASM ON NEW YEAR'S EVE

Methods of welcoming the New Year vary according to temperament, but a very large section of the community thinks that some kind of welcome is essential. The great ball at the Albert Hall in London (above) shows one popular method. Below is seen the vast crowd outside St. Paul's Cathedral, watched over by good Queen Anne. When the clock strikes midnight they will join hands, each with his next-door neighbours, whom he has probably never seen in his life before, and sing 'Auld Lang Syne.'

carried about by men or children to houses where the carriers expect to be entertained. Along with this go other children carrying what must be the survival of a very ancient pagan rite. This is an apple stuck on three 'legs,' with ears of wheat and a piece of evergreen to decorate it, and flour dusted over it, apparently to suggest snow. Sometimes the apple is nowadays replaced by an orange, which gives too modern a flavour to the proceeding! The children take this round and sing an old song of good wishes, asking for a gift in return.

EXCEPT for the restaurant suppers and private parties and the gathering outside St. Paul's, London pays little attention to the New Year. The same may be said of England as a whole, though it must be added that many churches, for the most part the more ritualistic, have Watchnight services. The origin of these was not, however, Roman, as is conclusively proved by the fact that Catholic churches seldom have them. They were originally held by Methodists in John Wesley's day, and this example was followed by evangelical congregations elsewhere. For example, in Holland a man who never goes to church on Sundays will be regular in his attendance on New Year's Eve, as a preliminary to sitting up and drinking negus with



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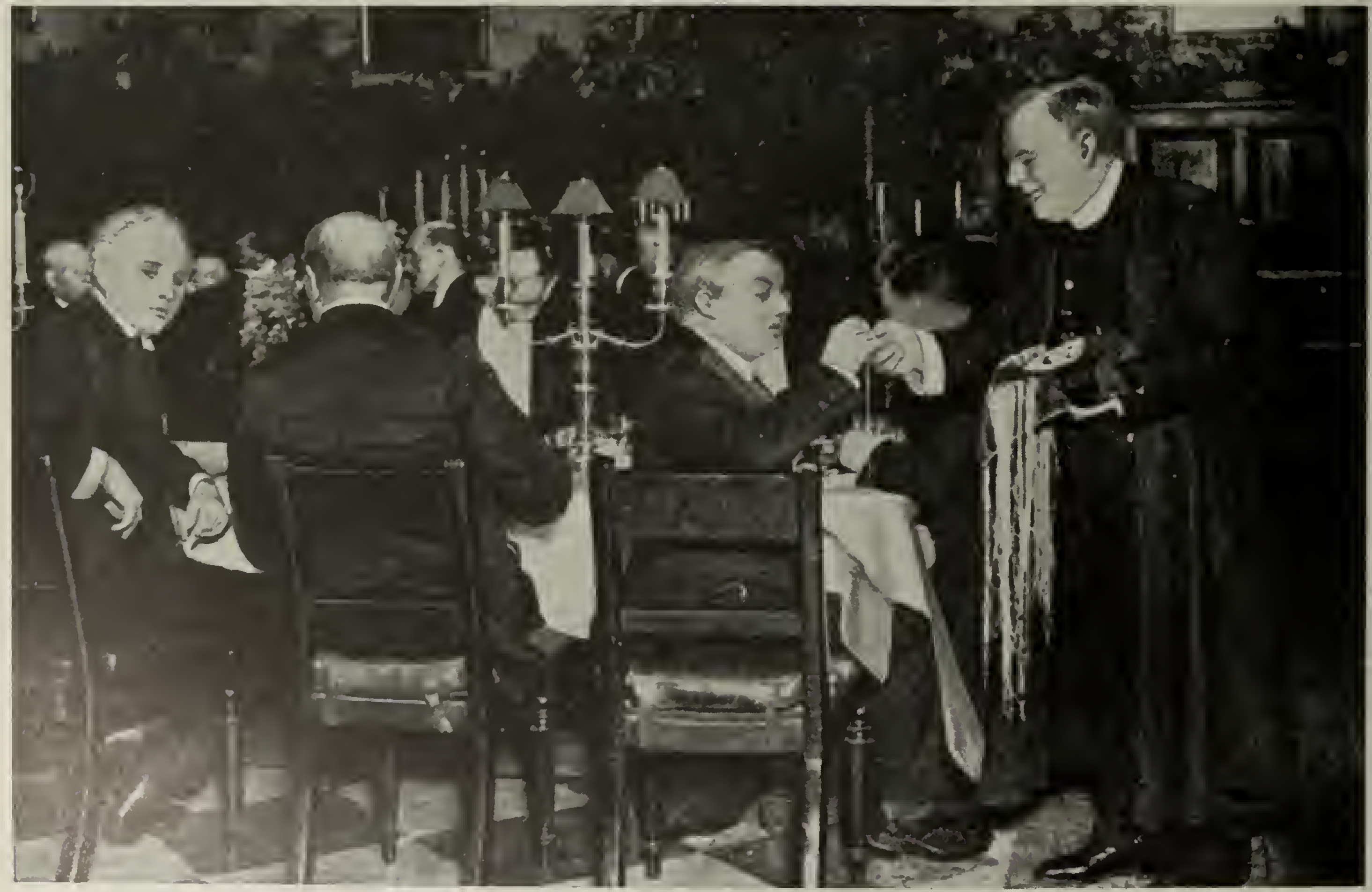
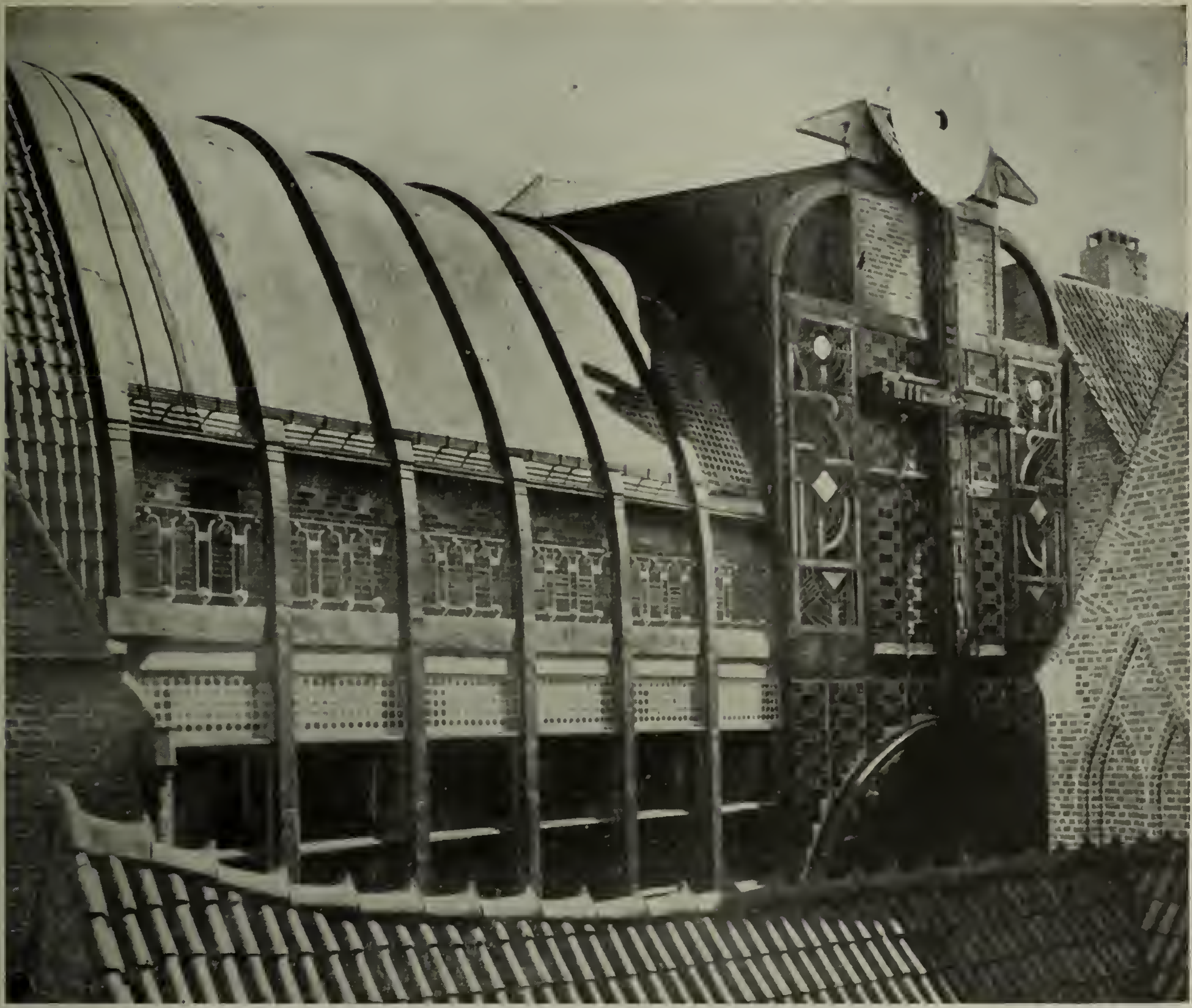


Topical Press

THEATRICAL AND ACADEMIC CUSTOMS OF THE NEW YEAR IN LONDON AND OXFORD

At the Theatre Royal, Drury Lane, the Baddeley cake is cut every Twelfth Night, in fulfilment of a bequest by Robert Baddeley, an eighteenth-century soldier-actor. The cake is washed down by wine or punch, both 'to be consumed in the Green Room by the players.' At Queen's College, Oxford (below), the guests at the New Year's dinner are presented by the bursar with needle and thread and the advice, 'Take this and be thrifty,' an ancient custom still observed punctiliously.



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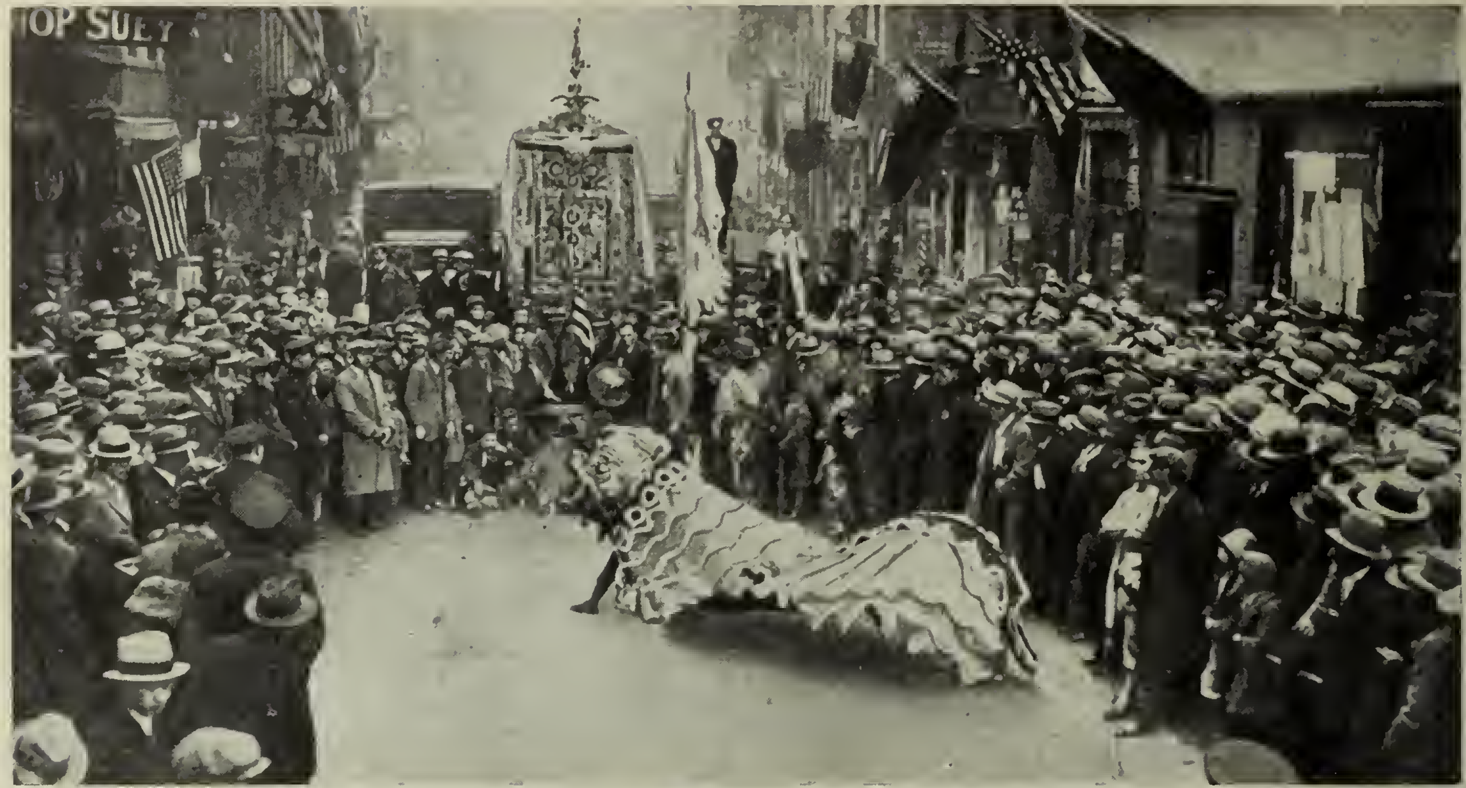
NEW YEAR SYMBOL FROM ANCIENT MYTHS IN THE CITY OF BREMEN

As the prime source of life and growth the sun has been the object of worship to many primitive peoples throughout history, and the solar disk, as seen on this German building, was its symbol. In northern latitudes, where it disappears altogether in mid-winter, its return would mark the New Year and be celebrated accordingly. New Year's Day, like other time marks, is a purely arbitrary date, a fact which is emphasised by the recognition that it varies with different races and faiths.

his family and friends. The Catholic Church has never made anything of New Year's Day, for the reason that it is a purely secular occasion. Rome went so far at one time, in the hope of discouraging the revels, which seemed excessive, as to order that the faithful should fast on New Year's Day (which is the festival of the Circumcision of Jesus). Now it has no place in the ecclesiastical year.

In France it is the great day for paying formal calls. All the public offices are closed, and it is considered proper for all officials to pay their respects in this way to their immediate superiors. So they dress themselves in their best and go round leaving cards. Bachelors who have been entertained by married friends during the year ended take presents of flowers or sweets to their hostesses. Presents are given in families at the New Year rather than at Christmas. The Jour de l'An is a day of rejoicing for all. New Year's Eve is also far more generally observed than it is in England. It and New Year's Day also are great occasions for family parties. The Paris boulevards are lined with stalls selling sweets and toys, and all kinds of things. Everyone seems to be bent on merriment and holiday-making. In Brittany, in accordance with the character of the Bretons, the New Year greeting is religious: 'I wish you a good year and Paradise at the end of your days.' Many superstitious Bretons believe that the wind which blows on the first of January will blow all the month, that the wind prevailing on the second of January will blow throughout February, and so on. This is akin to a Jewish belief that if New Year's Day be warm, the whole year will be warm, and, if cold, that the cold will last for twelve months.

Germans also make much of the New Year. They exchange greeting cards more than at Christmas, and



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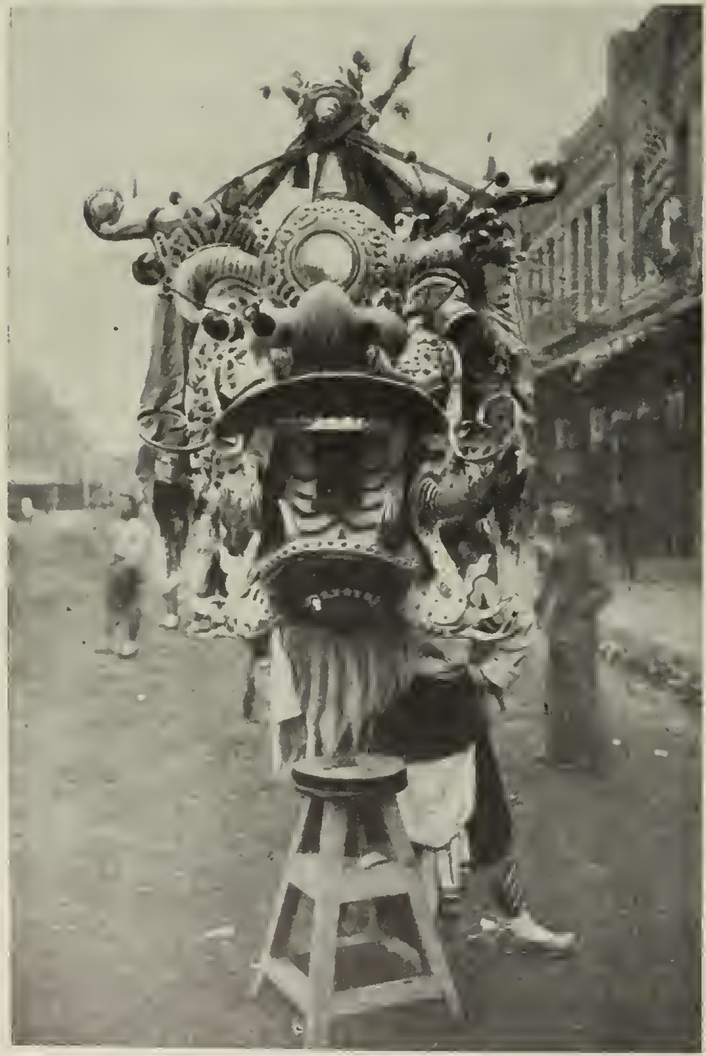


H. J. Shepstone

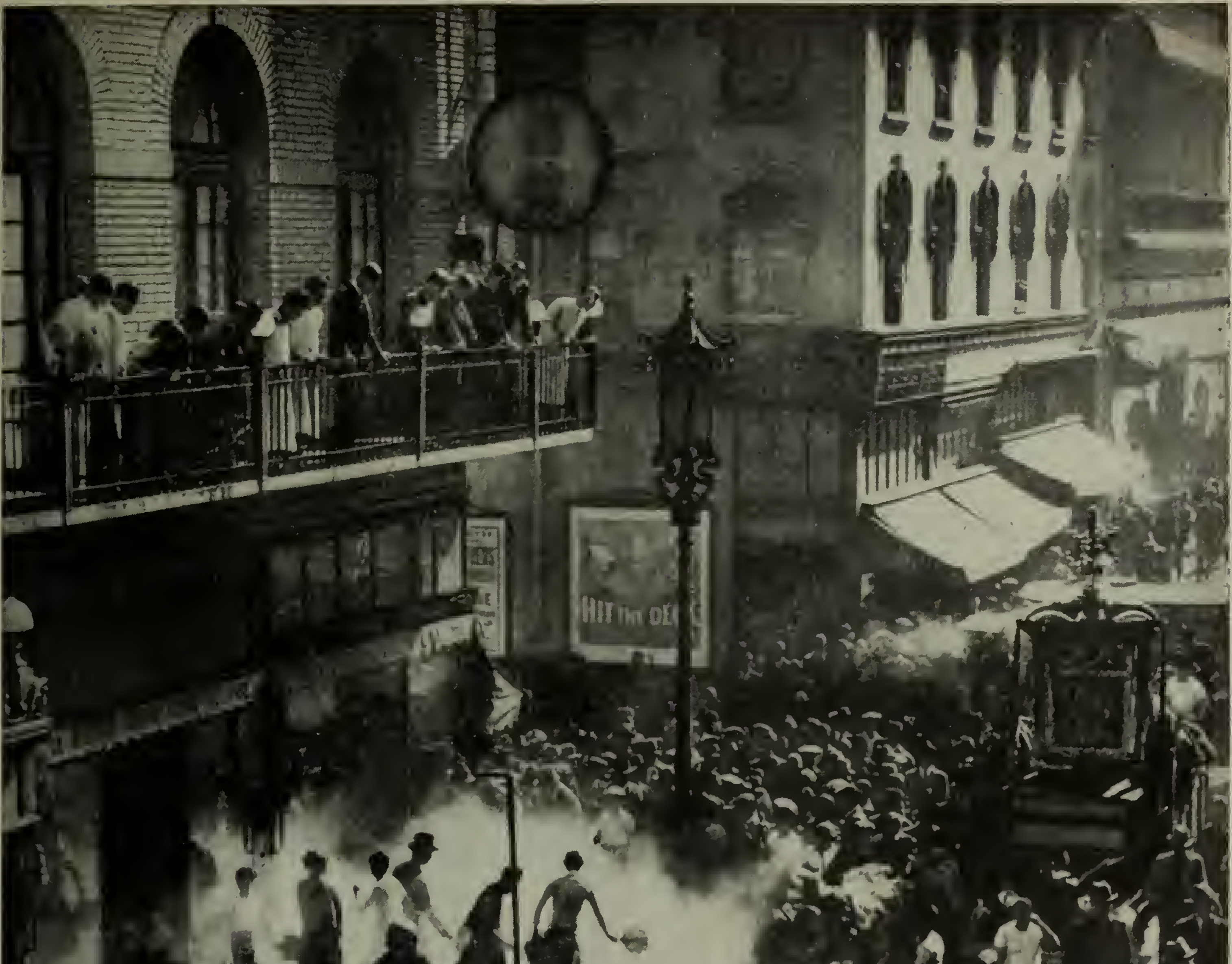
CHINATOWN SEES THE NEW YEAR IN

A dragon dance is the great feature of the Chinese New Year, with a pandemonium of crackers and noisy fireworks. The upper photograph was taken in New York, the lower, a 'close-up' of the chief performer, in Los Angeles. His purpose is to scare away devils.

Sylvester-abend (New Year's Eve) is a feast time for all who can afford it. As the hour strikes, all clink glasses and then drink the toast 'Prosit Neujahr' (May the New Year flourish). Among the less sophisticated a favourite New Year's Eve pastime is melting lead over a candle and throwing it in its molten state into a pail or basin of water. The shape which it takes as it cools is supposed to show what will happen to the thrower during the next twelve months. In the south of Germany, as in Austria and Tirol, peasants keep up the practice of going through house and stable and barns with a censer of incense and a pot of holy water to sprinkle and fume everything as a protection against evil. In the Highlands of Scotland there used to be fumigation of this kind with smouldering branches of juniper, which was evidently a variation of the same thing; it might be possible to find this being done still on New Year's Day.

THE Lithuanians 'tell futures' not with lead, but with bread. Dough is made into various shapes which are placed under covers, three at a time. You take off a cover and the shapes which fall to you are indications of what will happen during the year. A heart or a coffin means marriage or death; a leg or an arm means an accident; a house suggests a move; a cow or a pig indicates luck with live stock, and so on. Greek future-telling takes another form. Olive leaves are put in the embers, two and two, representing pairs of lovers. If the leaves curl up and draw together, the omen is good; if they separate and shrivel, the union of the lovers cannot be looked for; if they flame up and burn, passion will consume the unhappy pair.

Many New Year customs are concerned with water.



Keystone

THINGS THAT GO BANG ONCE A YEAR TO FRIGHTEN THE DEVILS AWAY

San Francisco includes the best known of all Chinatowns in the United States, and here the Chinese population, however little they may hold the faith of their fathers, celebrate the New Year in time-honoured fashion, with dancing and fireworks and as much noise as a mob of excited Orientals can achieve. Note the prancing figure near the lamp post, gyrating ecstatically, with a fan in his right hand. The average Westerner, unless he is an orientalist, is glad enough to keep out of the noise.

MASKS FOR SALE IN PEKING AT THE BEGINNING OF ANOTHER YEAR

Modern China is becoming rapidly westernised, and the National Government has set its face against the ancient ' superstitions ' of Buddhism and Confucianism, much as Soviet Russia is waging war on Christianity. But despite all edicts the New Year, which according to the Chinese calendar begins on February 17, is celebrated exactly as usual in Peking (now called Peiping), while the police turn a benevolently blind eye. The photograph shows a stall at the great fair, where masks are on sale for the celebrations.

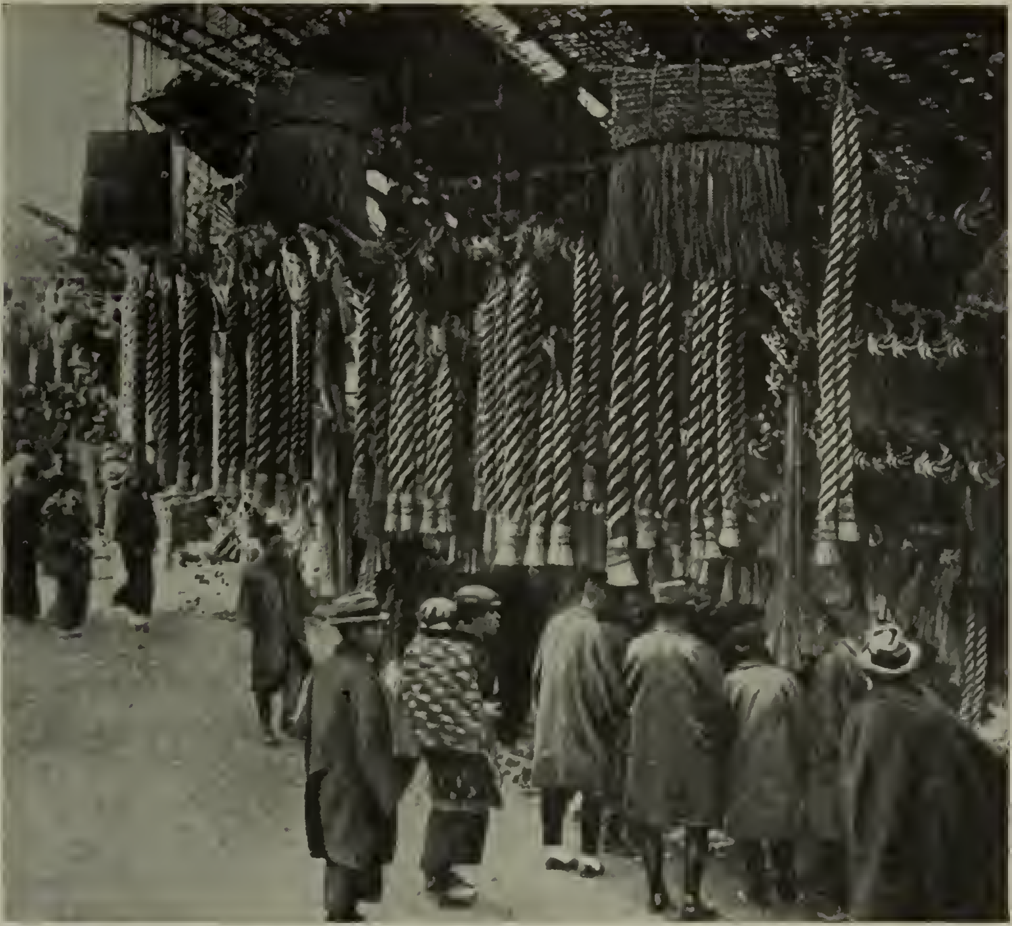
The first water drunk is credited with special properties. In Italy this has led to the practice of decorating well-heads and the seizure of them on New Year's morning by boys, who, when the girls come as usual with their pails, will not let them have water except in exchange for kisses or little presents. Elsewhere water is brought in with ceremony and placed on the hearth and those who carry it sing :

Here we bring fresh water
From the well, so clear,
For to worship God with
This happy New Year.

In Athens model ships are carried about by people, who collect money for their trouble. This is said to be in honour of S. Basil, whose day it is, but as the custom is found elsewhere in Europe, homage to a local saint can hardly explain its survival in Greece. Greeks, Bulgarians and Serbians in Macedonia welcome the New Year by going about very early in the morning with hand-bells, which they ring vigorously, and by knocking at doors with sticks in case the inhabitants sleeping behind them should not know what day it is. Rumanians do the same in villages, with the addition of loud cracking of whips, which sounds like machine-gun fire. In both countries there are practices supposed to confer good fortune. The Macedonians carry about olive-branches and touch people with them ' for luck.' The Rumanians throw handfuls of maize with the same idea—and also with the idea very often of getting some small reward.

In Little Russia (the south, sometimes called the Ukraine) there are many interesting customs for all seasons, based evidently on very ancient pagan folklore. At the New Year a small farmer will set up on a table a number of ears of wheat, gathered into small sheaves. Among them is placed a savoury pie. The man then goes behind the sheaves and asks his family if they can see him. Whether they can or not, they say ' No,' upon which they are bidden to eat the pie. This is supposed to ensure the growth of the wheat to such a height that the farmer will not be visible when he walks through his fields.

The Chinese New Year (which varies like the Jewish, but falls as a rule in February) is celebrated with more noise and more feasting and more formality than prevail anywhere else. On the last night of the old year no one in a Chinese city thinks of going to bed. There is a continual crackling of fireworks, and sometimes a loud beating of gongs. The streets are full of people carrying lanterns. If you notice that many of them wear a worried look, that is explained by their anxiety as to whether they can pay all their debts. There are three annual settlement days between debtors and creditors in China ; the one at the beginning of the year is the most important. All money owed must be repaid then, or the loan must be renewed. Many bankruptcies occur at this season, but many businesses are all the better for being carefully examined and having their credit put on a sounder basis. To the merchant on a large scale this New Year audit matters little ; his transactions are too big to be affected by it. But the small debtors must be very particular about paying back all they owe before the New Year begins. That is why they are to be seen running about, some of them cheerful, some with gloomy faces, according as they are sure or doubtful of being able to discharge all their obligations.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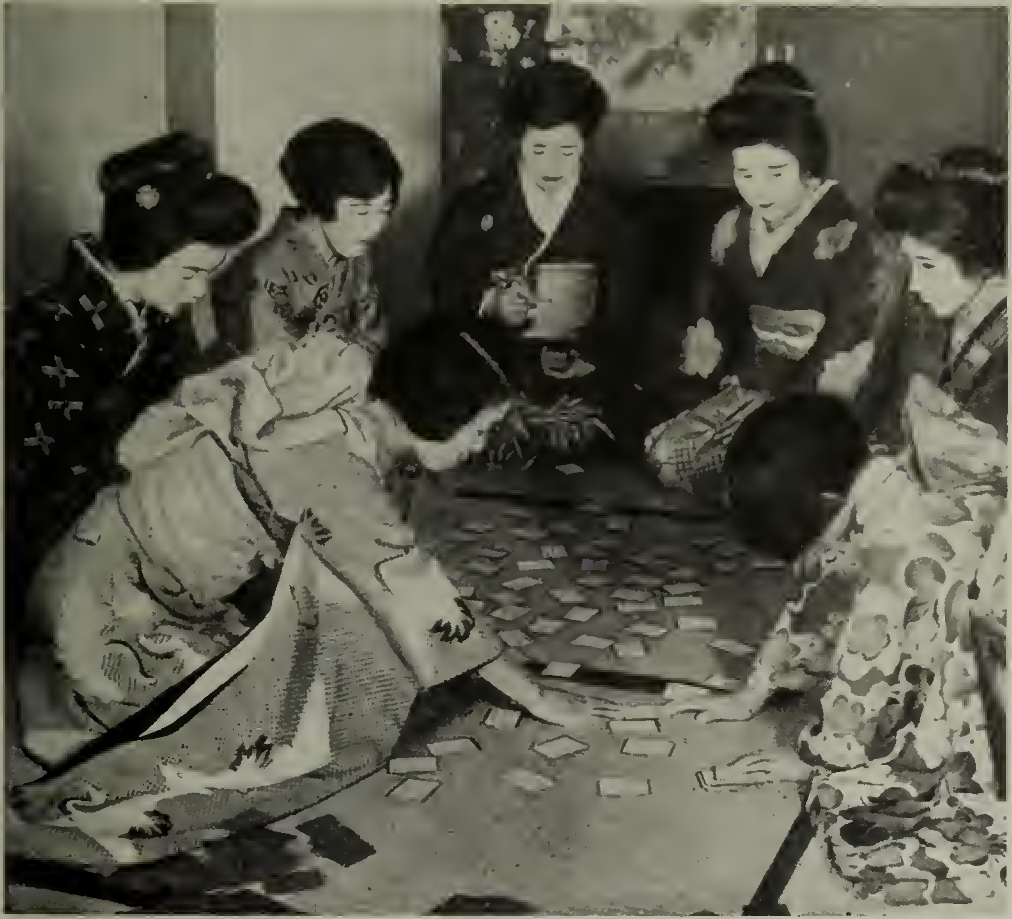
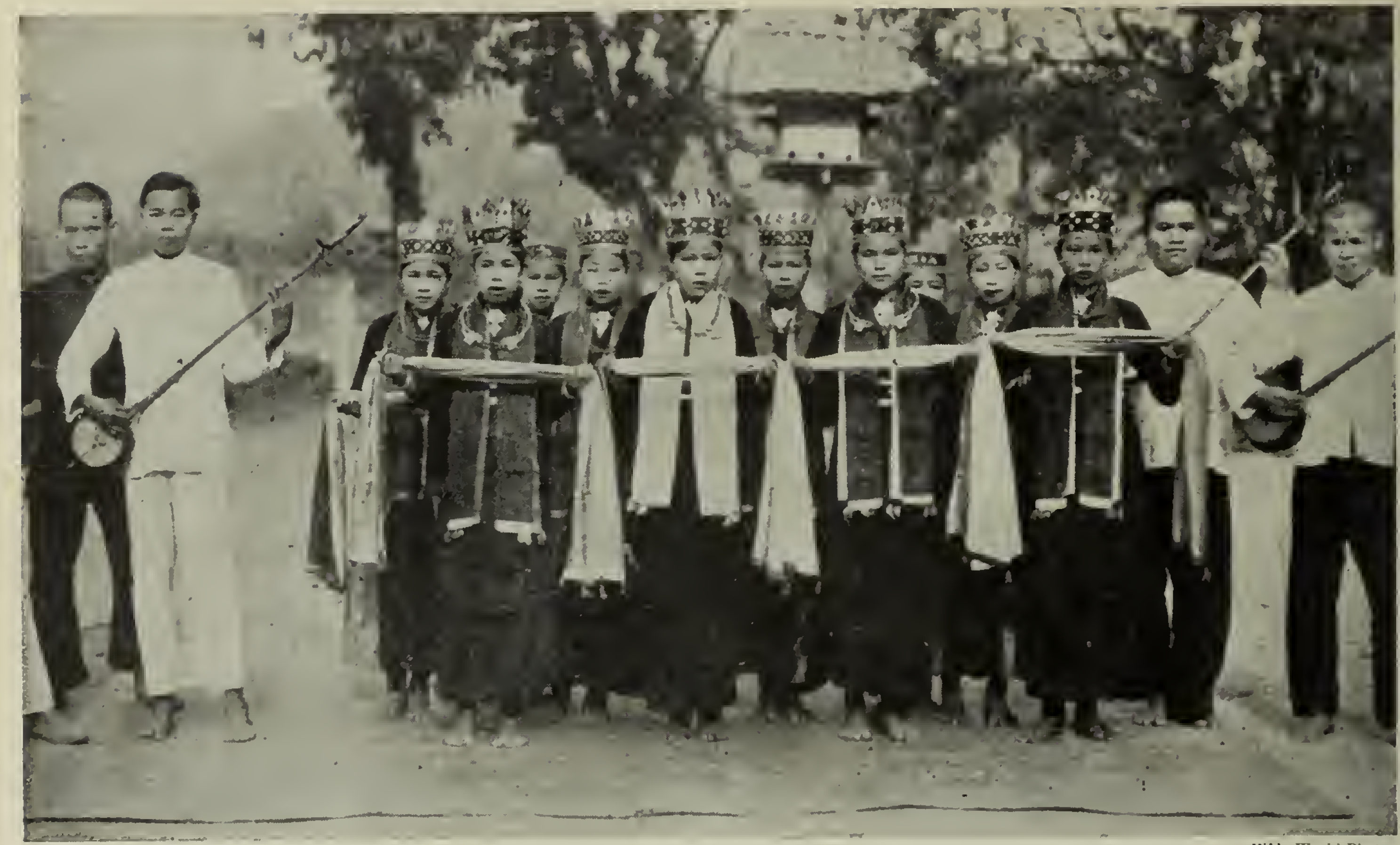

Underwood

VARYING OBSERVANCES OF JAPAN'S NEW YEAR

Markets in Tokyo at the end of the year (above) sell straw ropes, brooms, persimmons and lobsters, each with its particular symbolism. Below, Japanese women are seen playing the Hundred Poem card game, a favourite New Year amusement. There are a hundred cards in the pack, and on each is inscribed a poem by one of the ancient Japanese poets.

Towards midnight all whose business has been done go into their houses, make sure that their doorways have the necessary pictures and texts pasted on them, and shut the doors. During the rest of the night they eat and drink, converse and smoke, play games of chance, enjoy themselves according to their tastes and means.

The pictures they put up represent 'door gods'—see the photograph in page 1035—which are no longer believed in save by the very ignorant, but which still keep a hold on sentiment and tradition, as religious pictures do in other countries. Once these deities were looked on as the guardians of the house against evil spirits ; they kept out wandering ghosts who might want to do the inhabitants harm. Some people content themselves with putting up, instead of pictures of



Wide World Photos

ANNAM BRINGS IN THE NEW YEAR JOYOUSLY WITH MUSIC AND DANCING

Most of the religious observances in Annam are derived from the Chinese, under whose domination the country lay for many centuries. It is not surprising, therefore, that the most important feature in their celebration of the festival of Yet, or the New Year, should be a dragon dance, though the dragon is represented here by a troupe of dancers. Drama also has a share in the celebrations, for plays are acted during a period of three days. Note the curious instruments played by the band.

these protectors, notices to warn the bad spirits that the gods are there. A favourite inscription is 'Chieh, the Supreme Duke, is here; evil ones, begone!' Two thousand years ago this Chieh flourished and made the wicked spooks tremble. Now his very name is considered sufficient to turn them away. But it must be repeated that few Chinese now regard the pictures of door gods as anything but an interesting relic of the past.

The good wishes pasted on the houses correspond to our Christmas and New Year cards, though they are not so much greetings as expressions of hope that the householder and his family will enjoy happiness. They are written in very flowery language and invoke every imaginable kind of good luck—in marriage, in parenthood, in business, even in weather. Not to go in for a wealth of these wishes would be considered eccentric and dangerously impolite to the goddess Fortune—or, as the Chinese say, the Spirit of Happiness. At dawn this Spirit is worshipped by the head of every household; he goes into the open air, spreads a carpet, lays out food, and touches the ground with his forehead in the direction where, according to the best advice, the Spirit is to be found. On this follows worship of ancestors by the whole family. Sticks of incense are lighted, crackers are let off, bonfires flare up.

During New Year's Day the ritual of visits is observed even more studiously than in Paris. Men must pay calls on every family they know. The women do not share this duty; they stay at home. Politeness is more noticeable than usual in China on this festival occasion. No one must use any term of abuse or refer in any way to unpleasantness such as death or wild beasts, devils, or disease. All school children have a holiday in honour of the New Year.

In some parts of China processions and performances by mummers in strange costumes and alarming masks are customary at this time. No one who has seen men in Manchuria wearing dragons' heads in a New Year masque is likely to forget them. The disguise is very nearly perfect. Nothing can be seen of the men, except perhaps now and again their feet. Long hair, hanging down from the mask, envelops them. The dragons' heads are enormous and very well made—of course, in a light material. The Chinese in America keep up this custom and produce even more terrifying dragons than they are accustomed to at home. In Annam the same kind of mumming is indulged in, and there are elaborate dances and pantomimes as New Year entertainments.

Anyone who has happened to be in Tokyo at the end of the Japanese year must remember the stalls hung with ropes of straw and brooms of all sizes which do a brisk trade. The rope is a religious symbol; the brooms are hung up over doors to houses, to suggest presumably the clean sweep which ought to be made of bad habits.

WESTERN MISCONCEPTIONS OF EASTERN CUSTOMS

MANY native customs which are too often taken at their face value prove to have a deeper meaning when carefully and sympathetically examined by the anthropologist. Some of these are dealt with here, and the reader will have small difficulty in finding others for himself, especially in chapters in the section on non-Christian religions.

IT is not surprising that many of the customs of the East, and other distant parts of the world, social and religious, should be misunderstood amongst Western peoples. Individuals are very apt to jump to conclusions, often quite erroneous ones, concerning customs which differ largely from their own. Even in the Western world misconceptions of each other's customs amongst European nations have bred ill will and even led to war, indirectly. It was probably a misconception of this nature which, in ancient Greece, gave rise to the legend of the Minotaur. This was supposed to be a Cretan monster, with the body of a man and the head of a bull, imprisoned in a mysterious labyrinth, said to be near Cnossus, in Crete. Minos, King of Crete, was represented as having demanded that seven Athenian youths and seven maidens should be sent to Crete every ninth year, to be devoured by the Minotaur. To free Athens from this 'blood tribute,' Theseus journeyed to Crete to slay the Minotaur. Ariadne, daughter of Minos, fell in love with him and gave him a clue, of thread, to guide him through the maze of the Labyrinth, and thus he was able to kill the monster and carry off a bride.

It was not until the beginning of this century, when Sir Arthur Evans unveiled the wonderful secrets of the Minoan civilization of Crete of 3475–1375 B.C., that it became known that bull-fighting was a popular sport of the Minoans, demanding a constant supply of young bull-fighters. Since some parts of southern Greece were at one time tributary to the Minoans, it is extremely likely that Grecian youths journeyed overseas to Crete to become bull-fighters, and very probably some of them were accompanied by their sweethearts. As in the highly dangerous sport of bull-fighting a fairly large proportion of young men met with their death, a garbled version of this, reaching Greece, where, in all likelihood, bull-fighting was unknown, gave rise to the story of a man-devouring monster in a secret lair.

A TERRIBLE misconception of the sacred Jewish custom of the celebration of the Passover obtained generally in Europe in the Middle Ages. It was maintained that blood was used in the manufacture of the unleavened bread eaten on this solemn occasion, and that this blood was obtained from a Christian child, murdered for the purpose. 'Instances' of this were manufactured, and believed readily by very hostile Christian populations, and many Jewish communities suffered massacre and spoliation in consequence. Notable 'instances' are those of Hugh of Lincoln in 1259, and Simon of Trent in 1475. The story of the former, told in the Percy Reliques under the title of 'The Jew's Daughter,' and in British Ballads under Hugh of Lincoln, is that a young boy was murdered by a Jewish young woman for his blood—another version is that he was scourged to death and crucified, in imitation of the death of Christ—and the story is referred to by Chaucer, in the Prioress's Tale, and by Marlowe, in the 'Jew of Malta.'

Anti-Semitism has revived the myth in recent times, yet there is not a vestige of truth in it, as, amongst others, Christian scholars of authority have testified. It is curious that a similar misconception was held by some of the opponents of Christianity in the early days of the Church, who maintained that the celebration of the Eucharist involved human sacrifice. In the case of both Christian and Jew the mob was content with a very garbled version of a very sacred rite.

THERE is a good deal of misunderstanding today of certain Eastern customs. Islam is regarded by some people as an inferior religious system because it permits polygyny, or, as it is known popularly, polygamy, but polygyny had been practised long before the time of Mahomet by both Hebrews and Christians—the Merovingian kings, for instance, including Charlemagne the Great—and Mahomet advocated it far more as a temporary than as a lasting measure. The Arabs of his day were very degraded morally, there was a preponderance of women, female infanticide obtained, and the permission to marry four wives removed greater evils, and at the same time carried with it great responsibilities, since it was laid down that each of the wives, with her offspring, must be provided for, and all must share the husband's estate at his death. And so, in actual practice, the number of Mahomedans having more than one wife at a time has always been small, and under modern conditions tends to become smaller. In India, except amongst wealthy Mahomedans, a second wife is rarely taken unless the first one is barren, or suffers from some incurable disease. Moreover, Mahomet qualified his dispensation regarding marriage with this injunction: 'But if ye fear that ye cannot act equitably towards so many (wives), marry one only' (Koran, Surah 4, verse 1). It cannot be an easy matter to deal with absolute equity with four wives and their offspring, and it is matter for little wonder therefore that many Mahomedans of enlightenment

Wide World Photos

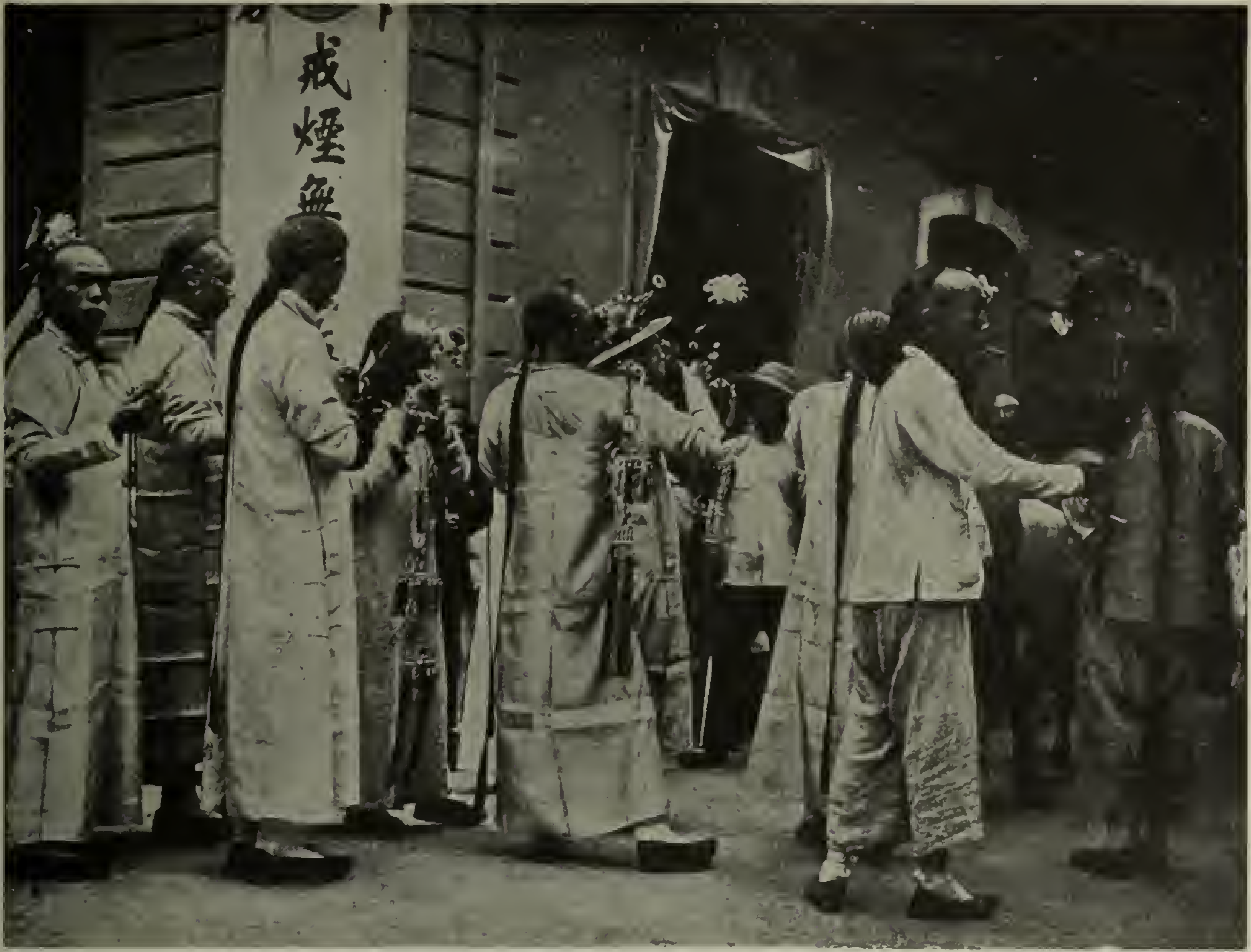
HABBE WOMEN DESIRING CHILDREN BRING GIFTS TO THE PHALLIC ALTAR

Worship of the reproductive organs as symbolising the fertility of the earth is widespread and of very ancient origin. Hinduism is full of it, and so are many of the African religions. Sun worship and fire worship are closely linked with it. And since among Eastern and African peoples a woman is only of importance when she has borne a son, it is natural that these women of the Habbe tribe should seek to propitiate the deity of fertility. There is nothing essentially evil or obscene in this proceeding.

should accept this injunction as a recommendation to monogamy.

To us in this country, phallicism, or the worship of the organs of procreation, male and female, is unknown, though it is one of the oldest forms of worship in the world, arising from the personification of the earth's fertility, of which human fertility is a symbol. It was known to the ancient Hebrews, and it survives in a number of curious customs, some of which are practised still in parts of Europe; but India is the country where today the phallic emblem is still a common sight, where the 'lingam,' the male symbol, and the 'yoni,' the female symbol, figure in popular worship, identified with the generative power of the god Siva and the reproductive power of his consort Devi—as emblems of fertility. These two principles typify the union of spirit and matter and the production and reproduction of all things, in some dim way, to the mind of the Hindu worshipper, and he sees no obscenity in the symbols of this great eternal process; yet misconception of the cult of phallicism has led some European observers to look upon this phase of worship as vile and degrading and to regard Hinduism as an unclean religion for permitting it.

Hostility towards any form of religion other than their own has led people to spread stories regarding rites and ceremonies of other religions which are quite at variance with the truth. Thus the story came to be spread of the great sacrifice of human life which was reputed to attend the festival of the car of Juggernaut, at Puri, a town of the Indian Province of Orissa. The festival is illustrated in pages 1288 to 1290, and, as explained in page 1295, is held in honour of the god Vishnu, represented by Jagannath, or Juggernaut, who is the second person of the Hindu Trinity—the Preserver of all forms of life, and who abhors the shedding of blood under any guise. What gave rise to the misconception in the first instance is that during the progress of the enormous car on which the effigy of Juggernaut is placed the press of people is so great that many are unavoidably pushed over, and occasionally it may happen that one of them falls under the wheels of the huge car and is crushed to death. Every precaution is taken to



China Inland Mission

BADGE OF SERVITUDE AND SHAME FORMERLY WORN BY A PROUD PEOPLE

China, the oldest of surviving civilizations, was conquered by the Manchus in the seventeenth century, and the Mongol Empire of Kublai Khan came under foreign domination. Chinese men then adopted the pigtail as a mark of shame, possibly because of the effeminacy of long hair, and it was worn until the Manchus were overthrown in 1912. The cutting off of the pigtail was the sign of emancipation. This Shanghai scene, taken before the Revolution, shows also the practical, if somewhat unsightly, trousers of the Chinese.

guard against fatality, but given such a crowd, and such conditions, a fatal accident might occur in any country. Apart from accidents as described, suicides of sick or maimed persons courting death have occurred : such is the substratum of truth in the terrible tale of the Monster Juggernaut !

The custom of burying with the body of a deceased person certain of his personal effects for his use in another world, or whilst he is on his way to another world, is a very ancient and widespread one. Sometimes articles of which the deceased is likely to stand in need are placed on his grave, notably articles of food, though in occasional instances the food is an offering to the gods, a form of propitiation. It is in this connexion that misconception frequently occurs in the mind of an Oriental when he comes into contact with the European Christian custom of placing wreaths of flowers on the graves of the deceased. We know that this is done in order to display sympathy ; perhaps there is an additional aesthetic motive—to relieve the gloom of the funeral ceremony, but certainly it is not with the idea that the soul of the deceased will be refreshed with the fragrance of the flowers in another sphere. The Oriental, however, imagines that the flowers must be for the use of the departed one in his immediate after-life.

This was once brought very forcibly to the mind of a certain English missionary in China, who was expostulating with a Chinaman regarding what the missionary termed the ' absurdity ' of the Chinaman in having placed bowls of food outside the grave of his deceased relative. The Chinaman turned upon him with the question whether it was not the fact that English people were in the habit of placing flowers on the graves of their departed friends and relatives ? The missionary replied that this was so. ' Then,' retorted the Chinaman, in a most crushing manner, ' if dead man no can eat, how can smell ?'

Misconceptions die hard. At one time it was believed generally throughout Europe that the Chinese were very much attached to the custom of wearing their hair dressed in the form of a pigtail, and as this was considered to be an effeminate fashion, the Chinese came in for a great deal of ridicule. No one took the trouble to find out why the Chinese wore pigtails, or queues. Then came Sun Yat Sen and the Chinese Reform Party, and, eventually, the sweeping away of the old Manchu régime, and lo and behold the new model Chinaman of the Republic lopped off his pigtail and wore his hair close-cropped, after the European style! This hair reform spread rapidly, and Europe then learned that the Chinese had worn the pigtail for generations as a badge of shame because they had allowed the Manchus to conquer them. They had sworn to wear the pigtail until they could free themselves from Manchu tyranny, and once this had been effected, by the Revolution, off came the pigtail.

Another absurd belief regarding the Chinese is that they dress rather ludicrously. By wearing loose, flowing trousers, with the seat several inches below the fork of the legs, they obtain coolness and comfort in hot weather, which the European in the East, who clings to his tight-fitting garments, with starched shirt and stiff collar for dinner wear, lacks. The Chinaman is a very practical person, with whom comfort counts for more than style, and yet, so pervading is the personality of the European, that he is succeeding, slowly, in leading the Chinaman to adopt the European fashions in clothing.

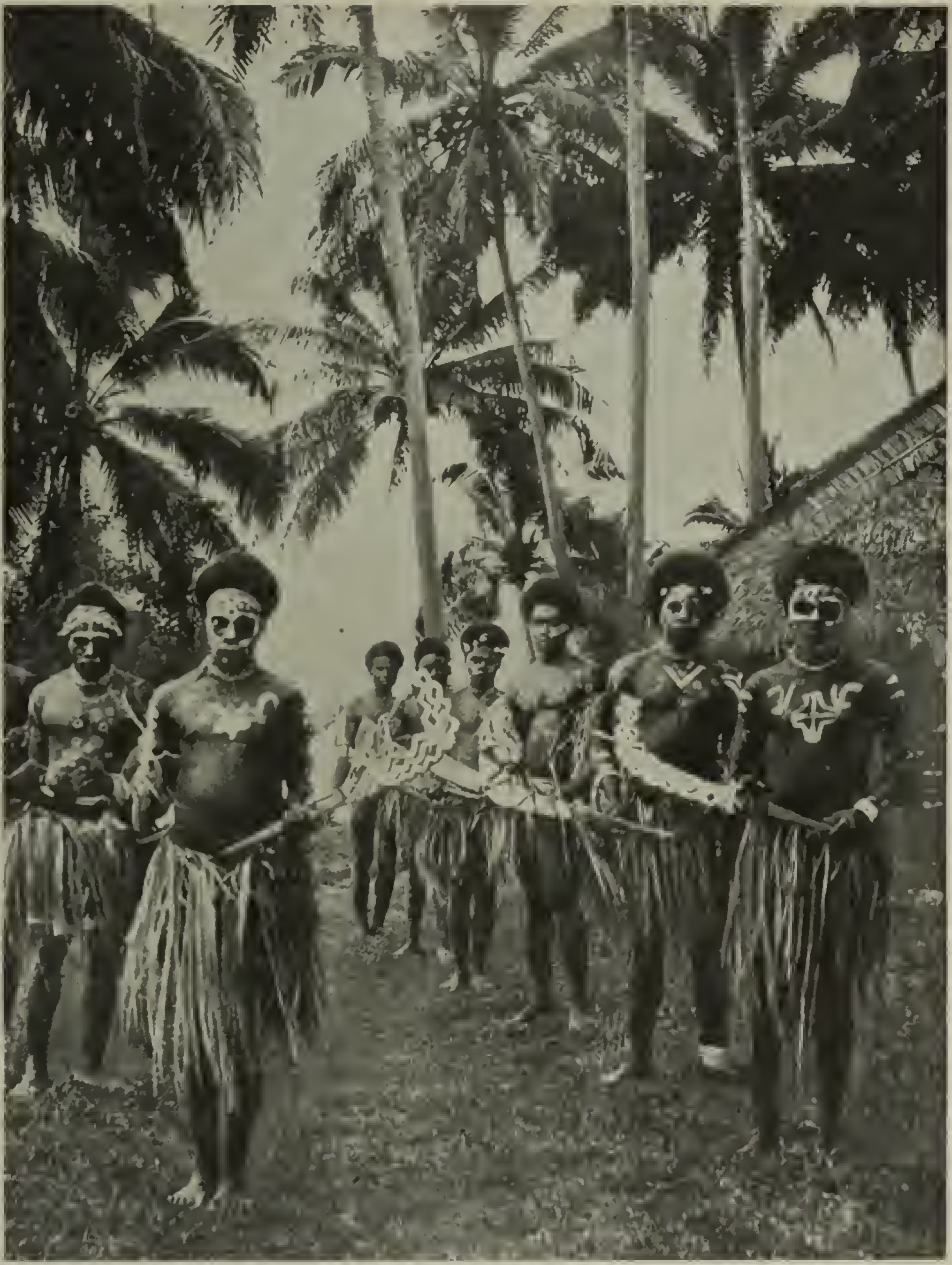
Ignorance of the fact that the Chinese keep their finger nails long as a sign of mourning, and also as a badge of rank, that is, as evidence that there is no need for them to engage in manual labour, is pardonable; but it seems extraordinary that there should have been such an ignorance of Chinese law court procedure that until recently an entirely erroneous manner of swearing-in Chinese witnesses was in force in English courts of law. This consisted of the breaking of a bowl, instead of holding up the right hand and kissing the Book, and it was continued for many years as the ordinary method of swearing-in Chinese witnesses. It arose, in the first instance, from a Chinaman from a very remote part of China asking to be sworn in this fashion, and it was assumed from this that such was the general Chinese practice. As a matter of fact the custom was utterly foreign to ninety per cent. of the Chinese people, so that most of the Chinese witnesses sworn thus in English law courts must have thought that this 'breaking the bowl' business was a peculiar custom of the English people, and it is quite possible that some of them wrote home to China about it, describing it as an instance of English peculiarity!

'The Times'

IMMEMORIAL SYMBOL OF ROYALTY IN THE ORIENT

As a symbol of royalty the umbrella would seem to Western eyes a trifle incongruous. But at the coronation of Ras Tafari, King of Abyssinia, in 1930, it was used with true regal effect. From the days of Ashurbanipal of Assyria to the 20th century Eastern monarchs have displayed the royal umbrella, and a European doing so in some parts of Asia or Africa thereby assumes royal rank.

It seems very absurd, from the European point of view, that any man should be loth to tell his name, and if, after persistent heckling, and with the fear that refusal to answer will be greatly to his disadvantage, he gives an assumed name, he is apt to be treated as a liar if he is found out. But he may have a very strong reason for his action.



Ewing Galloway

HEAD-HUNTING AND ITS RITUAL RELATIONS

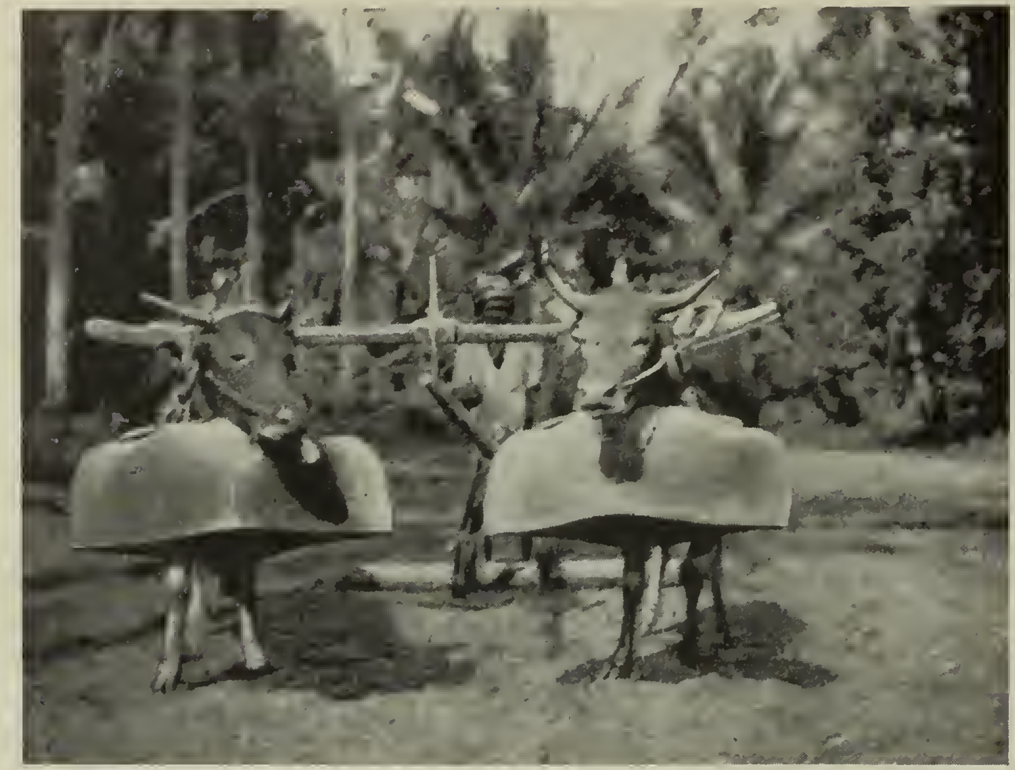
Head-hunting is essentially a religious ceremony to those people who practise it. Cannibalism is not necessarily a perverted appetite, as most white folk imagine, but a kind of sacrament imbued with magico-religious meaning. These head-hunters of Choiseul Island, in the Solomons, are about to start out on an expedition, armed with their formidable-looking clubs. The face-painting is all part of the ceremonial.

As explained in the chapter on Outwitting the Forces of Evil, it is a widespread belief amongst many Orientals, and amongst all primitive peoples, that something of a man's personality attaches to his name, and so, if a man's enemy obtains possession of his name, he can the more easily work magic against him; one's name, therefore, must not be told to anyone who might do harm to one. Sometimes there is strong disinclination on the part of the questioned one to utter any name. Instead, he will ask a bystander to tell his questioner his name.

It is for the same reason, as also explained previously, that there are many persons still amongst primitive Eastern peoples who refuse to be sketched or photographed. It is held that the likeness, or reflection, is a part of one, and if it is taken away, this may affect its owner very seriously.

It is quite a natural thing for a European on being shown a child by a proud Oriental parent to pat the youngster's head, but in Malayan lands certainly nothing could give greater offence, for the head is considered almost a sacred part of the body. Similarly, throughout India, it is a very serious offence, and one heavily punishable under the Indian Penal Code, to beat a Hindu with a shoe or slipper, since the touch of this unclean object defiles his caste. In most Eastern countries the umbrella is looked upon as an emblem of royalty, and to carry one, and open it, is a challenge in rank. For this reason, throughout Malayan lands one must never carry an umbrella into a mine, much less open it, for to do so would be to anger the guardian spirits of the mine and to ensure ill luck for the miners. It is wrong, generally, throughout the East, to comment on the fine and plump appearance of a young child, since this attracts the notice of evil influences, to the child's detriment. Nor is it good form to make inquiries concerning the health of a man's wife and daughters.

An exasperating thing in dealing with people of a primitive type is, when endeavouring to ascertain information, to be met with, at first, evasive replies, and then with replies manifestly framed specially to suit the case—to be told what the 'informant' thinks the inquirer would like to be told, without regard to the truth of the matter. It leads, sometimes, to outbursts of temper on the part of the European, until he comes to understand that it is part of the nature of these people when asked anything to think first not 'Now I must tell the truth about this matter,' but, 'Now I must find out what it is that he wants me to say,' and that because their minds always run in this direction they have an almost uncanny knack of discovering just what is in the mind of their interrogator. There is no intention of lying or of



E. E. Long

HASTY. ASSUMPTIONS MAY PRODUCE WRONG CONCLUSIONS

In Bali agriculture is carried on extensively and with considerable skill. The bullocks used for ploughing sometimes wear round their necks a drum filled with stones. When the beasts are in motion the noise is so terrifying that they travel faster. This is an example of a custom which might be misunderstood if the traveller lacked the patience to obtain correct information.

concealing the truth ; it is just a fundamental difference in character, and to ascertain the truth with such people you must disguise the nature of your queries, lead up to things indirectly, and never be content with a simple ‘ yes ’ or ‘ no.’ Western methods of cross-examination are almost useless amongst primitive peoples, and their application is likely to do those peoples very great injustice.

Another primitive custom is that of running away on a sudden, and apparently without any reason. You have made friends, and are walking and talking. All at once your audience will bolt from you like hares. In the early days of European intercourse with such people this may well have been mistaken for treachery, with disastrous result, but we know now that the running away is due to fear of surprise, that some sudden movement must have been made which caused the precipitate flight, and one must remember, when in the company of very primitive people quite unused to Europeans, to regulate one's movements so as to give no cause for fear. Animals fear a sudden movement on the part of human beings, a strange dog must be approached slowly and cautiously ; these people resemble animals in this respect ; their near ancestors lived in continual fear of a surprise attack, and they themselves inherit the tendency to interpret every quick and sudden movement as giving cause for alarm.

Misconceptions are attached even to head-hunting and cannibalism. Both practices are looked upon as evidences of utter barbarism, and those who practise them as the most primitive of peoples, but this is not necessarily the fact. Two of the most primitive peoples in the world—the Andaman Islanders and the Semang, the aborigines of the Malay Peninsula, are neither head-hunters nor cannibals. The latter race is one of pure nomads, with no knowledge of agriculture and unable to build houses ; the cannibals of Dutch South New Guinea are agriculturists, build houses of a substantial type, and have an appreciation of certain arts and crafts. A few generations ago even the Maoris were cannibals. Both head-hunting and cannibalism are largely connected with religion. By taking and keeping the head, or by eating certain portions of the human body, the virtues of its owner pass into the one who keeps or eats. Again, possession of the head, or other parts of the body, promotes fertility of the fields. It is very difficult to dissociate head-hunting from religious custom ; it is not indulged in simply as an act of cruelty or vengeance. Cannibalism, similarly, is intimately associated with religious custom, but in a rarer form it is practised deliberately to gratify a taste for human flesh ; whilst sometimes people are forced to it by famine.

Misunderstanding of a foreign custom often arises from failure to obtain correct information in the first instance. A traveller sees something strange, jumps to conclusions which further investigation might fail to justify, and imparts these as facts. Quite recently in Bali the writer saw a pair of ploughing-bullocks yoked together having under their necks two huge drum-shaped cases. Never having seen such curious objects on any other animals, he waited until the bullocks were put into motion, when he found that the objects were actually drums in which were large stones, and as the bullocks moved forwards, the stones rattled the drums, making a loud noise, which so frightened the bullocks that they travelled much faster than they would have done otherwise.

On inquiry, he ascertained from the Balinese who were in charge of the animals that this practice was for the purpose of getting the ploughing of the field done in a shorter space of time, and evidently this was true, for the Balinese are good agriculturists, and would not utilise such a custom without good results. True, the furrows were somewhat erratic, but the drums served their purpose, and this purpose was revealed to the writer only because he suspected one, and wished to know whether he was correct in his supposition.

THE FAMILY AND THE CARE OF THE YOUNG

EVERY work which purports to deal with human customs in the modern world must give serious consideration to children and their upbringing in the various tribes and races. Such a general survey of family life in different lands is here provided. See also Childhood Games of Savages, and related chapters in the section on The Life of the Sexes.

AMONG primitive peoples the first purpose in life is to procure food ; the second to found a family and ensure the survival of the race. Any married woman who fails to bear sons is an object of derision and among most peoples may be divorced by her husband for that failure. But when the child is born it may have to endure all manner of strange and, to the Western mind, even cruel treatment to protect it from the evil spirits and malevolent powers which are believed to be always on the look-out to destroy it. Superstitions of this kind are prevalent also among many civilized peoples.

Actual material care for the baby and young child differs widely, but maternal love is inherent in human nature, and some kind of devotion between mother and child is usual even where the human standard is at its lowest.

As a general rule among the more uncivilized races children are very well treated, especially when quite small. The father is often conspicuously fond and proud of them, and dandles them for hours at a time, whether boys or girls. Yet infanticide has a very ancient history, and Plato and Aristotle defended it. The victims were generally deformed or sickly infants, but where there was too dense a population, or where food was hard to get, baby girls were frequently exposed. This is still common in many parts of China, and particularly in the province of Foochow.

Savages, however, usually see to it that there is no want of food, and where cultivators of the soil are necessary children are reared with due care.

Except in what may be called towns, the children, both boys and girls, are left very much to themselves after they are able to walk, and they ordinarily play, stark naked, at making mud or dust pies. When they have got beyond that the boys, with a creditable belief that they are grown-up, go out working in the fields, and the girls, a little later, may go with them.

However, when the girls have got to the stage of rudimentary clothing they are kept at home if the family can afford it, and the work in the fields becomes the actual duty of the boys. The girls learn cooking and spinning, and possibly some of the embroidery work for which their particular tribe is famous, and when they do go out sowing or reaping, have grown-up women relations with them. When the girls are of a marriageable age they become a marketable

E.N.A.

YOUTH IN THE STERN OF A HUDSON BAY KAYAK

An Eskimo child of this region learns to handle a boat almost as naturally as he learns to speak. He is taught also, while still what Europeans would call a baby, to hunt and fish and thereby to make himself independent of the rest of the world. The canoes, or kayaks, are wonderfully handy craft, and so light that even a very small child can manage them.

Ullstein

INDUSTRIOUS AINU FAMILY AND ITS HIGHLY DECORATIVE HUT

Japan's aboriginal race, the Ainu, has withdrawn itself to certain parts of the islands, where it conducts its simple, uneventful life in peace, a strange contrast with the violence of its earlier centuries. Their huts are thatched throughout. They have some native industries, in which whole families join, the principal one being weaving. The old man in the photograph is thus engaged while his women folk, with tattooed upper lips, polish the household vessels. On the left are seen the utensils for brewing saké.

commodity, though as a rule payment is made in live-stock, not in money.

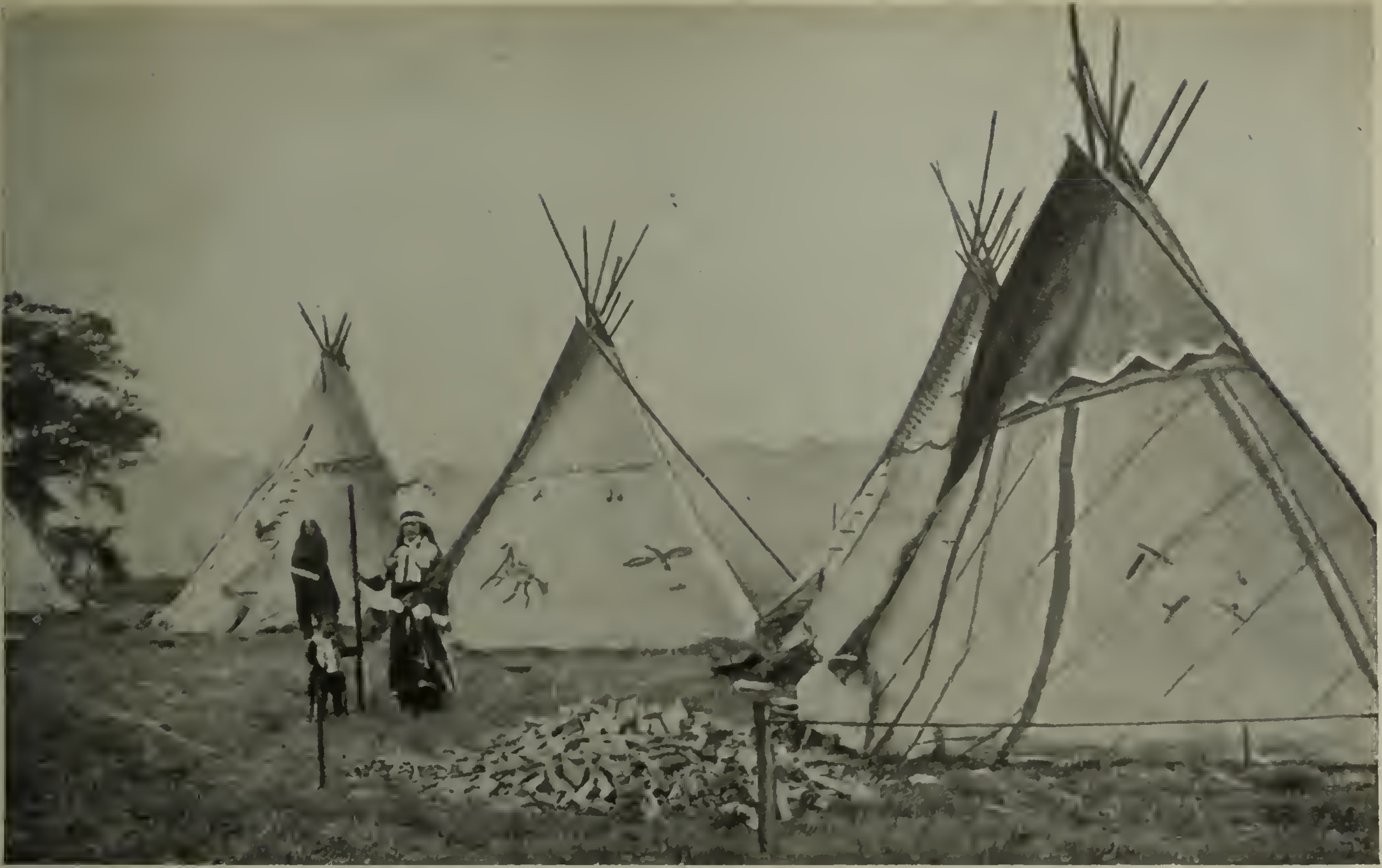
Among the primitive peoples of Africa there is very little family life as we know it. Plurality of wives, the very early marriage of girl-children, and the practice of the boys all sleeping together in a hut directly puberty begins, cut off family intercourse. Yet here also the value of girls is recognized. It was a Kaffir man who, when his wife had given birth to a child at a stage on a journey, and after a very brief interlude rejoined her husband with the new member of the family, caught the infant in his hands, lifting it high above his head, rubbing his face on its thighs, and crying out triumphantly, 'My cattle!' as if seeing into the future.

To get a fair idea of domestic life among uncivilized people it is necessary to select some one tribe and go into detail. For this purpose the Nupe tribe have been selected, because though their general mode of life is common to most of their kind, they have certain peculiar customs of their own.

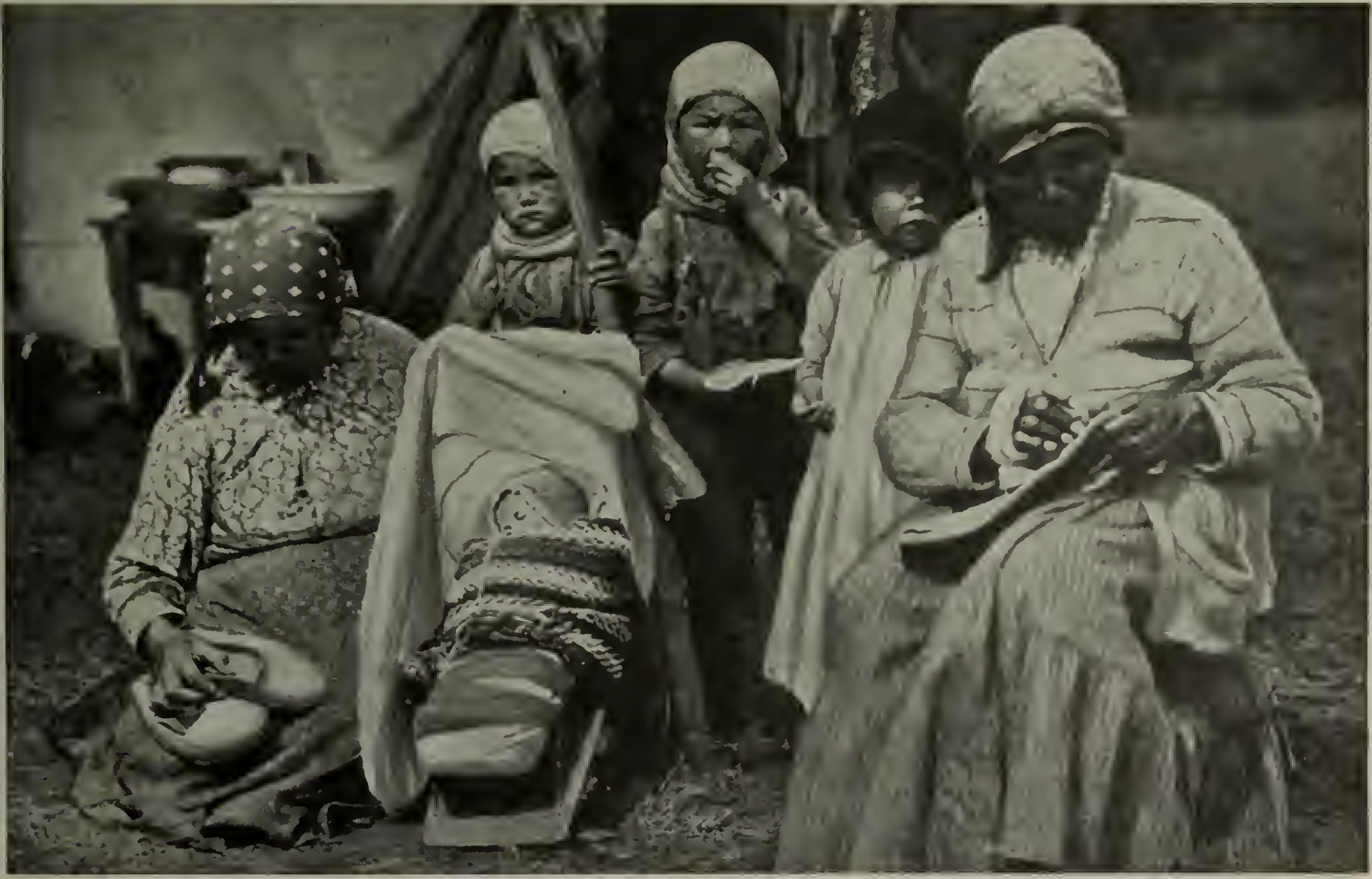
These people are distributed near the Niger and Kaduna rivers in Northern Nigeria, and have a regular family life. Children are valuable, because a bride price can be obtained for the girls when of marriageable age, and the boys work as cultivators or herds. The men have the regulation four wives of the Moslems as soon as they can afford them. Each of these has her own hut, but they have their meals together, and no wife is allowed to leave the compound without permission from the first or head wife. The women are extremely particular in the matter of precedence. They sit around the cooking-pot in order of importance, with the daughters, and then the slaves and dependants, in diminishing scale. But it is a singular feature that only the chief wife may sit upright; all the rest must assume a crouching attitude while feeding. The men eat apart from the women, and the small boys may have their meals with either.

No caress or embrace is ever exchanged in public between husband and wife. The whole idea of a wife or wives is that they are useful, necessary for the breeding of children, and adding to the dignity of the man. Habit may induce a sort of tolerance, but the most that any of the most favoured wives can look for is to be a minor working partner in the business of domesticity. A man who caressed a wife in public would be considered infamously weak, and almost indecent, but no rule against it is necessary, for such a thing would never enter the head of an African native.

The first meal in the day is taken about seven in



J. T. Roberts



Canadian National Rlys.

INDIANS OF NORTH AMERICA AS EXAMPLES OF THE DOMESTIC VIRTUES

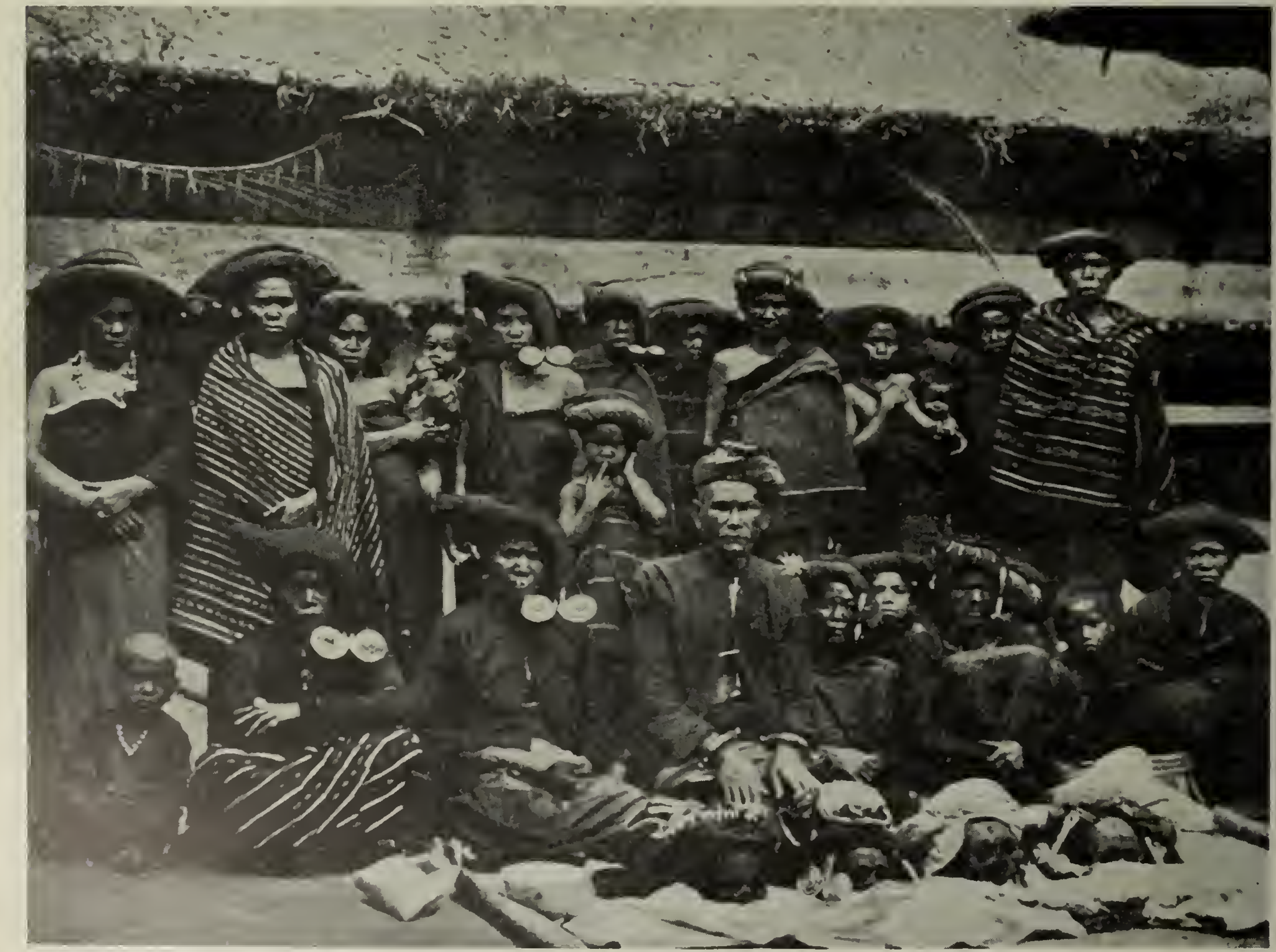
When a baby is born to a Red Indian couple there is great rejoicing. The upper photograph was taken in England, among a troupe of Indians who had come over with Buffalo Bill's circus. The pieces of wood outside the tent of the new arrival are tokens for land which the baby would eventually inherit. The group below is a Tête de Boule squaw and her family. Note the baby strapped into the cradle to keep its back flat. This tribe is believed to be of Algonquin origin.

the morning, and consists of a sort of porridge, with milk if there is any, but not the milk of goats. The second meal, at midday, is also of porridge, though the better-off people have guinea corn or rice mixed with broth, but the principal meal is in the evening (sundown), when even the poorest manage to have some sort of soup thickened with corn or rice, and any kind of meat available. At these meals no water is drunk, but each person gets a drink after them. This is in accordance with the practice among the Burmese, and other Orientals also, who go to the water chatties after meals and rinse out their mouths and drink.

In the evenings the Nupe children go and dance with the rest, and the men of the village sit about, talking with each other. The women talk, too, but in their own compounds.

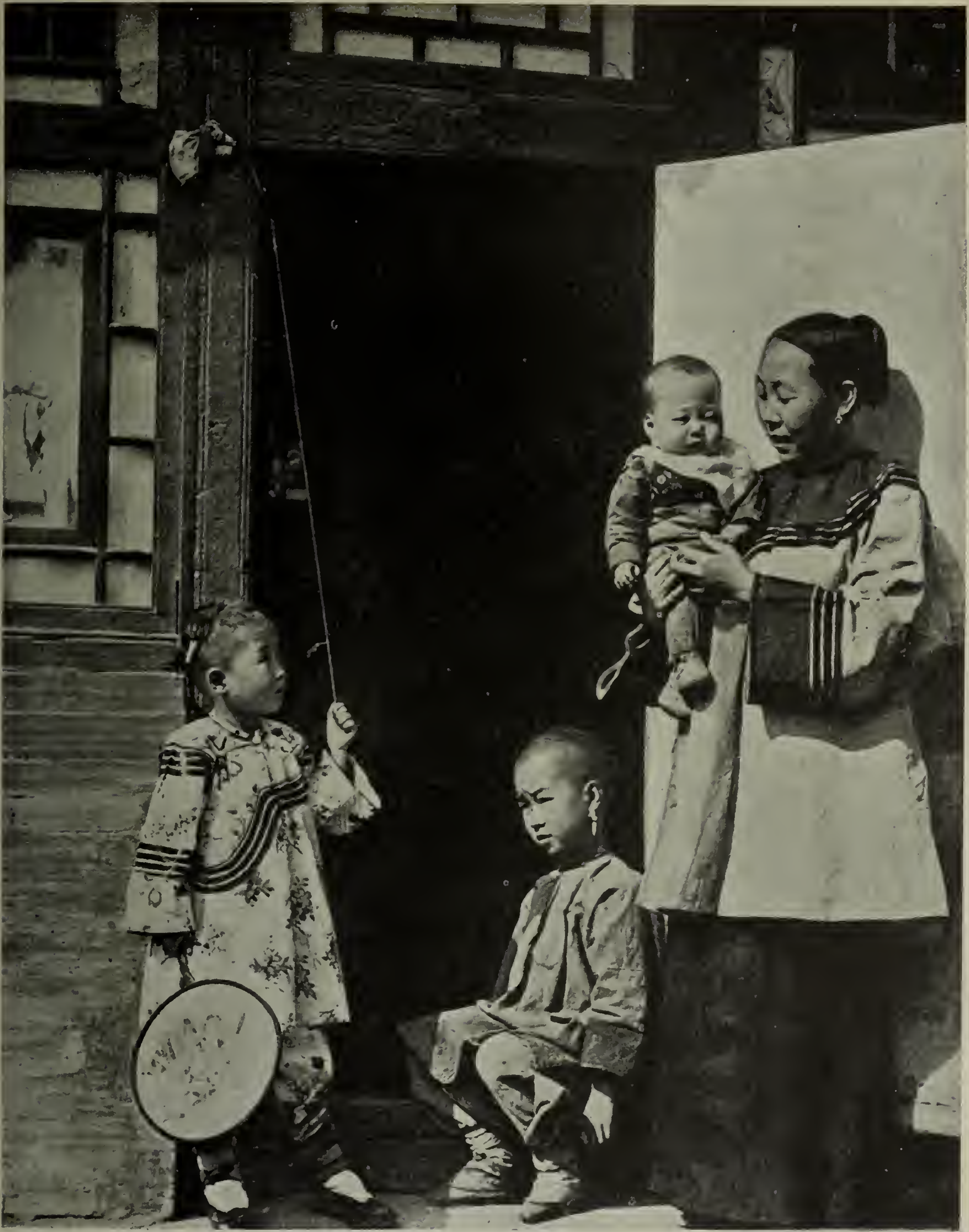
The Nupe woman is busy all day long. Besides preparing the food, she has to bring in firewood and water for the household. In between-times she spins and weaves cloth for herself and her husband's clothes. She collects the produce of the palm oil and kola trees; she cultivates ground-nuts and other root crops which do not require transplanting, for the transplanting is done exclusively by the men, who also sow and tend the grain crops. But the women sell some of the root crops, such as cassava and sweet potatoes and onions, and keep a commission for themselves.

As for the affection between parents and children, it is difficult to judge. Mother-love as a rule lasts while the child is dependent, yet in this tribe the eldest child, whether boy or girl, is hated by its parents; they will not even look at it, and never give it an individual name. The mother would even refuse to feed it as nature dictates, except that her parents-in-law come and live with her for the first three months and insist on her performance of this duty. But after it is weaned it is carried off by the grandfather and belongs to him. This is the more odd because the subsequent children are regularly spoilt, and remain unweaned until they reach three or four years old. They are then sometimes distributed among their uncles and aunts on the male side,



FAMILY OF KARO BATAK COMPLETE WITH ASSORTED WIVES, OFFSPRING AND ANCESTORS

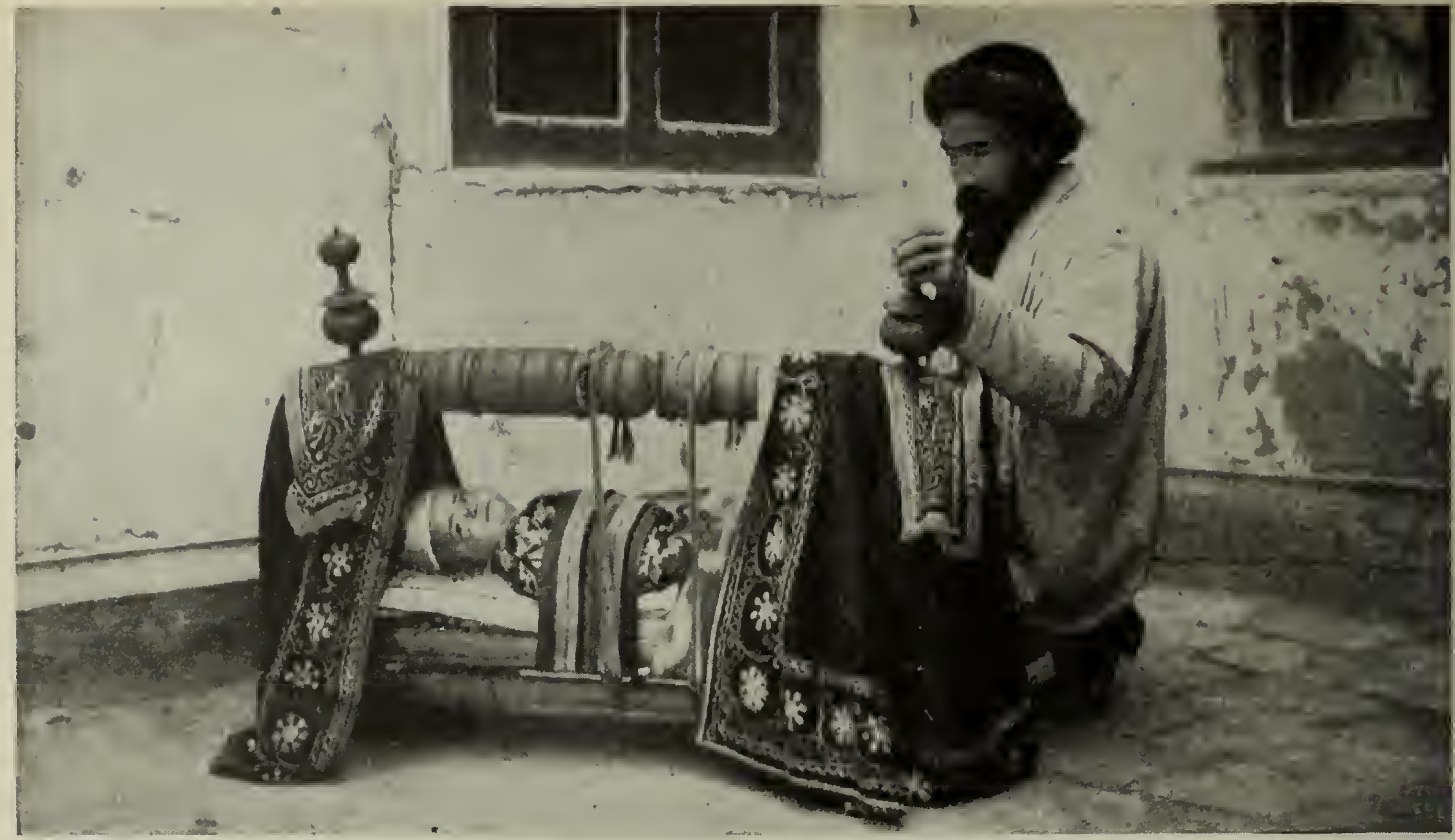
In order that this family group might be complete, the skulls of the chief's grandparents and parents were collected and laid out carefully in the front row. Filial piety among these people extends, or used to extend, to the custom of eating the parents when they died, as noted in page 535. Their religion is a form of ancestor worship combined with devil worship. They are nevertheless a people of some culture, with a literature consisting for the most part of magical writings.



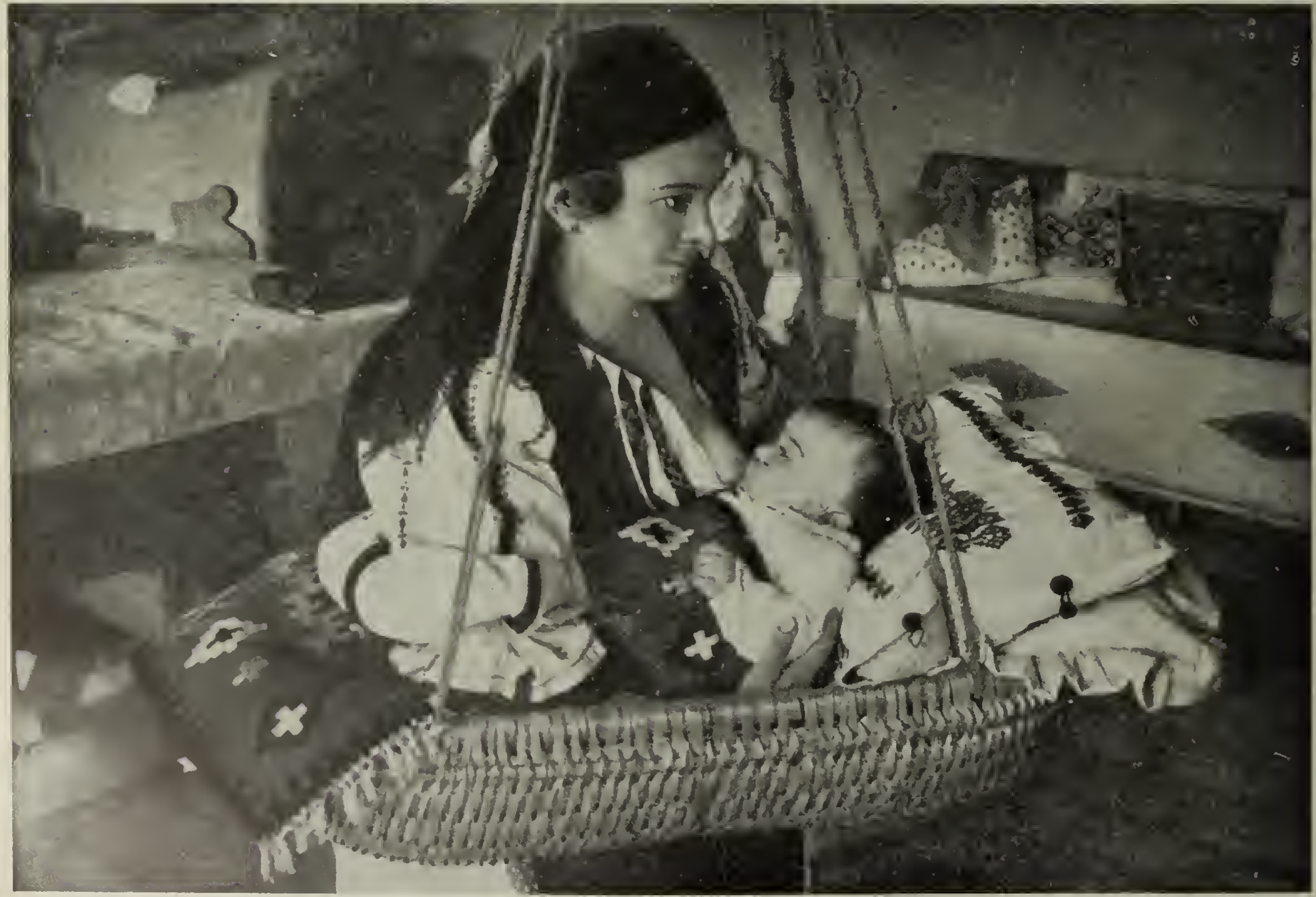
Keystone

PROUD AND COMELY MATERNITY FROM THE CELESTIAL EMPIRE

In China sons are welcomed and delighted in, but not so the daughters; indeed girl babies used to be quietly disposed of whenever possible, a custom which to some extent persists today, though it is growing less frequent. Another habit which is, happily, rapidly dying out under Western influences is the binding of girls' feet, a cruel fashion which crippled them for life. In a few years' time the eldest son will rule his mother entirely, while until her husband dies she is in complete subjection to him.



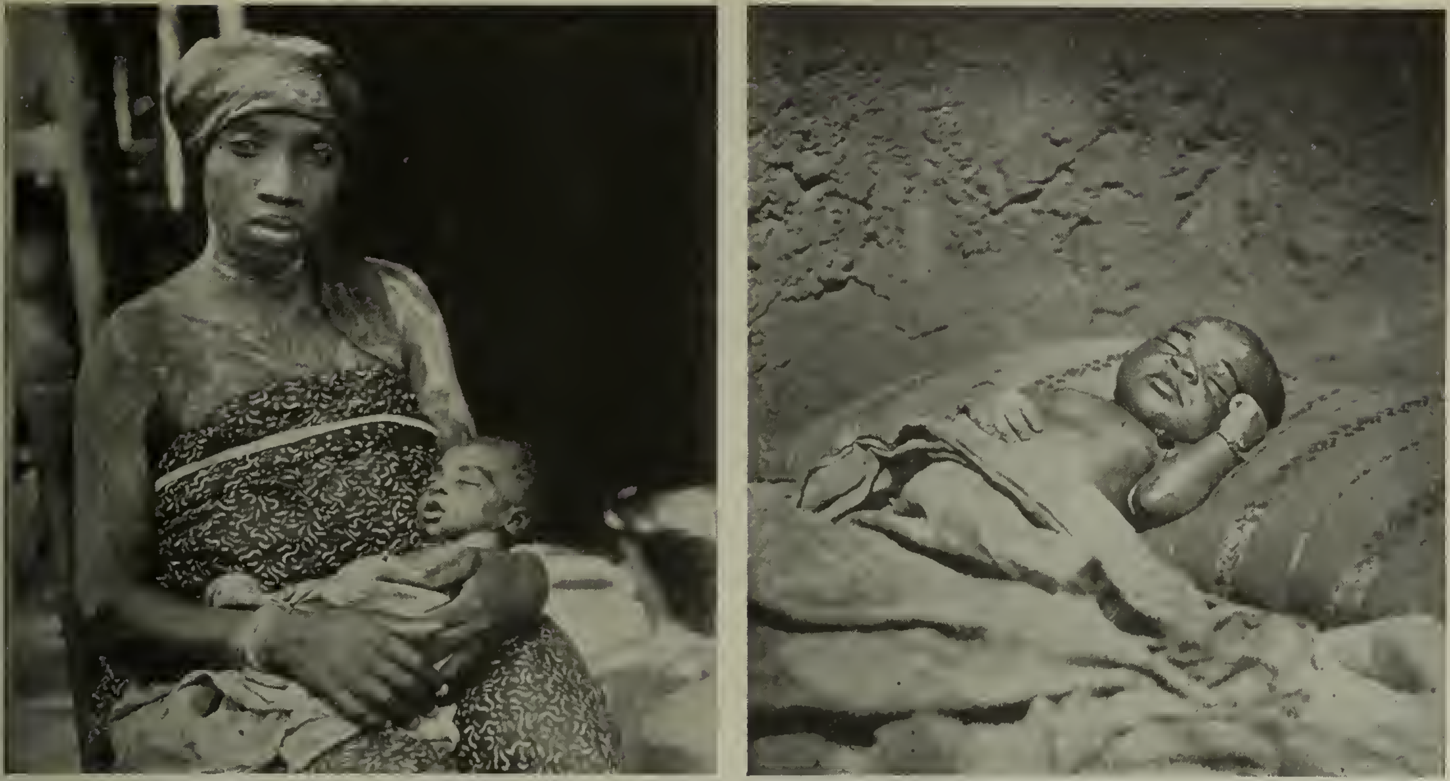
Cliché



Dr. A. L. Strong and E.N.A.

THE HAND THAT ROCKS THE CRADLE, AND THE CRADLE THAT IT ROCKS

Cradles are many and various, for some article of the kind is used even among the very primitive peoples. Here are two of a more elaborate type. Above, an ornamental atrocity of Uzbekistan—atrocious because the baby is strapped into it and is unable to move hand or foot; and because the heavy, embroidered hangings, beautiful though they may be, deprive it of air. Below, a light basketwork cradle of Rumania, cleverly slung from the ceiling. Here also the child is covered with a rug of local weaving.



Clarendon Press

MOTHER AND CHILD DISGUISED TO AVERT THE MACHINATIONS OF EVIL

Ceremonies connected with childbirth in Ashanti, as described in Captain Rattray's book 'Religion and Art in Ashanti,' are complicated. For eight days after birth the baby is treated with extreme detachment, lest by dying within that period it should prove to be only a 'ghost-child.' Safely established, it receives from its father gifts, including a metal spoon and two metal bowls. It is then disguised, eyebrows blackened and face whitened, and is laid out in the sun (right). The mother also disguises herself with white clay.

or are even sent to school, where they learn the Koran, reading and writing in Arabic characters, and so forth. On the other hand, if a man is known to be prosperous some poorer tribesman will ask him to receive his children into his household, where they are treated as if they were really children of the family. Even the chief or Emir does not keep his first-born by him, though the first-born, in all cases, inherits more than the subsequent brothers and sisters on the father's death. These customs as to the first-born are not confined to this tribe, but are found elsewhere, notably among the Hausa-speaking peoples of Filane.

They are found also in Malabar and the Malay States, where the mother's eldest brother is really the head of her household. He has the rights and duties of a real father over his sister's children, and the father himself has no authority, but if he also is an eldest brother, he has complete control of his sister's children. The Minangkabau, the best fighting men of the Malay States, among whom this custom obtains, are strictly monogamous, and exogamy or marriage outside the tribe is rigidly enforced.

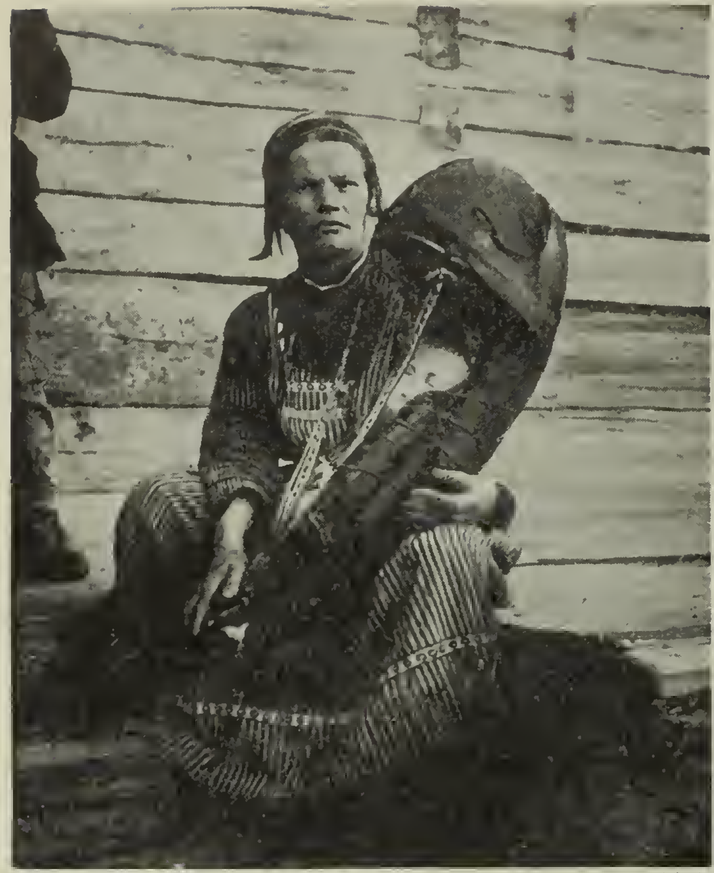
As a complete contrast with the family life of the African Nupe we take that of the Beduin, wandering in their dry and stony wilderness of Arabia.

The life of the Beduin women is one of ceaseless toil, for they are ever on the move to search for the scanty grazing on which the camels live, and the continual taking down and setting up of the black camel-hair tents or 'beyts' is women's work. The tents, of black worsted or hair-cloth, are spun by the

Ewing Galloway

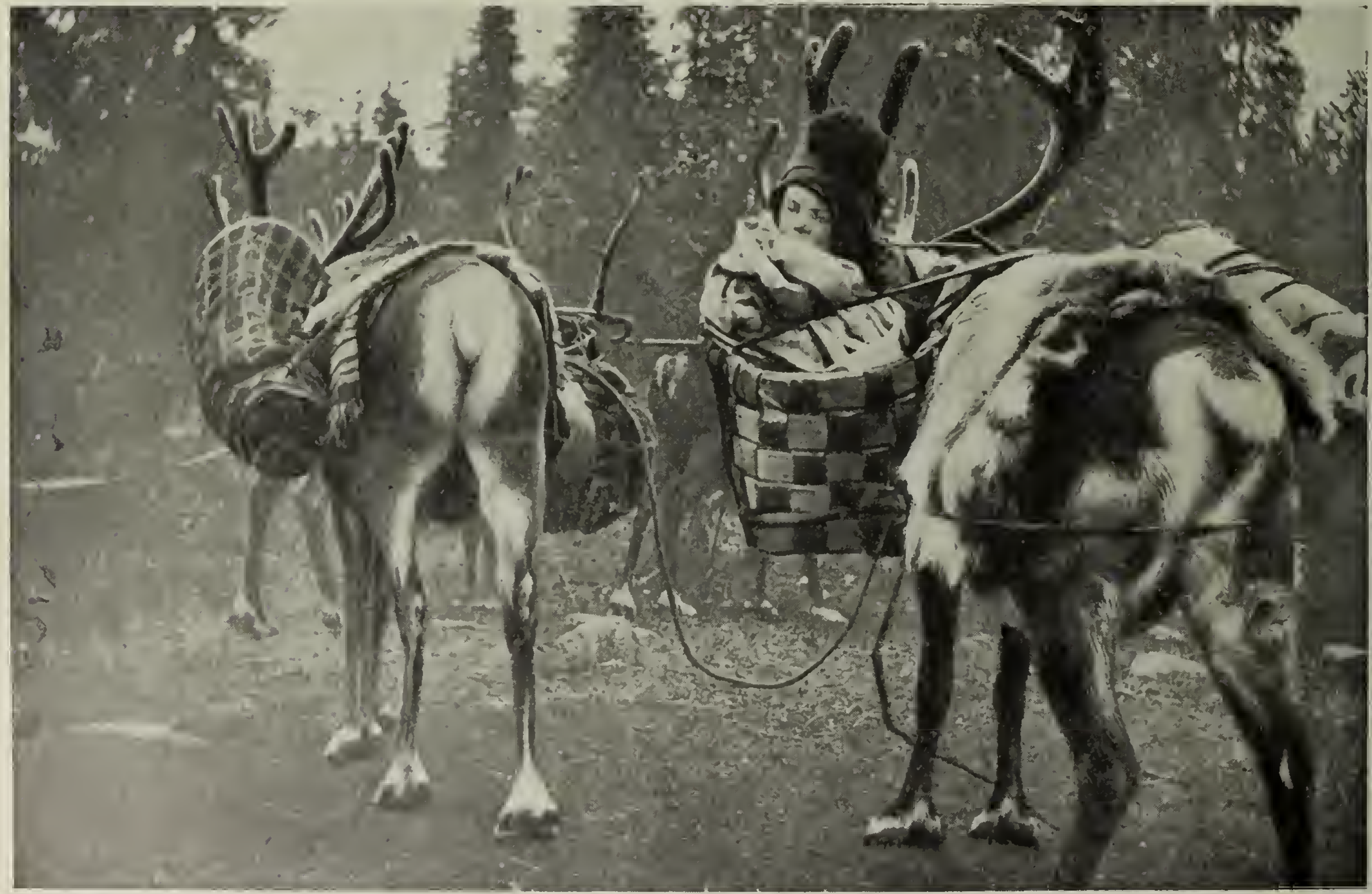
GIRL MOTHER OF A NORTH PACIFIC ISLAND

This lusty infant is of royal birth, the son of Queen Rai-Nehap of the Marshall Islands. He is seen sprawling at ease on a beautiful mat of native workmanship, intricate in design and richly coloured. Life is simple in these regions, where clothing is superfluous.


E.N.A

women; seamed in narrow lengths rudely, with yarn that is made from the mingled wool of sheep and camels and the black goats. This material is hung upon stakes and fixed with twisted cords; the edges are pinned together with wooden skewers. The tent or booth is divided into two parts by a hanging cloth, and the inner part is the women's apartment. That of the men is left open, unless in cold and windy weather, and the men commonly sit by the entrance for their perpetual coffee-drinking. Upon the side of what, by courtesy, we may call the harem, is piled up a great mountain of stuff, in fact all the belongings of the family: corn and rice if they own it, lumps of rock salt, which are most valuable, and the unspun yarn as well as the spun wool. The wife will own some box containing a few personal treasures, possibly her comb and mirror, earrings and nose-ring, and very precious this is to her. The men, being Mahomedans, are permitted, nay enjoined, to have four wives if their means run to it, and as most of the labour falls on the wife, no Arab woman would wish to be the sole one in a household.

Goatskins are precious, and are cured for buckets and waterskins, and when so worn and rank that they can no longer be used, the thrifty wife will cut from the better parts sandals to save the feet


Mondiale

CARE OF THE YOUNG LIFE IN THE BLEAK NORTHERN LATITUDES

Mention of Lapland calls up in most minds an immediate picture of frozen wastes and reindeer sledges. These two photographs show two sides of the reality. Below, a small Lapp child in a pannier basket on a reindeer, being transported with the other worldly goods of a nomadic family. This was taken in the extreme north of Sweden Above, a Finnish Lapp is seen nursing baby and cradle together. This cradle, like the Rumanian one in page 1250, can be slung from the ceiling.

from the spiky desert plants. Clotted dates are kept in great bundles of camel hide, and in the midst of the tent is the large brazen pot in which they boil their butter to make samn, and seethe flesh, when they are fortunate enough to have any.

When off the march, the women dwell in continual darkness in their tent shade, a relief to eyes tortured and reddened by the glare and gritty sand, not kept off by the stained and impregnated black face cloths, which are nowadays flung aside and carried on the shoulders, leaving the face bare.

A WHOLE encampment of such tents will cluster together, and before them the fires are built of the precious dried camel-dung, reinforced by a few twigs. In the evenings the red glow of these fires, set about in the still and darkening desert, carries with it something homely over all the vast expanse of undulating sand stretching around like a sea. Sand there is, indeed, in everything, and no wholesome or abundant water for purposes of washing. The water from the wells is collected in the same stained and unclean skins that have done duty for many years. It tastes always of dried leather and rancidness. It is seldom cold. The drink most favoured is the strong black coffee with which the men refresh themselves in the evening when the day's labour is over. Each man is something of a. sheikh or lord, and absolute master of his own household, but his rule, though austere, is not brutal; indifference rather than cruelty is the housewife's fate, and she seeks the antidote in ceaseless gossip on women's matters with her sister wives, and makes up for what is lacking in conjugal life by having plenty of congenial companionship.

Dawn in the high lands of Arabia is often cold and cheerless, and if a move has been determined on, it is the sheikh's part to call his women to start the moving and loading up. They pluck up the tent poles and let the booths fall; they roll the cloth and make bundles of the poles. Their household stuff, in sacks of their own weaving, is dragged forth and loaded on the protesting and bubbling camels, which are led in by herdsmen and couched down to receive it. The men meantime sit by any sticks they can collect, and if they have any coffee or the water to make it, they drink the black coffee made with all the grounds left in, as is Turkish fashion. The women and children may make a breakfast from the milk of the female camel or 'naga,' but not much is allowed, for this also, as everything else of the kind in the desert, is precious, and must be collected in skin bags and shaken to make the curds which, with dates, form the staple food of the wanderers.

The boys may help the herds or run among the cattle, but no head of the family would deal harshly with his sons, who are the pride of his life.

When the march is started, the men ride ahead, the women follow on the baggage camels; the distance moved in a day is not great; often the women will alight and walk by preference, spinning as they go, but before noon a halt is called, and the women must milk the ewes and goats, which have been driven by the herdsmen.

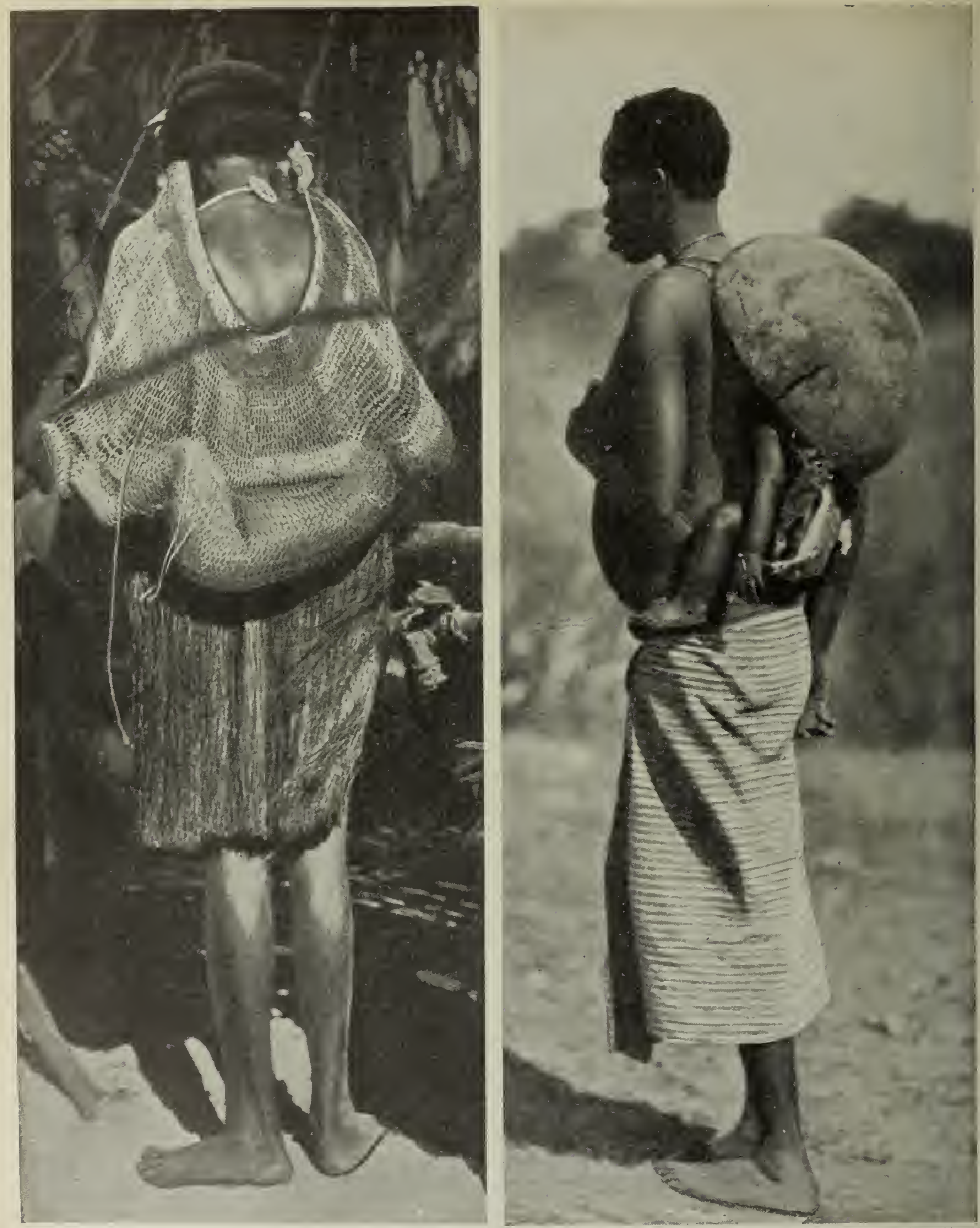
Ewing Galloway

A SOFT PILLOW FOR THE YOUNGEST BORN

In Mezökövesd and the neighbourhood babies are often carried on pillows, beautifully embroidered and frilled. The mother's dress, with its embroidered apron and curious cap, is also worthy of note. Even the baby's cap is stiff with embroidery.

Even then the wife bestirs herself further to get her man's meal; it may be 'leban,' the curds poured from the milk-skin, or a lump of dates, with a drink of cherished water, and if a guest be present, there may be added buttermilk with a piece of butter; and ever, even when she sits down, the woman spends her time either in spinning or in rocking the skin on her knees to make the butter come. The man rests sometimes in the inner tent for the sake of the darkness during the fierce glare of the midday.

An important man may have many tents; that of the mother of his favourite son will be the best; there may be others for discarded wives, who yet look to him for what family life is left to them, or for

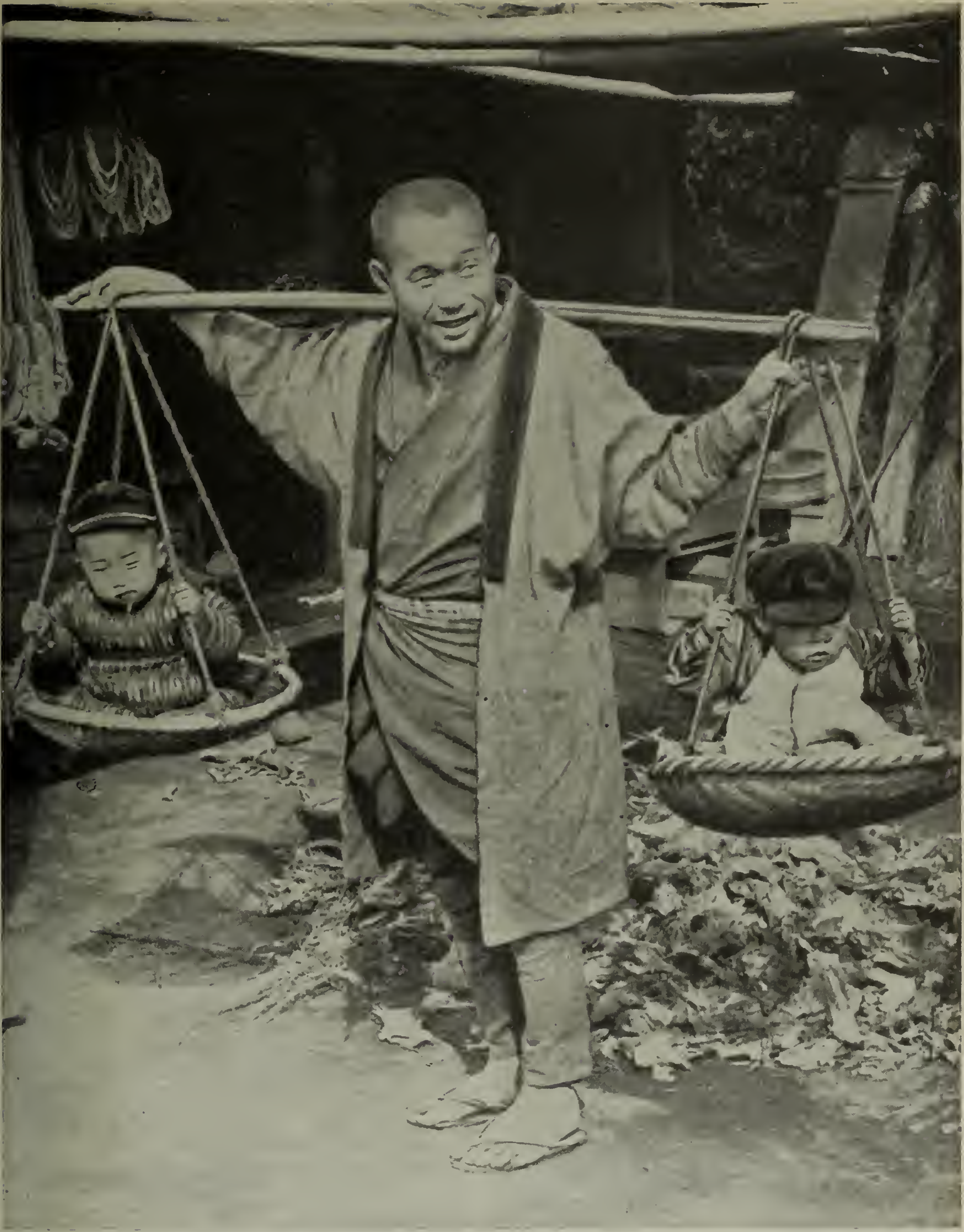


E. O. Hoppé

Wide World Photos

NATIVE MOTHERS THE WORLD OVER CARRY THEIR BABIES ON THEIR BACKS

In countries where women do a great deal of the work and have also to look after a numerous progeny it is important that they should be able to carry their babies about and yet have their arms free. Two somewhat unusual examples of child-carrying are seen here. The Papuan woman on the left slings the child from her shoulders in a net. The Kaffir woman (right) also slings the child on her back and protects its head and spine from the sun by a large gourd, which gives a singularly turtle-like effect to the baby.



PRACTICAL JAPAN SOLVES THE PROBLEM OF BABY TRANSPORT

One of the pleasant characteristics of the Japanese is their love for children, and especially for boys. As is usual in the East, girls are not very much accounted of and are in all things subordinate to their brothers, though recent years have seen the spread and development of a strong woman's movement. The method of carrying two children shown above is distinctly ingenious. Probably the proud father is used to carrying buckets of water by means of a yoke, and finds the babies much the same weight.

E. Watts

MATERNAL SOLICITUDE IN INDIA

Cleanliness is one of the Hindu virtues, and is achieved by ceremonial washing upon all important occasions. This homely scene would appear to have little ceremony about it, but the improvised shower-bath and the keen maternal eye will no doubt achieve a like effect. Personal washing, like laundry, is generally done out of doors.

wives who have borne him no children or only a daughter. There will be some hangers-on, too; an aged woman who calls herself the mother of one of them, an idiot boy, or some such one, and they will eat and drink with the rest, for if they are truly tribesfolk, no Beduin will grudge them their food. When at last they camp for a while, after the tents are up and the fires set going with dried and powdered camel dung, water is fetched from the springs by which they are encamped and coffee is made. The woman's pleasure lies in tobacco, as does her man's, but she must go short unless there is plenty; her life is a servitude, and her hope is in her growing sons, who treat her with more respect than their father does.

Among the many odd customs of untutored peoples, breaking in on what we call family life, is that of the men's club-house or sleeping-place, apart from the women. This appears in slightly different forms all over the East, as well as in the Pacific and elsewhere.

With the Papuans of New Guinea this is a vast erection—sometimes as much as four hundred feet long and sixty high. It is built of palm-thatch over a scaffolding of bamboo. But the remarkable fact about this 'dubu,' as it is called, is that it is for the married men, whose women and children live in huts. Exactly the opposite idea for the use of the men's club-house is prevalent among the hill peoples of Burma. With some of the clans of Karens in the Shan States it is the youths who are sent away from home. Among those called Zayein or Gaung-to (because they shave most of the head) when a boy reaches puberty he goes to the barrack they call the bachelors' 'haw,' or palace. It has no furnishing except the woven bamboo mats which each boy brings with him. It stands sometimes outside the village, or, if there is danger from wild beasts, just inside the fence. So long as they inhabit this place the youths and young men are not supposed to talk with or even to see their parents, and most assuredly have to avoid the women.

The reason is that marriage here is endogamous, and is only permitted between cousins or close relations, and then only when approved by the village elders. The girls are kept at home, busy with learning to spin, or practising the winding of the coloured cotton threads which will form leglets to keep the copper rings in place. This endogamy is the opposite of the exogamy of the Burmese, where pairs who have the same totem must never marry.

Consideration of these collective buildings carries the thought to the enormous houses built by some tribes of North American Indians, such as the Salish, the Nootka and the Kwakiutl. These frame-built solid wooden houses may be sixty feet in length by fifty in breadth, but dimensions far exceeding these have been known. They have an inner independent framework or complete house, with another house or external shell built over it. The outer shell, bearing the brunt of the weather conditions, may be re-made or repaired from time to time, but the inner framework remains from generation to generation. Immense beams are used in their construction, and co-operative labour is required to set them up. The large houses are shared by a number of families, whose sleeping quarters are on wide shelves along the sides, reached by step-ladders. Each family has its own hearth-place, and above these hang strings of dried fish.

KEEPING WATCH AND WARD

When primitive man began to associate in groups the necessity for taking care of individual and communal property arose. In civilized societies this duty has increased in bulk until in the modern state we find set aside for it exclusively the policeman and the sentry, whose functions are here described. Other relevant chapters are Punishment, Savage and Civilized, and Naval and Military Customs.

In the heat of an August morning a mounted guardsman was standing in Whitehall before the Horse Guards. Motionless on his perfectly trained and almost equally motionless horse, the soldier, in his glittering, traditional cuirass, was an image of mechanised humanity, solely intent on the performance of his duty, which was, first and last, that of being present and being visible. Aloof from the busy crowd of messengers, officials and sightseers, he ignored all around him, and if there was one thought present in his mind it was that of the procession of minutes that brought nearer the moment when he would be relieved from sentry duty. Arrived an American visitor, to whom everything was new, everything fresh, and who was conscious of treading ground full of history and significance. Had he discovered, in the centre of Whitehall, a pool of blood left there since the execution of King Charles I, he would scarcely have felt astonished.

He stopped before the sentry, and wondered. That the man was on guard he realized. From what direction might come the danger against which he was keeping watch seemed less clear. In a busy thoroughfare one can never gaze for long at an object without finding companionable people ready to share one's vigil. Soon two or three Londoners had posted themselves by the side of the American and were intently observing the guardsman, who remained serenely aloof. The stranger turned to his neighbour and said: 'Say, what would this fellow do if he were attacked?'

'Nothing,' was the reply, after a moment's puzzled reflection.

'Yes, but if there was a crowd?'

Obviously, the thought of a guardsman being attacked had never occurred to the Londoners. Why should one attack him? What end would it serve? The three Londoners looked at each other nonplussed. Suddenly one of them had an inspiration:

'Oh, he'd call a policeman!'

What the visitor had failed to realize was the fact that the guard, in his inefficient but impressive clothes, is not there for utilitarian purposes. His function is decorative and traditional.

The instinct of a group to detach one or more of its number and entrust to them its safety while resting, feeding or playing is older than mankind. We can observe it in many gregarious animals. Wild elephants always take the precaution of keeping a sentry, who trumpets when he scents danger. So do seals at play, and penguins in their solemn gatherings, which are like caricatures of the political meetings of human beings. Bees have sentries at the entrance of the hive, and the other social insects—termites, ants and wasps—also keep an organized watch. There is clearly therefore, a deep urge, inherited from forgotten centuries, to protect ourselves against outside forces of many kinds by entrusting to certain among us the task of keeping watch over the rest.

Now, the forces against which human beings have to protect themselves are not always known. And, to begin with, they are not necessarily other human beings. After all, there may be danger lurking from the mysterious invisible world that so many feel

Topical Press

KEEPING WATCH IN PEACE AS IN WAR

A dismounted sentry on the Horse Guards' Parade, London, seems a useless figure. But he is primarily a survival from less peaceful days, and is also being trained for possible need in time of war. His showy uniform becomes plain khaki in the latter eventuality.

Armand Console

GUARDING THE LONDON RESIDENCE OF ENGLAND'S HEIR APPARENT

St. James's Palace has been a royal residence since 1698, when Whitehall Palace was burned down, and is the headquarters of the Yeomen of the Guard. At intervals during the night the guard makes its rounds, the detachment including a lantern-bearer and a bugler to sound the alarm. The ceremony of turning out the guard, described in page 795, has a common origin with this inspection of the premises, for which the detailed regiment is responsible. The duty is performed by one of the Guards regiments.

surrounds us. Today in Tongking every village chooses a guardian spirit whose task is to protect it against evil influences. It takes the form sometimes of an animal, and at other times of a living person. But how is the spirit to be persuaded to perform its task ? Clearly, by giving it a common interest with the villagers. This can best be done by burying some person on the outskirts of the village. Before the French colonised Tongking and introduced Western ideas the consent of the appointed spirit patron was not required, and the simplest method was to bury somebody alive. At Bangkok, in Siam, three men were crushed to death each time a city gate was built or repaired. But Siam, too, has become westernised, and so has Mandalay, where a similar custom existed.

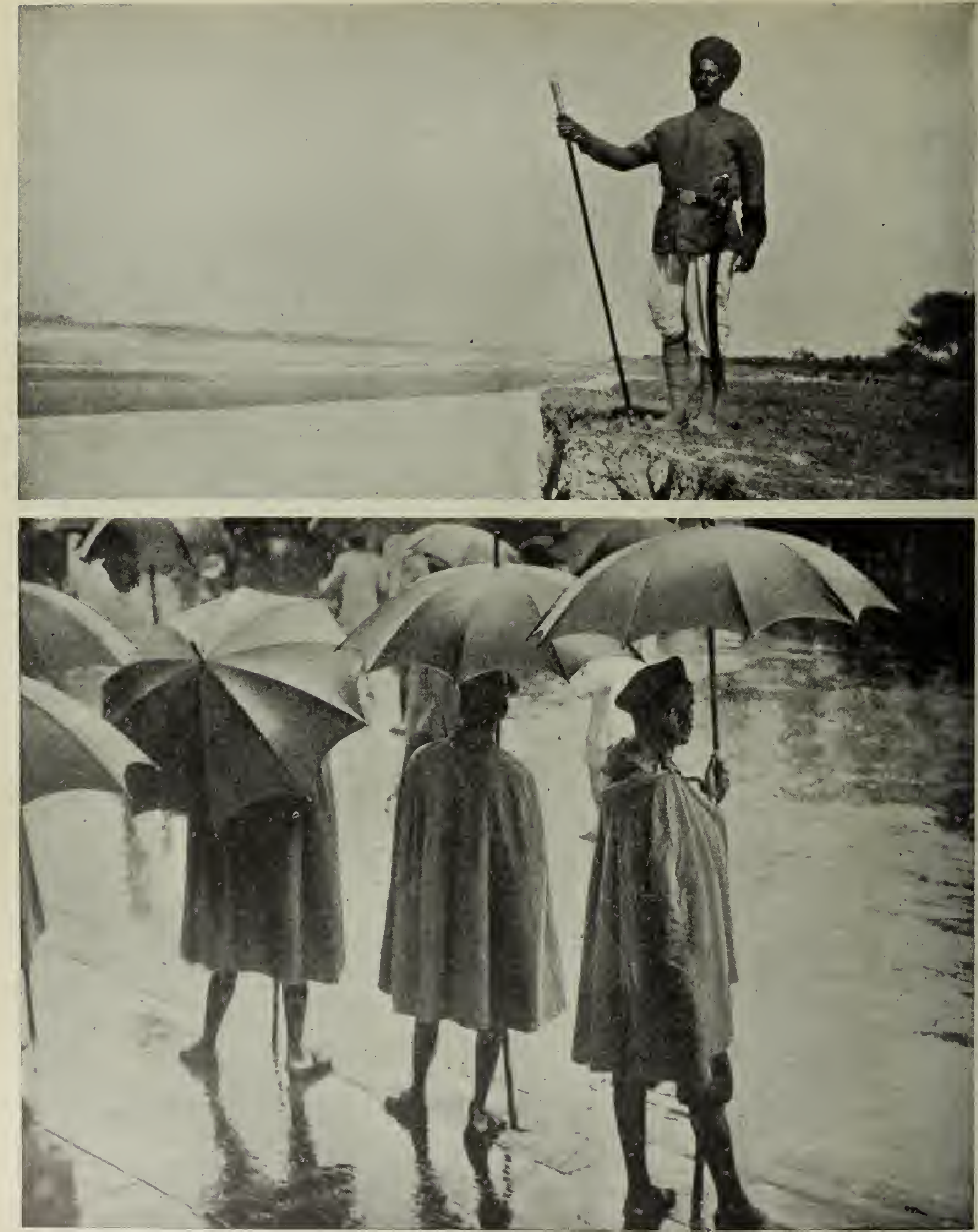
More tangible is the danger presented by other human beings. This danger is particularly great to people who are in the nomadic stage of civilization. When, with the practice of agriculture and industry, more settled conditions are introduced, one knows where one is, and whose law runs in the territory where one is settled. But as long as a tribe or group lives mainly by its cattle, which has continually to be moved to new pastures, or by hunting, which

Canadian Govt.

Topical Press

RIDERS OF THE PLAINS ON PARADE AND SOLDIERS ON BLOCKHOUSE DUTY

Canada's Mounted Police are a magnificent body of men magnificently horsed, whose duty is to police the sparsely populated districts of the vast territory, a task which means a life lived in the saddle. In the top photo we see a detachment on parade at Ottawa. Below, a squad of British infantry guarding Soochow Creek during the Chinese Civil War of 1927. This was purely for defensive purposes against anti-foreign agitations. The concrete blockhouse is the modern form of the old sandbag barricades.



Associated Press

INDIAN POLICE IN BOMBAY CITY AND A SOLITARY UNIT ON THE PLAINS

The constabulary system in India consists of Indian rank and file and subordinate officers, with British officers in the higher ranks, and was formed soon after the Mutiny of 1857. One branch is made up of village watchmen, Chokeydars, who carry weighted staves and parade each his own district. One of these is shown in the upper photograph. The somewhat incongruous picture below is of Bombay police during a boycotting demonstration in 1930. The umbrellas, so thoughtfully supplied, were discarded at the call to action.

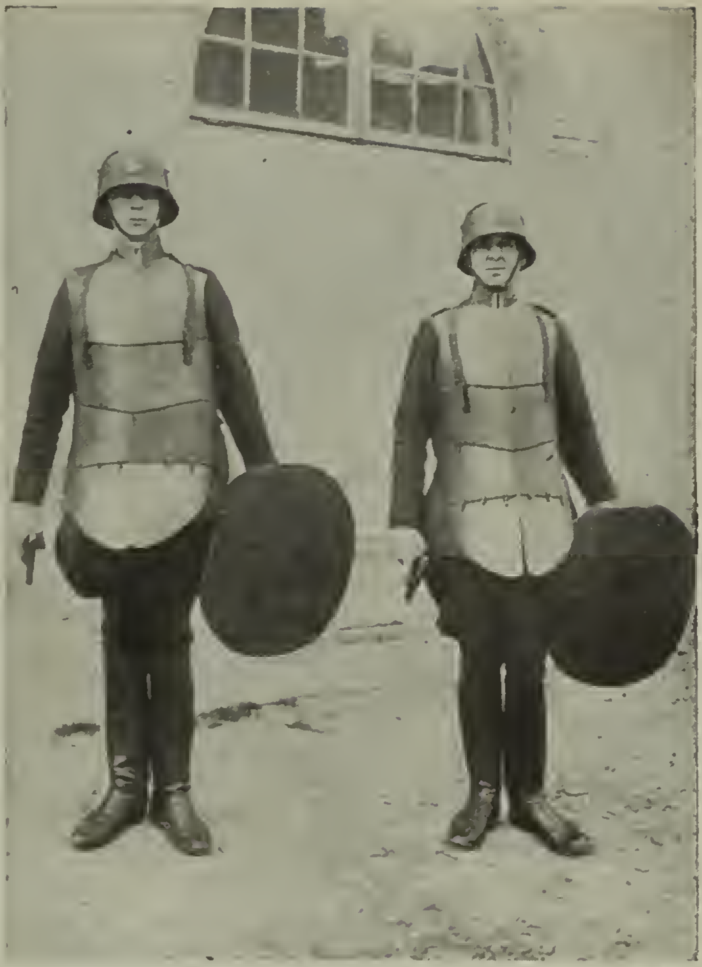
necessitates a frequent change to new grounds, there may be holders of prior rights or new arrivals with whose interests one's own are bound to clash.

For this reason the organization of nomadic people, like the Tuareg, the Arabs, and in general the inhabitants of the deserts of Africa and Asia, is still semi-military. The perpetual state of watchfulness of these people is well illustrated by the description of a Dutch traveller who recently visited the Beduin in the Syrian desert. In the company of a French officer he went to visit a camp of Meharists, friendly natives from among whom the French recruit their auxiliary troops. The traveller describes how, under the burning sun and the cloudless sky, the car bumped its way, till all sense of time had gone. Suddenly, in the distance, a tiny speck appeared. Through their field-glasses the visitors were able to distinguish a man on a camel. As they drew nearer they could see him motionless as a statue, and as they passed him they noticed his intent gaze, fixed on the distance. These inhabitants of vast expanses have a highly developed eyesight. Undoubtedly the sentry had noticed the car long before its occupants caught sight of him. And his absolute immobility had helped to make him inconspicuous. Every soldier knows the value of immobility on certain occasions ; the men who were in no man's land at night during the war knew full well that when a Very light went up the one thing was to keep still. And so we see why, today, the guardsman outside the Horse Guards is instructed not to move. It is a survival of the far-away days when his ancestors were hunters, herdsmen and nomads.

W. F. Taylor

FINALE OF A BRAWL AT WILLEMSTAD CURACAO

A delinquent being marched off by negro police. To English eyes the picture of a constable on duty smoking a cheroot is a trifle disconcerting, but the indulgence does not appear to subvert discipline. The weapon of these police is a cutlass, the uniform plain.



E.N.A.

ASTONISHING COSTUME OF POLISH POLICE

Tin hats became familiar during the Great War, but it is a little surprising that in modern Warsaw it is necessary to arm the police with shield and cuirass and an anachronistic revolver. This equipment was deemed necessary because of violent lawlessness.

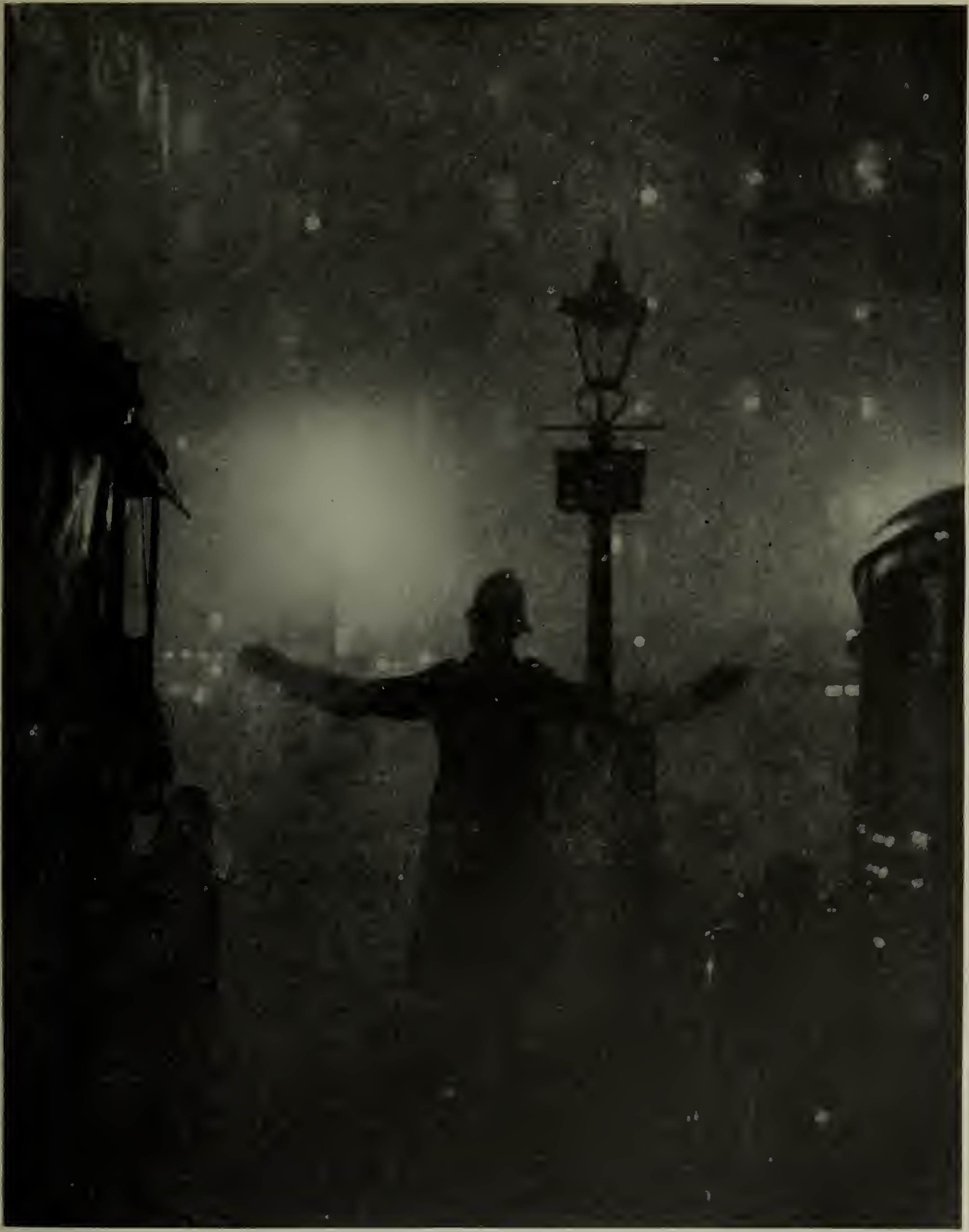
Almost immediately behind the Meharist on his camel the ground dipped, and in the hollow, unseen and safe, sat the people, cooking their food over fires of dried camel dung. The sentry had passed the word before the travellers were aware of his presence : he had recognized them as harmless Europeans. Otherwise he would have disappeared in the hollow, too, and the car might have passed within fifty yards of the encampment without its presence being detected, unless the nomads had chosen to reveal themselves at the time and in the manner they selected. But the French have, on the whole, taught the Beduin better manners.

By the same method vast distances occupied by incompletely civilized populations are supervised. Where it is impossible to have guardians of the peace who mix in the life of the inhabitants, as there are in regularly policed countries like our own, a system of patrols has been adopted. These patrols have regular points of support in the form of blockhouses

Photopress, Associated Press, Photopress

PROTECTORS AND GUIDES OF THOSE WHO PASS ON THEIR LAWFUL OCCASIONS

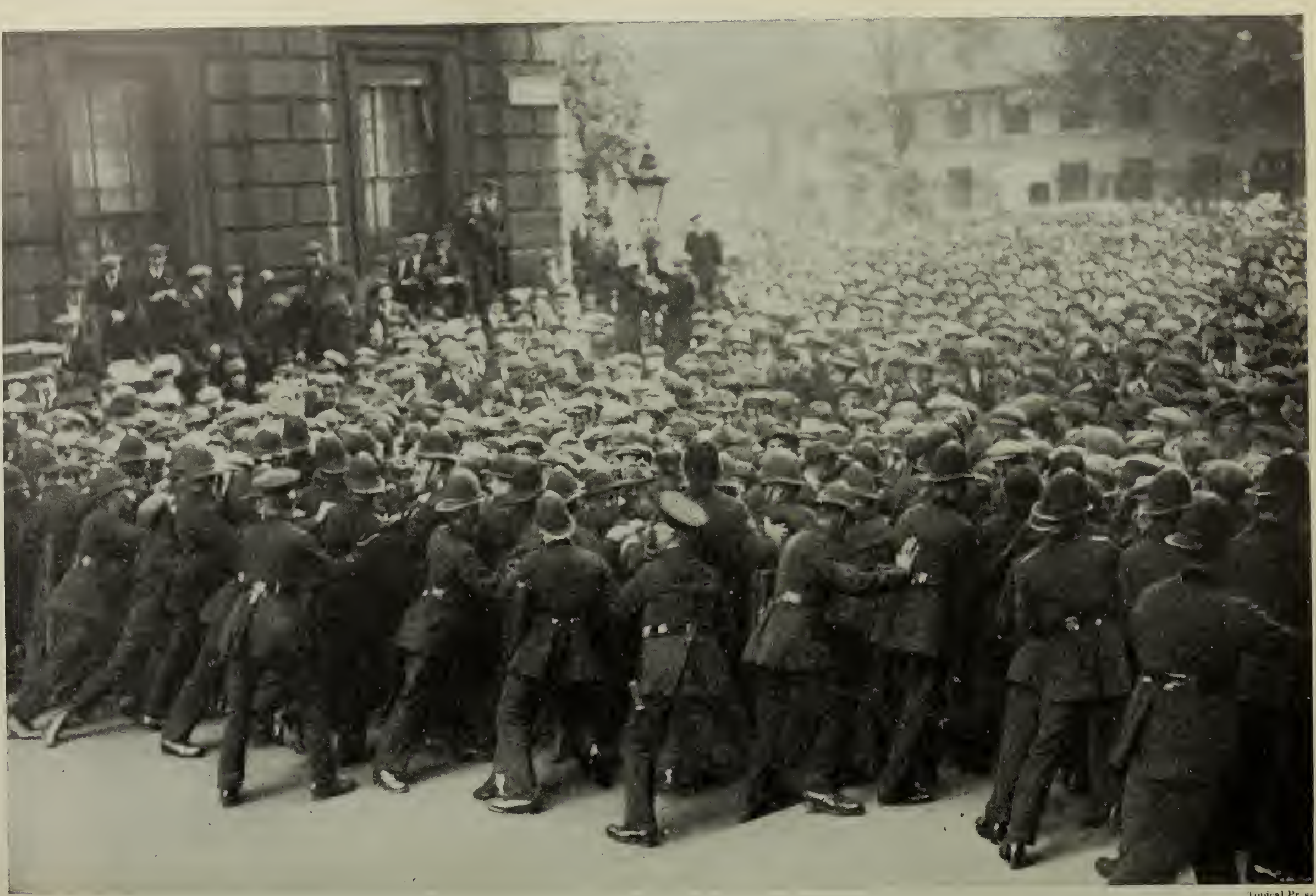
Traffic control is one of the most important and exacting of police duties in modern cities, and no increase of signal lights or of machinery will quite relieve the police of the task. Above (left) is a German policeman on point duty. On the right a policewoman in Tiflis, capital of Georgia, works the controlling lights ; while below we have a glimpse of the Parisian method—a policeman on a high stage in charge of signal lights, with a mounted policeman to help.



Topical Press

CALM EFFICIENCY AND UNCONSCIOUS GRACE IN A 'LONDON PARTICULAR'

English policemen, and, in particular, London policemen, are beings around whom a whole tradition of kindliness, courtesy and good-humour has been woven by the law-abiding citizens and visitors who have learned to depend upon them. The figure in the picture might almost be symbolical. He stretches out his arms with a magnificently simple gesture, and the traffic halts, much as the Red Sea rolled back before the Israelite hosts, so that timid pedestrians may cross the road in safety. He receives unquestioning obedience.



Topical Press

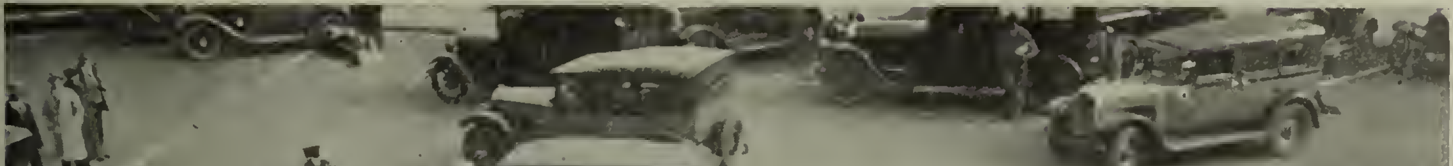
'THUS FAR AND NO FARTHER': A CROWD OF DEMONSTRATORS IN DOWNING STREET IS SHOWN ITS PLACE

Concerted action by the London police is a thing worth watching, whether it be the formation of a cordon to clear a street, as sometimes happens in strikes and similar disturbances, or a reinforced 'shove' to push a crowd back, as seen here. Study of the expressions, both of police and crowd, will reveal the astonishingly good feeling between the two parties. It is no unusual thing for demonstrations to take place outside the Prime Minister's house, but the police are always active to prevent any crowding of the steps and to keep the demonstrators within bounds.

If the atmosphere gets too heated the police, linked arm-in-arm, march solemnly down the street, sweeping the rioters before them like dust before the broom.

or small fortresses. Blockhouses are detached timber buildings with loopholes. In Spanish Morocco, nearly in the centre of the Sahara Desert, there is such a series of forts, connected with civilization only by weak telegraph wires. Each of these forts has a complement of twenty-five men. The food for the soldiers is brought from time to time by aeroplanes. The aeroplane, of course, plays a large part in the policing of uncivilized territories. In a single day it covers more ground than a patrol in a week. It is able to spot illicit gatherings and dangerous movements among the natives, while it does not expose its occupants to the dangers of surprise attacks and ambushes. Moreover, in extreme cases, it is used for the taking of forcible measures, as has happened more than once in Transjordania, Mesopotamia and on the north-west frontier of India.

CURIOUSLY enough, the method by which a chain of strong points is used for guarding a territory is of relatively recent date. Formerly, people used to construct gigantic and continuous works of earth, brick or stone in order to protect themselves against outsiders. The great brick wall of China, the two earth Roman walls in the north of England, and the wall, also of earth, which ran from the Rhine to the Danube, are the best known instances of this method. It was difficult to man such expanses, and in practice the method was precisely the same as that adopted



Topical Press

BRACELETS FOR THE CRIMINAL AND TEAR GAS FOR THE COMMUNIST

Enforcement of law and order has two sides, punishment and prevention. These two photographs illustrate the actual apprehension of the wrong-doer. Above, a dramatic arrest on a roof-top by two German constables and a plain-clothes man. Below, the rout of some Communist demonstrators in Washington, D.C., and arrest of the ringleaders. The medium used to disperse the mob was tear gas and, when the victims were blind and helpless, a bâton charge. The ubiquitous press photographers made the most of the occasion.

THIS FOOTPATH
IS CLOSED

Sport and General Press

in more recent times: soldiers were concentrated in camps whence they could be rushed to any point that was threatened. The idea of doing without a continuous wall and fortifying a certain number of given points from which the guardians could sally was an obvious development of the older method. It was perhaps first practised when the castles in the marches of the Welsh border were constructed. The Martello towers, built during the wars of the French Revolution, are an application of the same principle. A number of them still exist along the south coast of England. They are called after a tower placed on Cape Martello in Corsica by the British in the latter part of the eighteenth century.

The principle of mobility can be developed still further when there is no longer any need to provide fortified refuges for the forces that are keeping watch and ward. The Royal Canadian Mounted Police is the most striking example of such a roving guard. A territory in the north of Canada as extensive as half Europe is policed by a few thousand men, who on horseback, or by means of dog sledges and canoes, travel through the frozen expanses of the sub-arctic zone.

In countries with a settled civilization the duty of keeping watch and ward is performed by two different bodies, the army and the police force. In peace time soldiers mount guard, as was said before,

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Photopress

DUTIES USUAL AND UNUSUAL ON FOOTPATH AND ON THE KING'S HIGHWAY

That periodical scourge, foot and mouth disease, means extra work for the police, owing to by-laws and regulations made to cope with it. Sometimes footpaths across fields have to be closed for a time, and since notices may be disregarded it is the business of the police to enforce them. Below, three mobile traffic police, colloquially known as 'speed cops,' are seen setting out for duty. This branch of the force came into being with the Road Traffic Act in 1930.

mainly for ceremonial and decorative purposes. But it should not be forgotten that guard and sentry duty has a practical reason too: that of training the soldier for duties he may have to perform in war time. Sentry duty in war time is considered so important that a soldier who falls asleep while on active service is liable to be court-martialled, and, if the offence takes place in the presence of the enemy, may even be executed. The sentry in his box outside the barracks, which no person would dream of invading uninvited, is being trained for sterner occasions.

Of more immediate and real importance is the incessant watch kept by the police. The policeman is, indeed, a person who fulfils duties that are extensive and manifold. In recent years he has become ever more entrusted with duties rendered necessary by the growth of vehicular traffic. The increase of his work in this particular direction has, indeed, been so considerable that there is a question, in some countries, of creating a separate body of constabulary whose exclusive task it will be to regulate traffic. In the United States and in England a beginning has been made by the appointment of a specialised traffic police, whose members are designated by the American term of 'speed cops.' They move on motor cycles, and keep an eye on offenders who drive dangerously or cause obstruction.

Photopress

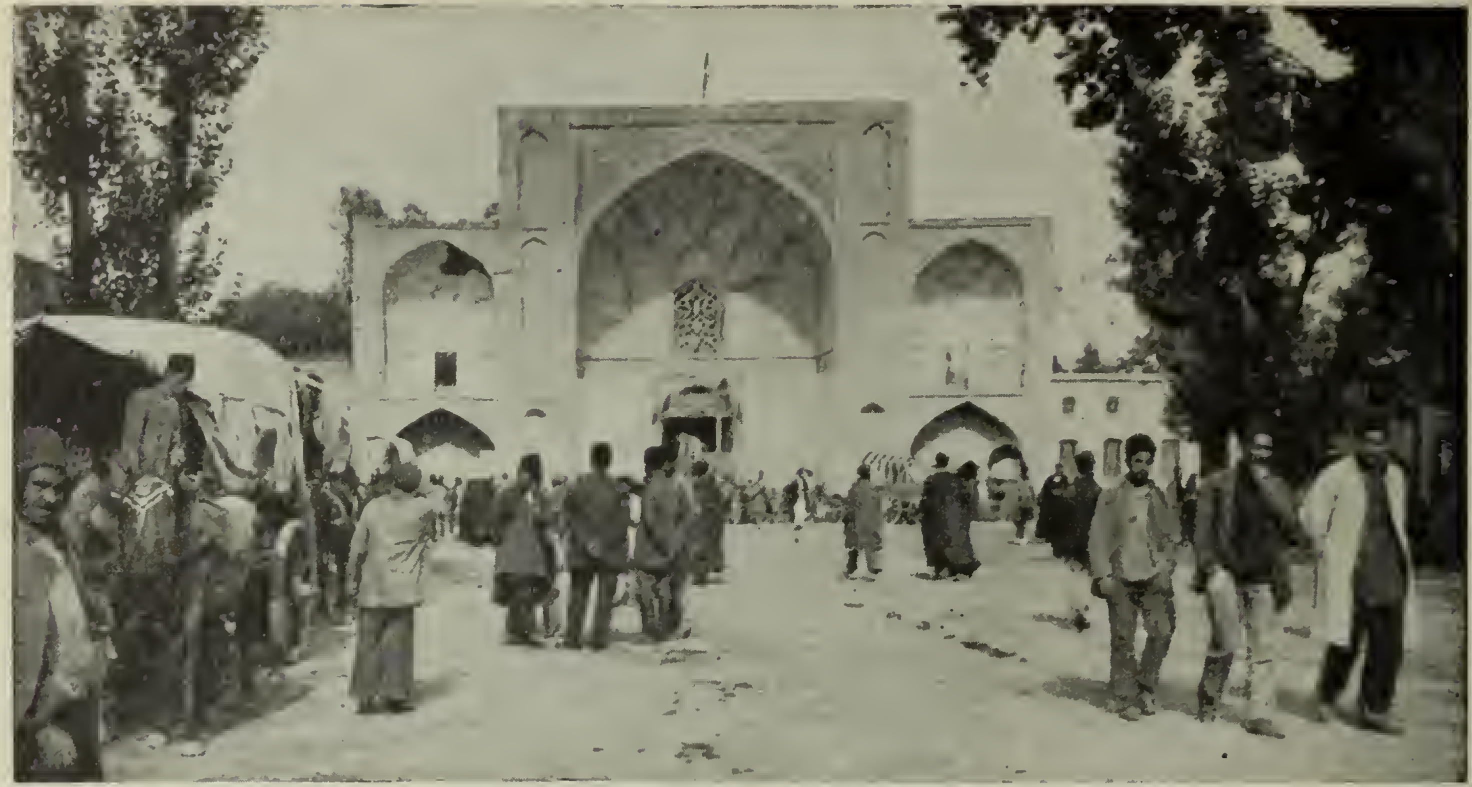
PEACEFUL SENTRIES ON GUARD AT NUMBER 10

Just as the royal palaces always have a military guard, so the house of the Prime Minister of a democratic nation has its police guards. Moreover, a plain clothes detective is detailed to watch over the great man when he walks abroad or travels by train. Between them these watch-dogs prevent the access of unauthorised persons to the head of the Government.

Yet, as far as the London policeman is concerned, we still prefer to think of him as the man who, with his torch in one hand, goes at night from door to door, shakes the handle, and assures himself that shops and dwellings are safely locked. With the knowledge of his watchful presence the Londoner goes to sleep assured that he is well protected. Pointing the way to strangers, helping children and old people across the streets, and many other little offices courteously performed in the course of his duties have endeared the 'Bobby' to the Londoner, and given him a position very different from that of most of his Continental colleagues, who cannot boast of anything like his popularity.

It is characteristic of the settled condition of English civilization that this country has only one kind of police, the body which receives its orders either direct from the Home Office or from the watch committees that work in co-operation with the Home Office. Most foreign countries possess a double police force. They have a local police, which is armed—English policemen are unarmed—and a governmental police run on military lines. The gendarmerie of France and other countries, the marechaussée of Holland, are part of the army. They perform, in war time, the unenviable task which in the British army is entrusted to the men with red covers on their caps, the subordinate staff of the provost marshal; they are all given some rank, if only that of lance-corporal, so that private soldiers are subject to their orders.

The gendarmerie are also used to quell disturbances and to arrest criminals. They are not attached to a definite locality, and can therefore be easily transported from place to place. Italy goes even further. She has her local police, her 'carabinieri' with their



W.F. Taylor

EASTERN ADAPTATION OF A WESTERN SYSTEM: PERSIAN POLICE BARRACKS

In Kazvin, one of the ancient cities of Persia, said to have been founded by Sapor II in the fourth century, there is a magnificent police barracks which is today one of the most notable buildings in the place. It stands at the north end of the Shah Boulevard, a fine thoroughfare, and has the look of a mosque or cathedral. Kazvin has fifty thousand inhabitants and, like most cities of that size, needs adequate policing, particularly as it is on the main road to Tehran.

funny turned-up hats and carbines (corresponding to the Spanish 'guardia civil'), who look after the security of the state, and her fascist guards, a body of men who look after the security of the fascist régime and owe allegiance solely to the chief of the fascist party, Signor Mussolini.

The main task of the police, of course, is not the detection of crime and the arrest of transgressors and criminals; it has long been discovered that this function is best performed by men who wear no uniform and specialise in detection. The policeman's function is essentially that of preventing crime. A strong force of well-trained and well-treated police is primarily a safeguard and a preventive.

This chapter must not end without a word about those modest and unostentatious people the private watchmen, whose duties are, unintentionally, decorative as well as utilitarian. Who has not been struck, on a winter's night, by the lonely figure of a man in a box, in the middle of a London street, over which plays the fantastic glow of a coke brazier? His task is to watch that the red lamps that warn the traffic when a road is up remain alight through the night. And sometimes he has a more important function to fulfil. During a coal strike some years ago fuel was very scarce. Housewives had gathered round the heap of tarred wood blocks neatly piled by the side of a street that was being mended. What ideal fuel for their empty grates! But, at the other side of the pile, intent behind his burning brazier, grim and determined to protect the property of the borough council, sat the night watchman.

Reginald Silk

AFRICAN WATCHMAN ON HIS ALL-NIGHT VIGIL

In the northern territories of Africa the small hours are often cold, and the night watchman needs a fire. He may also anoint himself with fat as a further protection against the cold. This photograph was taken by flashlight at three o'clock in the morning.

RED INDIAN BURIAL CUSTOMS

SOME of the many methods by which the American Indian disposes of his dead are touched upon in the chapter on Tree and Platform Burial, and more incidentally in that on Totemism and Taboo; parallels to others are described in the chapters on Exposing the Dead, and Where the Dead are Burned. Here the subject is dealt with as a comprehensive whole.

PERHAPS no race has succeeded in discovering so many various methods of disposing of its dead as has the American Indian. Europe and Asia combined can scarcely show such a diversity of funerary customs, for the Indian disposes or has disposed of his dead by burial in caves, in great pots, in mounds and pyramids, in canoes, and by placing the body on a platform or in the branches of a tree, whence the soul might more easily ascend to the Happy Hunting Grounds. In South America and in the mound-building area of the Mississippi he formerly practised, and in some districts still does practise, the ancient custom of separating the flesh from the bones, burying the osseous remains in graves lined with the choicest furs, or hanging them up in baskets in his hut or lodge.

Some tribes cremated their dead; others, like the Maya of Yucatan, occasionally cast them into deep lakes, while the ruder tribes of the north-east coast, in the same spirit as inspired the Norseman, turned their dead adrift in canoes, so that they might more speedily find that Western Paradise around which the Indian wove so many notions.

Today, gathered into reservations, the Red Man largely follows modern custom and buries his dead in standardised 'shells' or 'caskets' supplied by Chicago firms for racketeers, gunmen and great chiefs alike. But even in the Indian reservations, those rather dreary asylums of a virile race, quaint customs of sepulture survive, while on the tempest-beaten coasts of the north-west and the red, arid lands of Texas and New Mexico the old customs of funerary practice still hold good to a great extent.

Naturally, ordinary interment is the commonest mode of burial, and is perhaps adequately exemplified in the customs of the Wichita of Indian Territory. Almost immediately after death the corpse is wrapped in blankets and is borne on the back of a pony to the grave prepared for its reception. Blankets and buffalo robes are laid in the bottom of the grave, then the body, dressed in its best apparel, is lowered therein, the head toward the west and the feet toward the rising sun. If the deceased be a man, his gun and other personal weapons and tools are buried with him. If a woman, her cooking utensils and weaving or dressing implements. This burial of personal belongings is widespread both in time and distribution. It is by such funerary customs that the greater part of our knowledge of the habits and arts of all ancient peoples has been obtained.

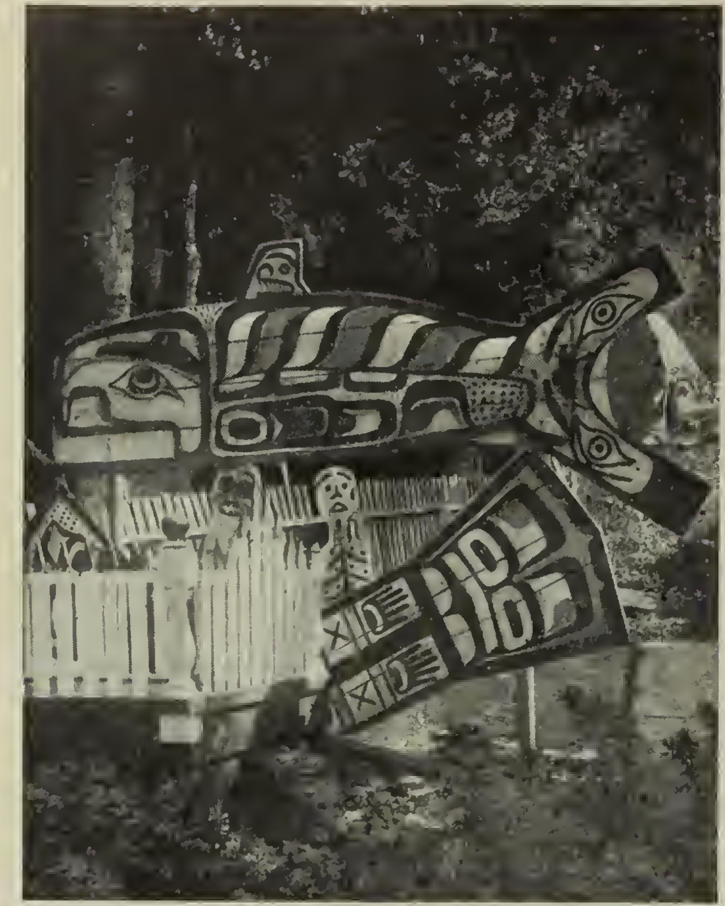
STICKS are then scattered over the body to the depth of six or eight inches, and above these grass is thickly heaped, so that the corpse and its trappings will not be defiled by the covering soil. To ensure that coyotes will not rifle the tomb it is roofed over with poles so crossed as to meet in a ridge. Only on rare occasions do the relatives accompany the dead to their last resting place, more often employing others, usually women, to attend to the funeral rites. Almost invariably a horse is sacrificed at the grave, after which the departed is left to his long rest on the lonely prairie.

The Pimas of Arizona first bind up their dead with ropes, passing these round the neck and under the knees, to give the body a sitting position. The corpse is then placed in a circular grave about two feet in diameter and some four to five feet deep, which is covered over by a timber roofing. Pima funerals usually take place at night without much ceremony. Immediately after the burial the hut of the deceased is burned, and his horses and cattle are slaughtered and roasted to serve as a feast for the mourners. Some of the Apache tribes of the south deposit their dead in a cavity left by the removal of a small rock or the stump of a tree, the body being crammed into the smallest possible space, and

American Museum of Natural History

INDIAN SEPULCHRAL CARVING

British Columbia is rich in specimens of the Indian wood carvers' craftsmanship. Their grave posts most often represent the clan totem, but sometimes the human form—highly stylised—appears.



American Museum of Natural History

INDIAN CORNER IN A CANADIAN GRAVEYARD

American Indians in close contact with white civilization are largely adopting the white man's custom of burying their dead in coffins in cemeteries. Their graves, however, present a bizarre appearance, decorated as they are with totemic grave-posts and monuments quaintly shaped and garishly painted.

the rock or stump rolled into its former position to cover the remains. For thirty days afterwards the relatives howl dismally at intervals, and if they forget to do so and are rebuked for the omission, immediately recommence their wailing in a mechanical manner, a circumstance which has frequently struck irreverent whites as highly amusing.

The Navahoes of New Mexico and Arizona simply leave their dead in the hut where they expire, first covering the body with stones or brushwood, then closing up the dwelling. The person who first touches the body removes all his clothing and bathes himself before mingling with the living again, in the belief that contact with the dead induces a 'deathly' state.

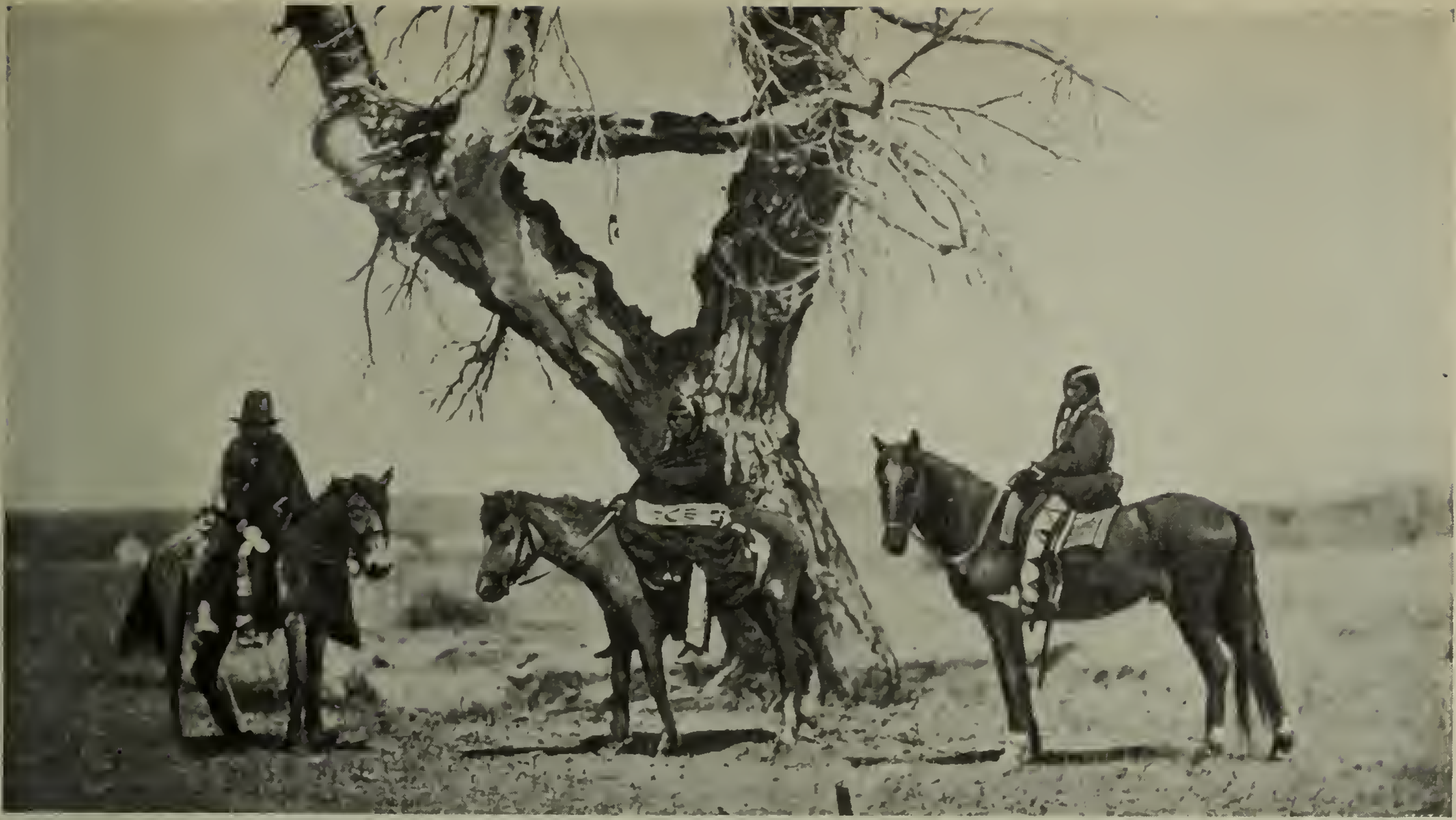
A few Indian tribes in the far west still practise cremation. They preserve the body for nine days, then, selecting a piece of rising ground, they build a pile of cypress sticks, neatly split, placing between these fragments of gummy wood which will readily catch fire. The appearance of fire seems to induce the most extraordinary excitement and even savagery amongst the 'mourners.' They will rush upon any stranger present and plunder him of everything he possesses, and if that amusement is denied them, they quarrel ferociously among themselves. The medicine man who has attended the deceased, after trying to restore the defunct by magical spells, casts a present on the body as a sop to the relatives, who might accuse him of negligence in treating his patient. During the nine days the corpse is laid out the widow is forced to sleep beside it, and she is actually compelled to stretch herself on the pile until the fire is applied, nor may she stir until the medicine man gives her permission to do so.

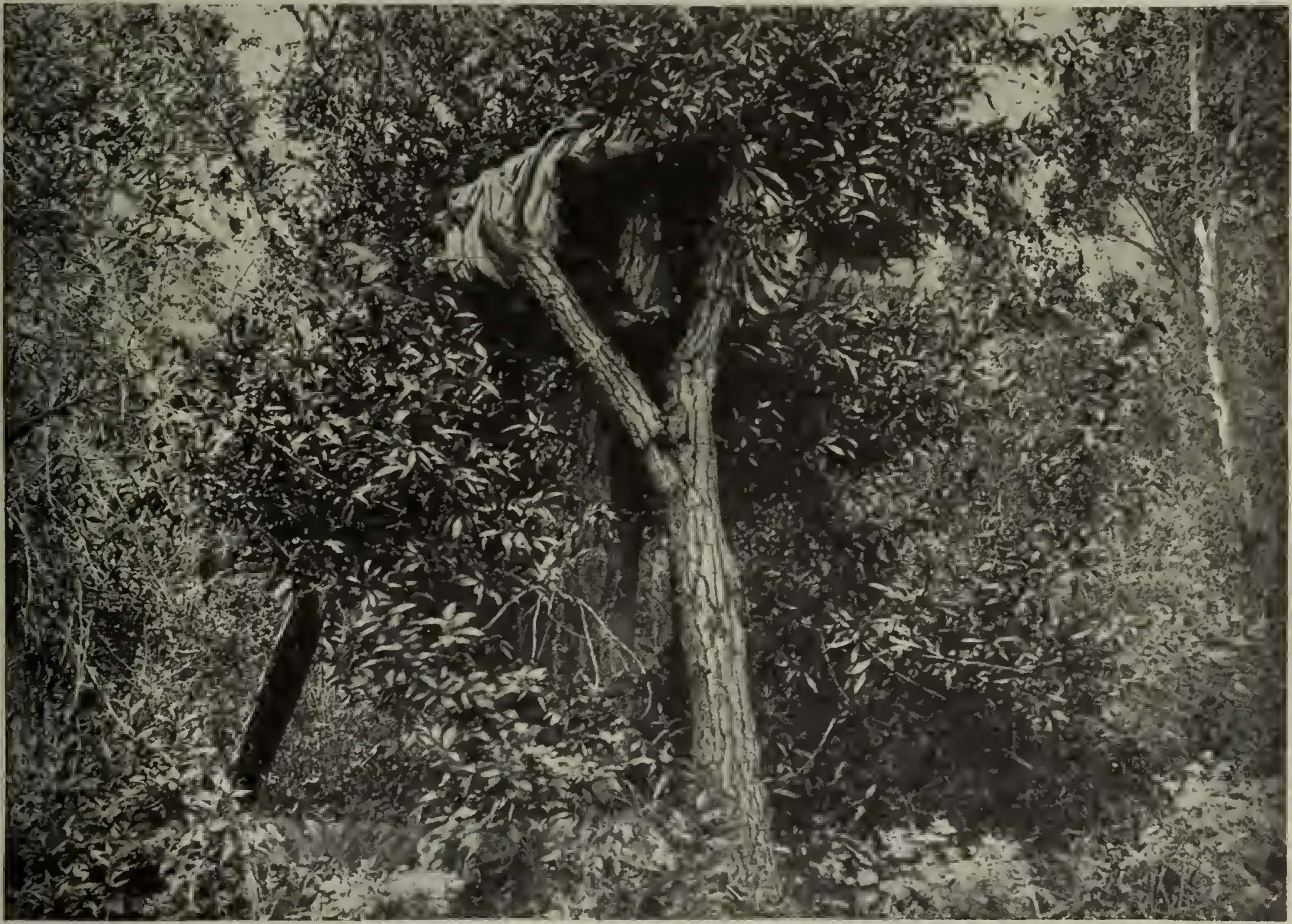
The process of cremation over, the widow rolls up the bones in a covering of birch bark, which formerly she had to carry about with her for four years, and the ashes are committed to the earth. Finally, the bones are placed in a box, which is then nailed to a post ten or twelve feet high, so that they may not be disturbed by wild beasts.

Scenes of frenzy frequently accompany the cremation rites of the Sè-nel Indians of California. Gold dollars are placed in the mouth of the corpse, which is dressed in all its finery of feathers and rugs, and when the pyre is lit the mourners circle round it, gradually working themselves into a condition of frenzy, leaping, howling and lacerating their bodies the while. The younger, educated Indians usually hold aloof from this orgy of grief, especially if whites be present. There is a story, however, of an educated Indian who rushed forward to throw a new broadcloth coat on the fire, when a white trader offered him twenty dollars for the garment, to test his sincerity. The savage—for such he had become again for the moment—immediately yelled a refusal, and threw his offering on the flames.

Tree burial is still favoured in some remote parts by the Blackfeet at their reservation in Montana. The body is wrapped in robes or blankets, sewn up, fastened to the branches of a tree beyond the reach of coyotes, and then slowly left to waste in the dry winds. The Apache method is illustrated in page 184, in the chapter on Tree and Platform Burial. But the more accepted modern fashion of this form of sepulture is that by which the dead are deposited on scaffolds. Almost immediately after death a stage is erected and the corpse is laid on it and covered with a bear skin. The poles supporting it are painted red with vermilion and bear's oil. The staging is fenced round, and the body is left in this condition for some months, after which the flesh is removed and burned. The head and bones are then placed in a neatly made chest and deposited in the loft of a hut specially built for the purpose.

The common method of sepulture among the Indians in Oregon and Washington territory is by placing the body in a canoe. These are drawn into the woods and secured between the forks of trees, or raised from the ground on posts. The canoes employed for this purpose are usually about twenty-five feet long, and these are generally placed on a scaffolding raised some eight feet from the surface. Objects belonging to the deceased are deposited in the vessel, and the whole is then covered over with stout cloth. Presents are laid on the grave and the mourners depart. The weapons and implements buried with the dead are invariably broken in the

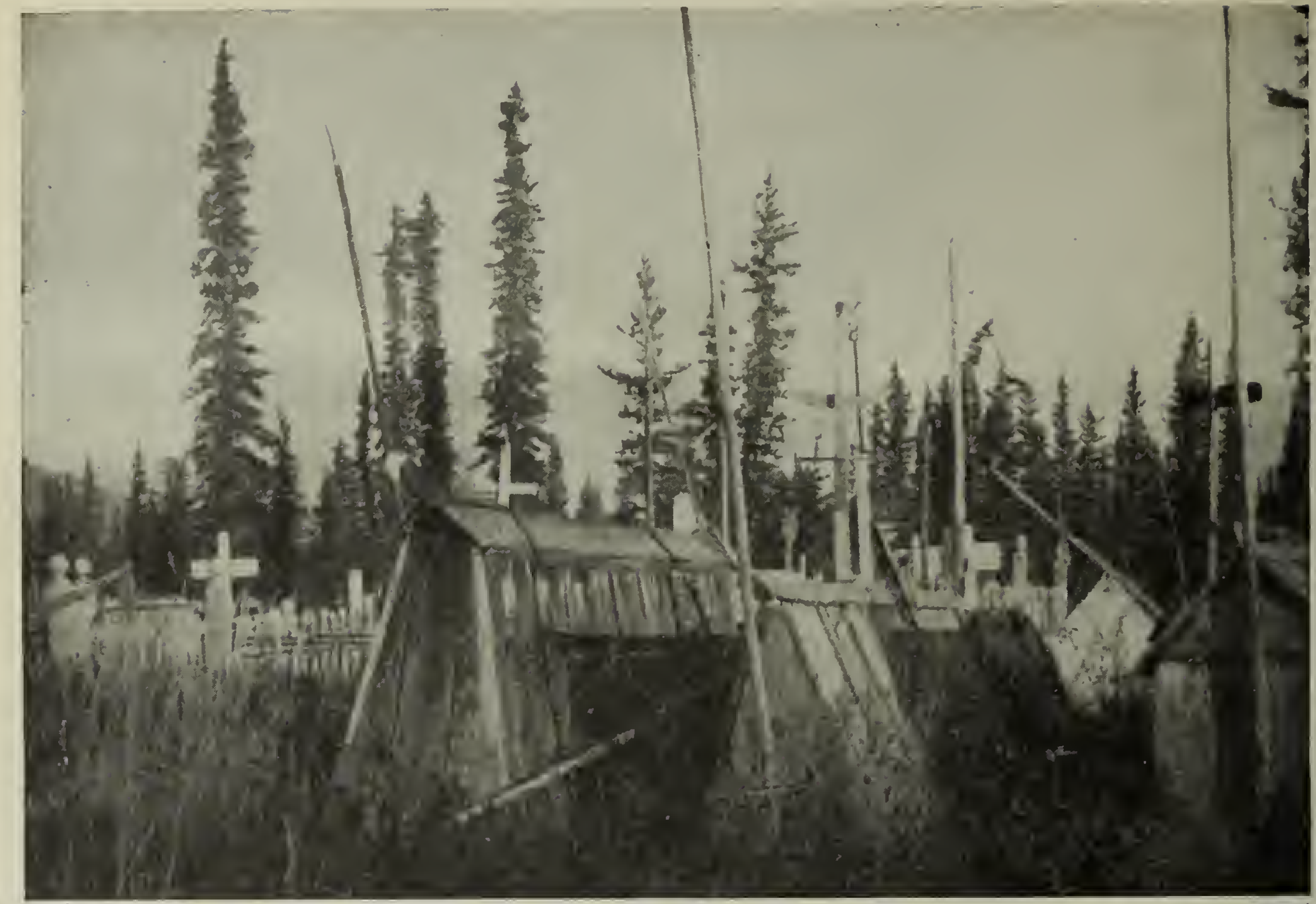




E.N.A.

TREE BURIAL AS PRACTISED BY BLOOD INDIANS AND SIOUX

Tree burials were formerly common among the Red Indians of the Western half of the American continent, and are still favoured in some of the more remote districts. The upper photograph here shows the last resting place of a Dakota Sioux, the corpse wrapped in a blanket and laid on a rack of poles fixed across the fork of a tree. Below is the arboreal grave of the daughter of a Blood Indian chief in the North-West Territory of Canada.



A. Ruthven Stuart

DIVERSE CUSTOMS OF SEPULTURE IN A RED INDIAN CEMETERY

In this corner of an Indian cemetery in the Yukon Territory are several examples of the diversity of the Red Man's funerary customs. Some of the graves are fenced round with trim palings within which Christianity's emblem, the Cross, is erected. Tree burial is recalled by other graves, in which the corpse rests in a wooden receptacle set high enough up above the ground to be safe from disturbance by wild beasts. With a similar purpose in view yet other graves are covered over with a ridge-roofed wooden hutment.

first place, so that they also may 'die' and that their astral counterparts may be found useful to their owner in the lands of spirits.

The Warrau Indians, who live at the mouth of the Orincoco, place their dead in the current of the stream and allow fishes to strip the corpse of its flesh. The skull and bones are then preserved in a decorated basket, which is hung from the roofs of their houses. The Caribs of the Lesser Antilles sometimes place their dead in earthen jars, which they keep in a small annexe at the back of their huts.

Everything connected with the deceased is shunned with superstitious terror by most tribes. His name is not mentioned, his property is left untouched, all reference to him is carefully avoided. Some extraordinary beliefs are indulged in respecting the post-mortem presence of the dead. The Hidatsa believe that the spirit lingers for four nights around the village in which he died and then journeys to the lodge of his departed kindred in 'the village of the dead.' Death is never regarded as natural, but as induced by some species of magic, more or less obscure, often being suspected as due to a revengeful enemy working through a medicine man, or thought of as due to the jealousy of a god, or the spite of an animal slain in hunting. The after-life is imagined as merely a shadowy extension of the earthly one, and as a man behaves in the worldly sphere, so shall he be treated hereafter. The seasons in the Happy Hunting Grounds are believed to be the same as those of North America, but arrive in inverse order to the terrestrial seasons. In the Indian Otherworld, it is believed, animals which have been ill used by man are permitted to avenge their injuries—a somewhat crude notion of the poetic triumph of innocence!

The idea of preserving the bones in Indian funerary practice arose, of course, from the belief that the soul actually resides in the osseous frame. The Indian, like prehistoric man, believes that after a period the soul will return to the bones, and he paints them red with the colour of blood, to induce vitality in them. The purpose of the rite is perfectly clear. The dead man was to live again in his own body, of which the bones were the framework. 'In this connexion,' says Professor Macalister, 'it is instructive to recall a familiar incident in folk tales, in which the hero having come to grief, the flesh of his body is restored from the bones, or even a small splinter of bone, and then resuscitated.' We all remember the fairy story of 'The Singing Bone.'

SECRET SOCIETIES, SAVAGE AND CIVILIZED

WHEREAS Mystical Societies—dealt with separately—have a predominantly religious or spiritual significance, secret societies are nearly always of a social or political character. The line of demarcation between the two is often difficult to discern, since the secret society may attempt to preserve social order or to proselytise by a species of terrorism, and may even be an offshoot of a religious fraternity.

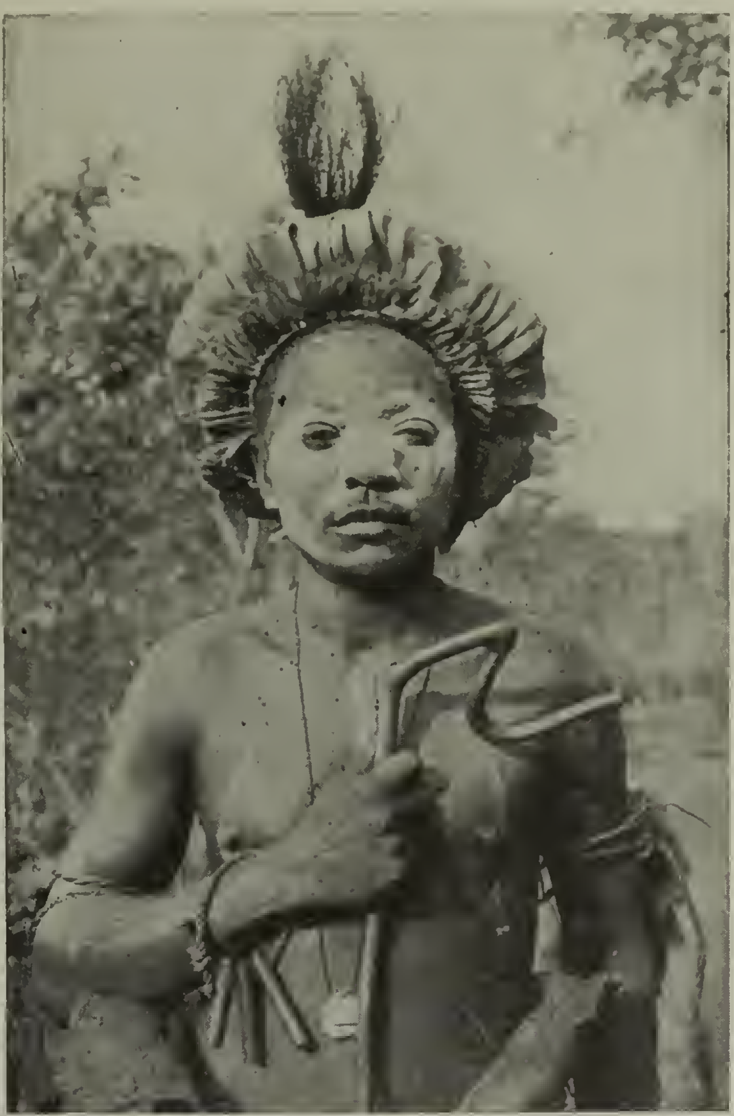
In all the regions of mystery nothing has so powerfully excited the imagination of man as the idea of the secret society. The deeds of those who have banded themselves together for secret purposes, political or personal, have been the theme of hundreds of romances. The very names of the Vehmgericht and the Illuminati are still capable of arousing a thrill in the most cynical breasts, and even the degenerate descendants of the arcane societies of the past, the bootleggers and racketeers of the West, still contrive to hold society spellbound by the recital of their feuds and midnight doomings in a most amenable Press.

But when we come to examine the whole question of secret societies and their significance in a spirit more or less scientific, we can scarcely be surprised at the enormous interest they have awakened in the past and still continue to arouse, for as we sift the evidence regarding them we find that they have developed out of one of the strongest and most fundamental instincts in man—that love of power which has wrought such woe to humanity, the decree at all costs to retain control of the tribe, the village, the group, and even to do so by all the arts of terror if necessary.

Primitive secret societies are frequently connected with the effort of a ruling class to retain its power in view of the rise of a freer tribal organization. The chiefs behold their authority gradually falling into the hands of village headmen who have their own ideas regarding tribute and discipline, so they set on foot an organization the purpose of which is to check this democratic tendency and restore their hereditary rights. Such societies may or may not possess rites of initiation, but they almost invariably have what is known as the system of age-classification. That is, at certain ages the male aristocrats of the tribe are initiated into stages of increasing responsibility, in which they are instructed in the higher secrets of political power, the object being to control the organization and the tribe in the interests of a few old men of the ruling class. Membership is frequently hereditary, although admission to the several grades often depends on purchase, or the prowess or position of the individual.

As has been said, societies of this particular type have often a religious or mystical association, but just as often they have not, and the political aspect should be carefully dissociated from the religious. Some of these societies may, indeed, almost be classed as castes and are, in some cases, limited to certain occupations which are considered to have an aristocratic foundation.

For example, we find that in some parts of Africa blacksmiths and musicians have founded societies in which they wield extraordinary social influence. The secrecy in which the deliberations of these bodies are wrapped naturally casts a glamour around them which tends to make them


E.N.A

ARMED WITH THE STAFF OF HIS SOCIETY

All over the Congo region of Africa secret societies are numerous and powerful. Initiation rites are usual, and every society has some distinguishing symbol of membership—in this example from the eastern province of the Belgian Congo a stick with a peculiarly twisted crook.

more formidable by obscuring the limits of their power.

Secret societies of the most powerful kind flourish in Darkest Africa. If a map of the continent were to be starred with their local positions these would be observed in clusters and constellations crossing the thicker part of Africa from west to east, darkening its central regions, and penetrating far to the south. In Upper Senegal and in the French Niger territory, in Senegambia and French Guinea they abound. In Sierra Leone they are also very numerous, although perhaps not so important, and this applies also to the Kru country. Among the Yoruba people and the Ido and Ibo tribes they are neither so widely spread nor so well known. But in Calabar, the Cameroon country and the Congo they swarm, as they certainly do in the far interior and even among the Basuto and other tribes in the south.

The secret society proper is perhaps to be seen at its perfection among the Kru tribes, where it functions side by side with the mystical society. The Kru have no schools of initiation, but they possess a well-marked system of age-grades, the Patriarchs and the Sedibo, the first of which is a legislative body, while the other is executive. Admission to both of these classes is gained by payment, and nearly every man joins the Sedibo on marriage. The idea

H St. Barbe Baker

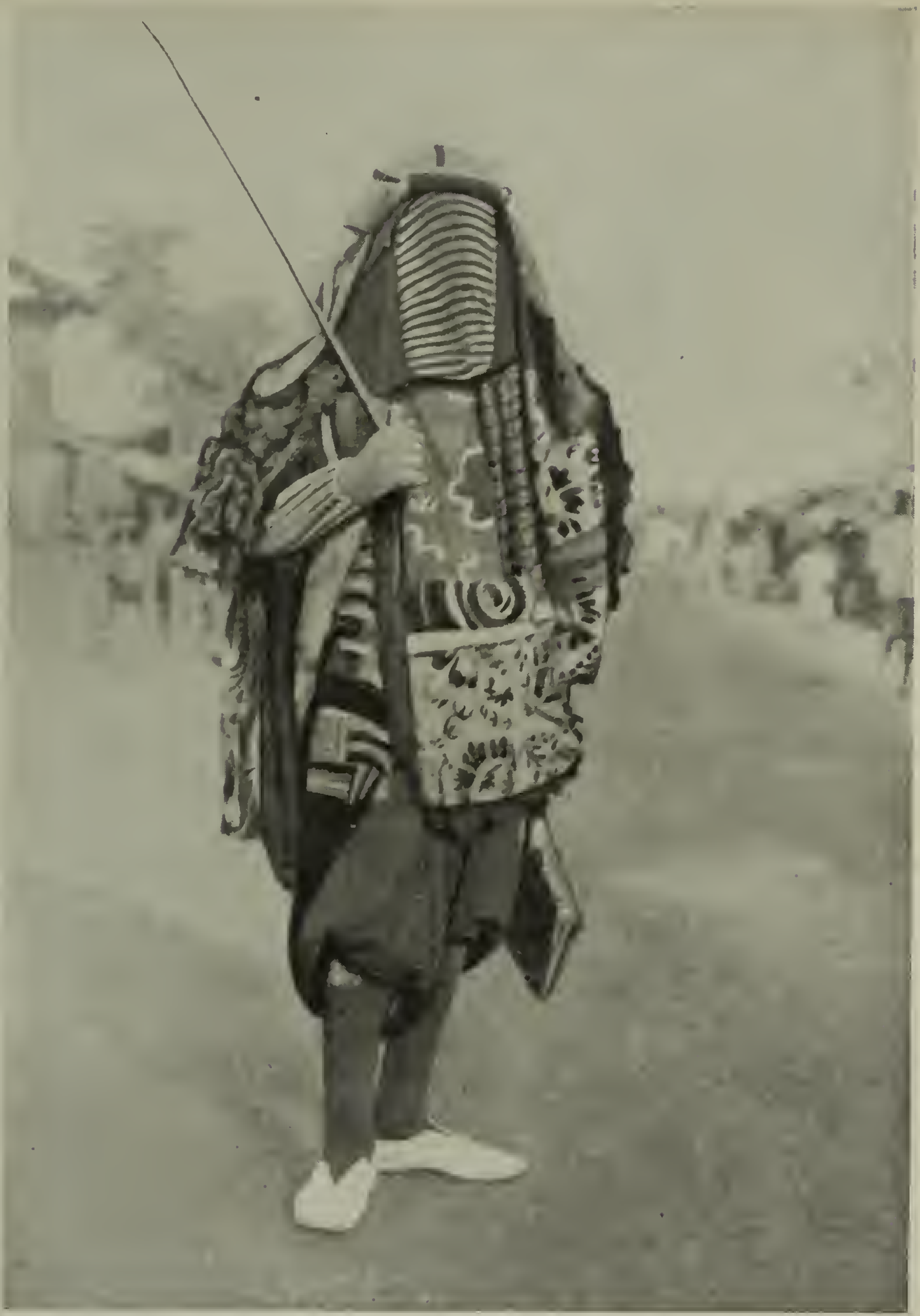
ARISTOCRATS AROUND WHOM GLAMOUR OF MYSTERY HANGS

Great social prestige is enjoyed by the senior members of some of the political societies in Africa, membership of which is often hereditary. These dignified tribal aristocrats compose the inner council of one such brotherhood. The queer article above is the drum with which the fetish man of one of the most powerful secret societies in the Belgian Congo summons members to meetings. Most often these meetings are convened to pronounce sentence on some member who has transgressed the unwritten laws of the fraternity.

underlying this society is, of course, that of tribal authority as apart from magical or religious quest.

In the French territories of the Niger and Upper Senegal we find three types of society social and non-secret, secret and political, and purely mystical. The first holds public ceremonies and is associated with rites of puberty. The second such as the Senufo, prepares its members by seven years' initiation for authority in the tribe and the last is associated with certain cults. These three types thus well illustrate in one region the difference between the kinds of arcane societies

In the Yoruba region there flourishes a most interesting type of political secret society supported by a secondary organization with police duties. This is the Ogboni, or Elders, who may be said to constitute the leaders of the native 'Four Hundred,' although they must possess a certain degree of ability. In this particular case rank descends from the oldest brother to the youngest. The Oro Society, an affiliated body, carries out the decisions of the Ogboni as a kind of police. As its members approach a village on a punitive expedition they swing the bull-roarer, a wooden instrument which makes a loud booming sound, and at the dread noise all the women shut themselves up in their huts. Criminals are disposed of in a summary fashion by this 'constabulary,' and their clothes are cast up on the tops of the forest trees to symbolise their destruction by the presiding genius of the Oro.



W. F. Taylo

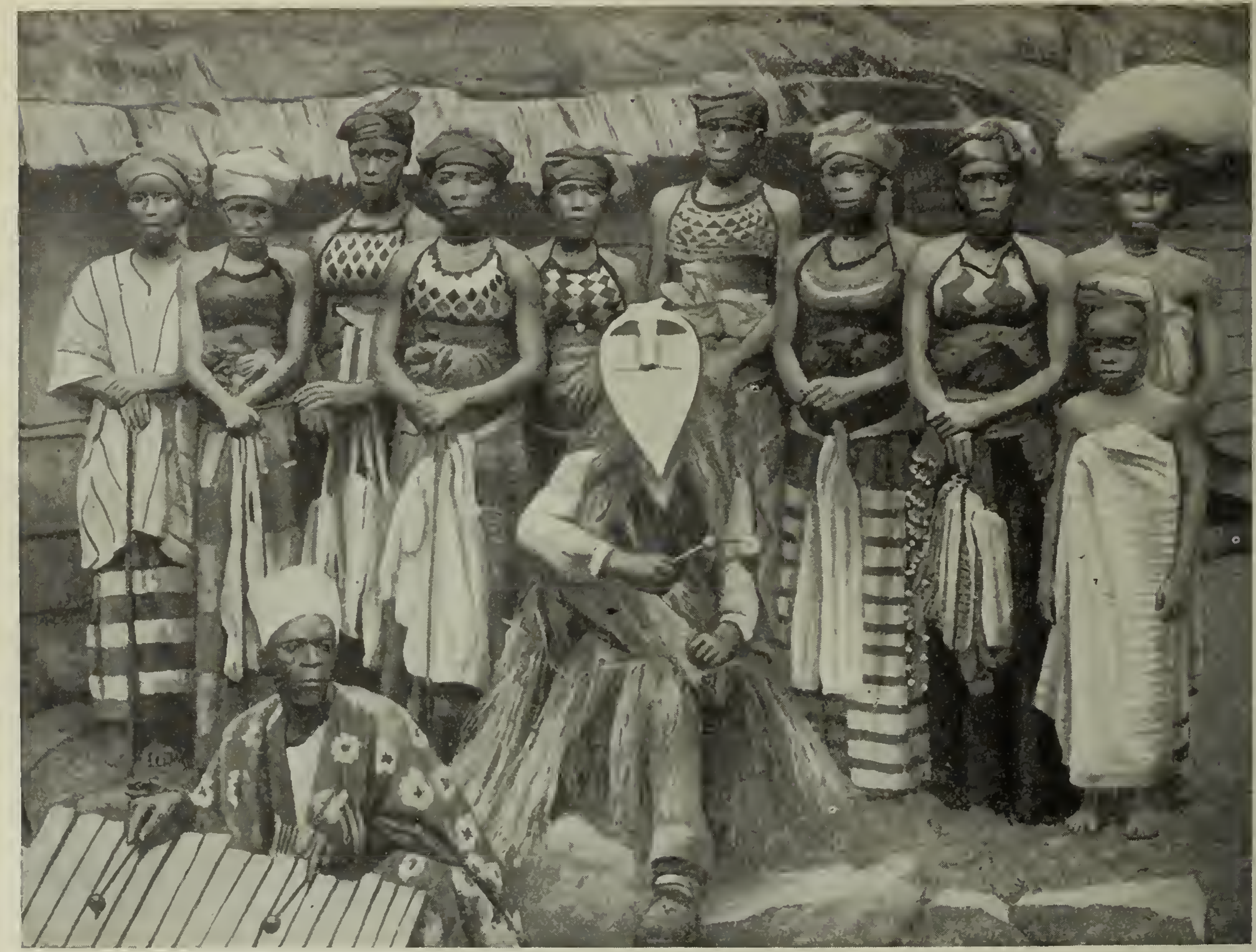
MYSTIC FIGURE UPON WHOM NO WOMAN MAY SET EYES

Although the principal secret societies existing among the Yoruba-speaking negroes of West Africa are political in purpose they deliberately reinforce their influence by playing upon the superstitious credulity of the people. Thus the women are taught to believe that the masked members of the Eugugu society have a supernatural ghostly character, and when they go about on official business the women hide themselves away.

A similar punitive body is the Eugugu of the Yoruba tribe, which maintains order at the annual tribal festivals and at burial ceremonies. Its members wear masks and extort money from the people as they parade the countryside, so that it is almost of the nature of a privileged banditti. It is of importance that the women of the community should believe that the wearers of these masks are not mere men, but that they have a certain ghostly character, the object, of course, being terrorism, for savage man regards woman as uncanny and dangerous and seeks to counteract her 'original sin' by 'bogey' methods.

Farther eastward, in the Ibo country, we find a similar society of maskers who keep up the pretence of being 'dead people.' In these associations a man rises from grade to grade by payment, and this provides the most profitable way of investing money among these benighted people. Acceptance into the highest grade costs a large sum, in some cases equal to hundreds of pounds of English money.

But it is interesting to observe that certain of these



;E.N.A.

AFRICAN SECRET SISTERHOOD THAT CHAMPIONS WOMAN'S RIGHTS

Even under British rule secret societies have great power in Sierra Leone. The Bondu is the society for women, and in almost every town there is a Bondu 'devil' with formidable fetish power who sits among a crowd of people and officially inquires into the authorship of misdemeanours. The person to whom the twigs in her covered hands point is nowadays not killed or sold into slavery, but even today unpleasant things befall the one whom the Bondu devil thus 'smells out.'

grades correspond to trade guilds. For example, the highest is that of ozo, or blacksmith, which is the particular handicraft for which the Awka tribe in the Ibo area is celebrated. Another grade in a similar society in this territory is that of the doctors or leeches, who wield immense powers, both corporate and personal.

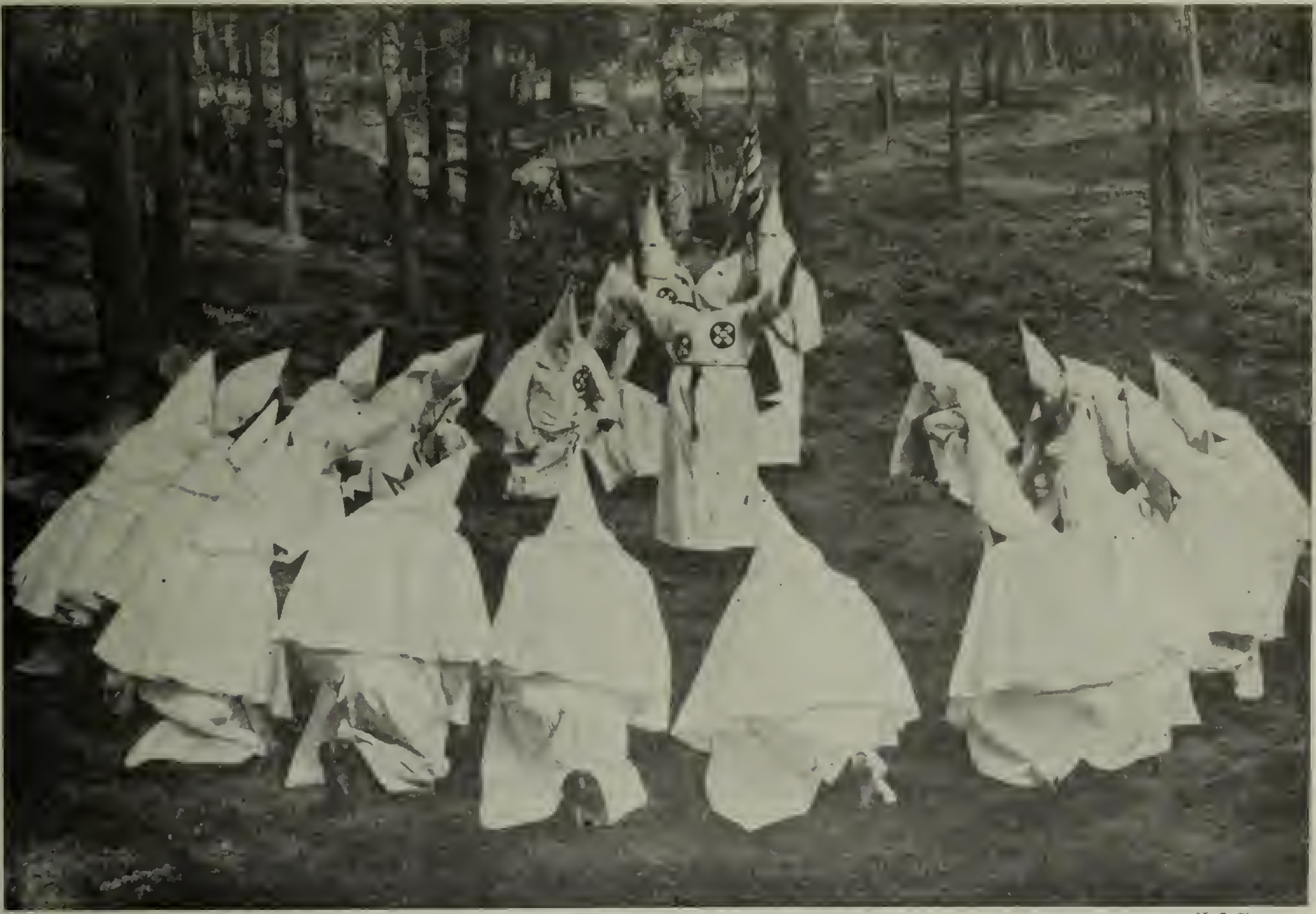
In East Africa we find that the rites of the secret society have practically developed into a system of age-grades, having, as in the case of Wanyika, a well-developed political organization. Some of these grades seem to have taken a caste form, the highest being that of the wizards, or Babasi, a caste of sorcerers, that which is inferior to them, the Fisi, acting as judges. This caste compels criminals during a trial to swear on the emblem of the hyena, which is probably the totemic animal of the tribe. Thus as a man grows older he wields a greater measure of personal authority, provided that he has the necessary mental gifts to profit by his opportunities. Even the law of mortmain, or the dead hand, may prevail, the legends surrounding a deceased great wizard or ancestor sufficing to make his mere name a thing to conjure with.

And the women of the dark continent, for reasons of sex defence, have also banded themselves into secret societies in certain regions. In order to protect herself from violence or cruelty a savage woman often gives herself mysterious airs, indulges in dark threats, and surrounds herself with an atmosphere of occult menace. It is mostly bluff, but it is not without its effect on her barbarous mate. But these female societies are frequently associated with the rites of female initiation and circumcision. In Sierra Leone flourished the Bondu, a sisterhood of one of the regional tribes, which has within the memory of man achieved far-flung association and recognition, and among the Vai and Gola, on the Lower Congo, and even in the Basuto tribes there are many such female societies. Among the Masai the stages of female initiation are regulated by the age of the candidate, though, characteristically perhaps, this is less important for women than for men. These societies exercise a larger degree of control among men, especially in the case of married men, regulating marital conduct and examining cases of infidelity or hardship. Males may on no account approach the bush where these secret rites are celebrated, and consequently little is known regarding them. But it is known that the men of the Upongwe are terrified of the female society known as Njembe, which flourishes within the tribe, and which claims to discover thieves, although its main object is the protection of women against hard usage. Androgyne societies, open to both sexes, also exist in Africa, such as the Humoi, found among the Mendi of Sierra Leone, which has two distinct sections, each confined to one sex. The female Humoi severely punishes offences against the marriage regulations or taboos, known as 'simongama,' in its own house, bringing the male offenders before it as criminals.

In America some secret societies still exist among the Indians, though these are certainly much on the decline. Age-classes for both sexes are to be observed in several tribes, each with its own characteristic initiations and dances. Some of these, again, are merely convivial, or are designed to uphold some ancient custom, though a certain number have a political bias. The Raritesharu of the Pawnees is modelled on the supernatural council of the stars, which is believed to govern human affairs, and its members, who are all chiefs, paint their faces in blue lines as the great chiefs of the stars are supposed to do, and wear downy feathers symbolic of the breath of life in their heads. The custom had an analogy in ancient Mexico, where priests and kings dressed themselves in the apparel of the gods of the heavenly bodies.

Some of these American Indian societies more closely resemble secret societies proper in that they are often selective, entrance to membership not always being automatic or according to age, but based on personal qualifications. They also tend to assume a social importance apart from any religious function they may possess. Thus the Bow 'priesthood' of the Zuñi Indians of New Mexico regulates the military affairs of the tribe, such as they now are. Indeed, in some cases such bodies seem to represent a new order subversive of the ancient clan rules and taboos, and affiliating with similar societies in other tribes. They thus occupy a transitional phase betwixt the clan organization and the religious fraternity, composing a species of Freemasonry.

For instance, we find the Kwakiutl Indians of British Columbia dividing the year into a sacred and a secular period, in the former of which the religious



H. J. Shepstone.

KNIGHTS OF THE KU-KLUX KLAN ASSEMBLED IN SECRET SESSION

The Ku-Klux Klan was formed in the Southern States of America in 1866 to oppose the political influence of the negroes which carpet-bag politicians from the Northern States were seeking to develop after the Civil War. Disguised in white robes, masks and conical caps they terrorised the negroes by their weird ritual and night-riding operations, and gradually became such a menace to law and order as to necessitate their suppression by the government. The Ku-Klux Klan, with its ritual and symbolism, has lately been revived and reconstituted.

E.N.A.

CAGED MAFIOSI ON TRIAL IN PALERMO

Originally a nationalist organization founded to resist foreign oppression, the Mafia gradually acquired absolute power in Sicily, dominating government and people by sheer terrorism. About 1926 Mussolini set to work to crush it completely. Over 1,000 Mafiosi were arrested and condemned to penal servitude and exile, and by 1931 the Mafia was utterly destroyed.

element prevails and initiations are given effect to. In the latter period the members change their religious names for social names and dispose their lodges on profane or social lines. But the entire economy of Red Indian secret societies is in speedy process of breaking down and must soon disappear.

The secret societies of Melanesia, like those of Africa, are chiefly concerned with the maintenance of law and order. They form the tribal government, hold courts, and exact fines, their jurisdiction being entirely apart from that of the chiefs. Misdemeanants are visited by masked officials and fined or otherwise punished. The meetings of these bodies are held in a ' tareu,' or enclosure which is taboo to women, boys and all uninitiated persons.

The most celebrated of these bodies is the Duk-Duk of New Britain, the Solomon Islands and the Bismarck Archipelago. Its initiation of youths is a severe one, and takes place on the beach, where the entrants are so soundly beaten that they frequently faint, or even die. They must pay a heavy entrance fee, and, once admitted, are instructed in the meaning of the dances and the symbolism of the masks and dresses. The society often extorts heavy fines from private individuals, but so much are the natives in terror of Duk-Duk that they invariably submit to its exactions, however unjust. This body also puts a taboo on fruit trees for a nominal fee, and this is invariably respected. In the Torres Straits the Bomai-Maly severely punishes breaches of social discipline.

In China secret societies are intimately connected with secret sects or mystical societies, so that most of the latter are really involved in politics or have become almost wholly political. Most of them, as their names imply, have developed out of the old religions of the country, Taoism, Buddhism or Confucianism, and have taken part in many of the revolutions which have agitated the Celestial land from time to time. The principal are the White Lotus and the Perfect Intelligence, which arose out of Buddhist practice, and the Eight Diagrams and the Mi Mi Kiao, which are more akin to Taoist ideals. If the state had ignored them they would have been practically harmless, for they existed merely for mutual spiritual help, but persecution forced them into rebellion.

The Tien-Ti Hui, or Heaven and Earth Society, the Kwo Lao Hui and the Reform Society are even more strictly political. The White Lotus or Pai-Lien, which dates from the fourth century, brought about the downfall of the Mongol dynasty, and at one time numbered nearly two million adherents. The Heaven and Earth Society has also always been anti-Manchu, and is still very powerful, being now entirely revolutionary. It was the Reform Society which brought about the downfall of the empire, since when countless secret societies have flourished in China and even in America. Some of these Tongs are exceedingly dangerous, and exist merely to further the interests of scoundrels who extort money from other Chinese by means of blackmail.

So far as Europe is concerned, the secret society has fallen on evil days. Immediately after the Great War a number of such bodies arose in nearly every one of those hitherto subject states which hoped to achieve nationality through the Conference of Versailles. These, of course, had a nationalist basis, but when the claims of the various races they represented were generously conceded, they naturally ceased to function. The Russian secret societies, in Switzerland and elsewhere, which flourished exceedingly before the Soviet Revolution, likewise collapsed when the Soviet states came into being. At least half a dozen secret or semi-secret societies in Germany were founded, mostly by monarchist agencies, at the end of the war. The Camorra and the Black Hand, which formerly flourished in Italy and Sicily, have been entirely stamped out under the Fascist regime, but discontent in Rumanian territories which formerly belonged to Hungary has brought about the existence of more than one secret political body. On the whole, the day of secret societies in Europe seems to be over ; few governments now place such strict surveillance on propaganda as to compel the adoption of more secretive methods.

SCOTTISH LOCAL FESTIVALS

EXHIBITIONS of civic and local patriotism often take the form of the perpetuation of customs centuries old, whose real origin may be entirely lost. Their modern versions would often be quite unintelligible without the aid of folk-lorist and anthropologist. Chapters which deal further with such subjects are: Historic Customs of English Towns, and Curious Customs of Famous Cities.

OUT of an extraordinary wealth of former custom and festival in Scotland, much of it flourishing only a century ago, or not more than four generations since, merely a dozen or so of forlorn examples continue to exist. The grim spirit of false modernity which crept in with the industrial age robbed the North of many of her most picturesque annual events, people began to regard them as old-fashioned, and allowed them to lapse into desuetude. Now, in a wistful manner, they seek to revive them, and even to improvise new ones. Indeed, the commercial value and folk-interest of such occasions as the Riding of the Marches in the Border communities or Kate Kennedy's Day at St. Andrews are so obvious that the wonder is institutions of the kind were ever permitted to languish. They quicken local pride and patriotism, they cast a glory of romance about a town or district, they tend to circulate money and make for trade, and, from the point of view of the student of folklore they keep alive those customary notions from which he gleans so much regarding the past.

Among Scottish burghal customs one more than usually quaint is that known as the 'licking of the birse' at Selkirk. Selkirk was formerly the headquarters of a great shoemaking fraternity, the soutars, or cobblers, whose song ran:

Up wi' the soutars o' Selkirk
And down wi' the Earl o' Home,
And up wi' a' the braw lads
That sew the single-soled shoon,

a democratic sentiment inspired by the early Radicalism of the canny burghers, though it is believed by some to refer to the conduct of the Earl of Home at Flodden, who, with his border reivers, made off after harrying the English camp, leaving the Selkirk contingent to fight and perish.

WHEN the freedom of Selkirk is conferred on any illustrious visitor several bristles, such as were formerly used by shoemakers, are affixed to the burgess ticket, and these the new-made burgess must dip in his wine in token of his respect for local tradition and draw across his lips. The only instance known when this queer ritual was dispensed with was on the occasion of the granting of the freedom to Prince Leopold of Belgium in 1819.

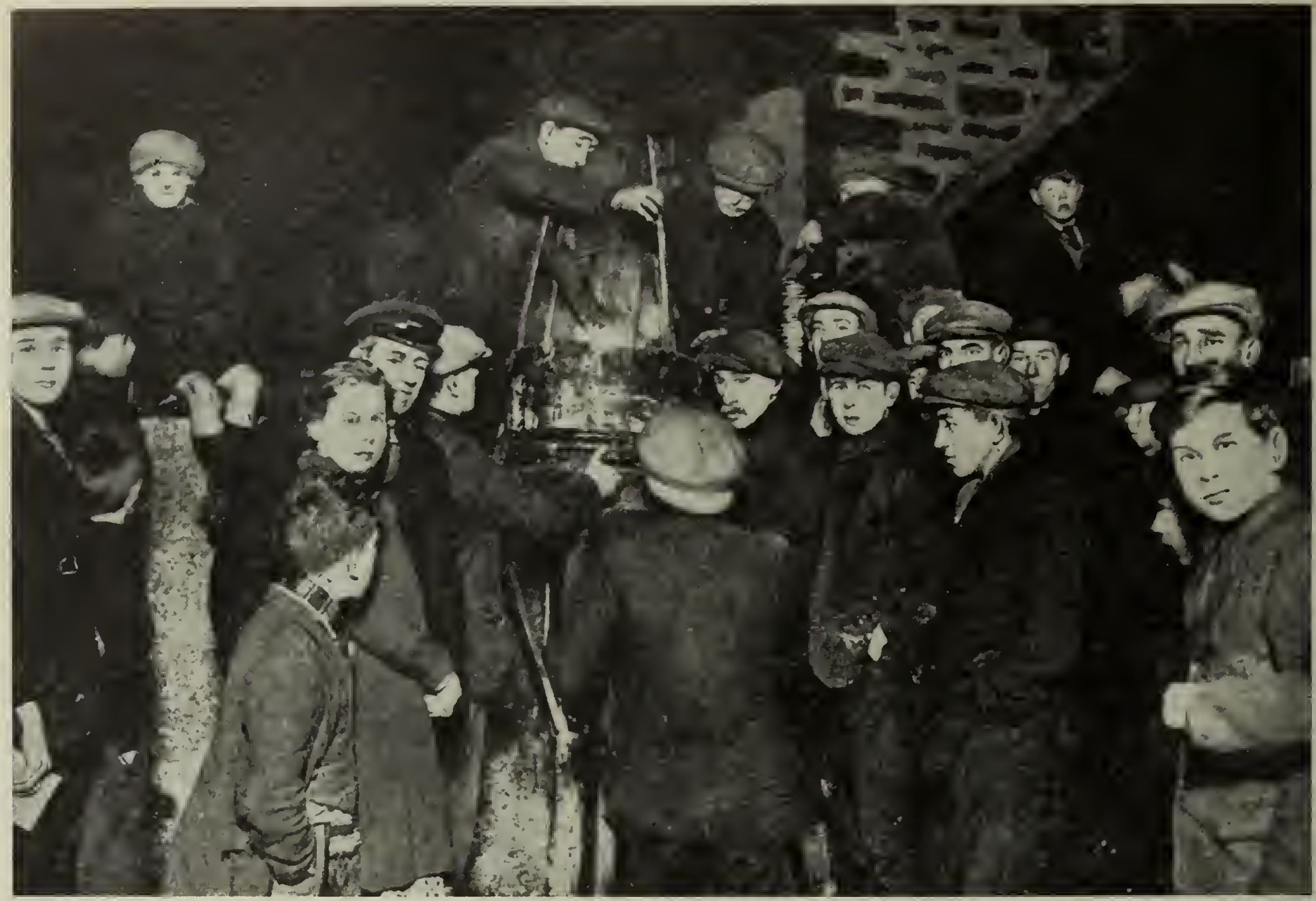
At Burghead is still to be observed among the fishing population the interesting old ceremony of the burning of the clavie on Yule nicht (old style). The people meet at the west end of the town, carrying with them a barrel and other combustibles, and the cask having been sawn in half, the planks of one portion are fixed together into a long handle and nailed to the other half. The affixing nail must not be driven in with a hammer, but with a stone. The half barrel is then filled with dry wood which has been saturated with tar and which is built up like a pyramid. A hollow is left in the wood to receive a burning piece of peat, as it is essential that no match or other light must be used to set fire to the mass.

Tar is then emptied over the clavie, which is now shouldered by a youth who appears careless of the streams of burning tar that fall all around him. He commences to walk round the town, and after a while is relieved of his burden by another lad, until some four or five have carried the clavie and the journey is completed. Should the bearer stumble or fall, the consequences would be regarded as serious both to the town and to himself.

WHEN the circuit of the town has been made, the burning mass is carried to the Doorie Hill, close by, where the handle of the clavie is thrust into a hollowed stone. Fresh fuel is added, and the fire usually continues to burn for some considerable time. At the conclusion of the proceedings the smouldering remains of the clavie are thrown down the western side of the hill, and a scramble ensues for possession of the burning brands, which are considered to bring good luck. These embers are carried home, and ensure protection against evil for the following twelve months. The origin of the custom is in all likelihood associated with the occurrence of the winter solar solstice, and is probably of the same class as rain-making ceremonials, an imitative allegory enacted to induce the sun, the 'great fire,' to return after his winter 'sleep.'

The occasion of Kate Kennedy's Day at St. Andrews, which falls at the end of February or the beginning of March, is celebrated by the 'last year's men' of the Colleges of St. Salvator and St. Leonard. One of their number is selected to perform the part of that heroine, and, attired in the costume of the period of James III, he is mounted on a horse and parades the streets of the quaint old university town, followed by a large procession of undergraduates representing such historical or mythical figures as S. Columba, S. Andrew, the Stuart kings and so forth.

Headed by pipers, the procession proceeds first to the university quadrangle, where 'Kate' receives a congratulatory address, after which the houses of the several professors are visited, where cheers or hootings are indulged in, according to their popularity or the reverse. The origin of the celebration is in some doubt, but it would seem that a festival of S. Catherine has been at some remote period confused with the memory of Bishop Kennedy, the



Topical Press

KINDLING THE CLAVIE ON YULE NIGHT IN A SCOTTISH FISHING VILLAGE

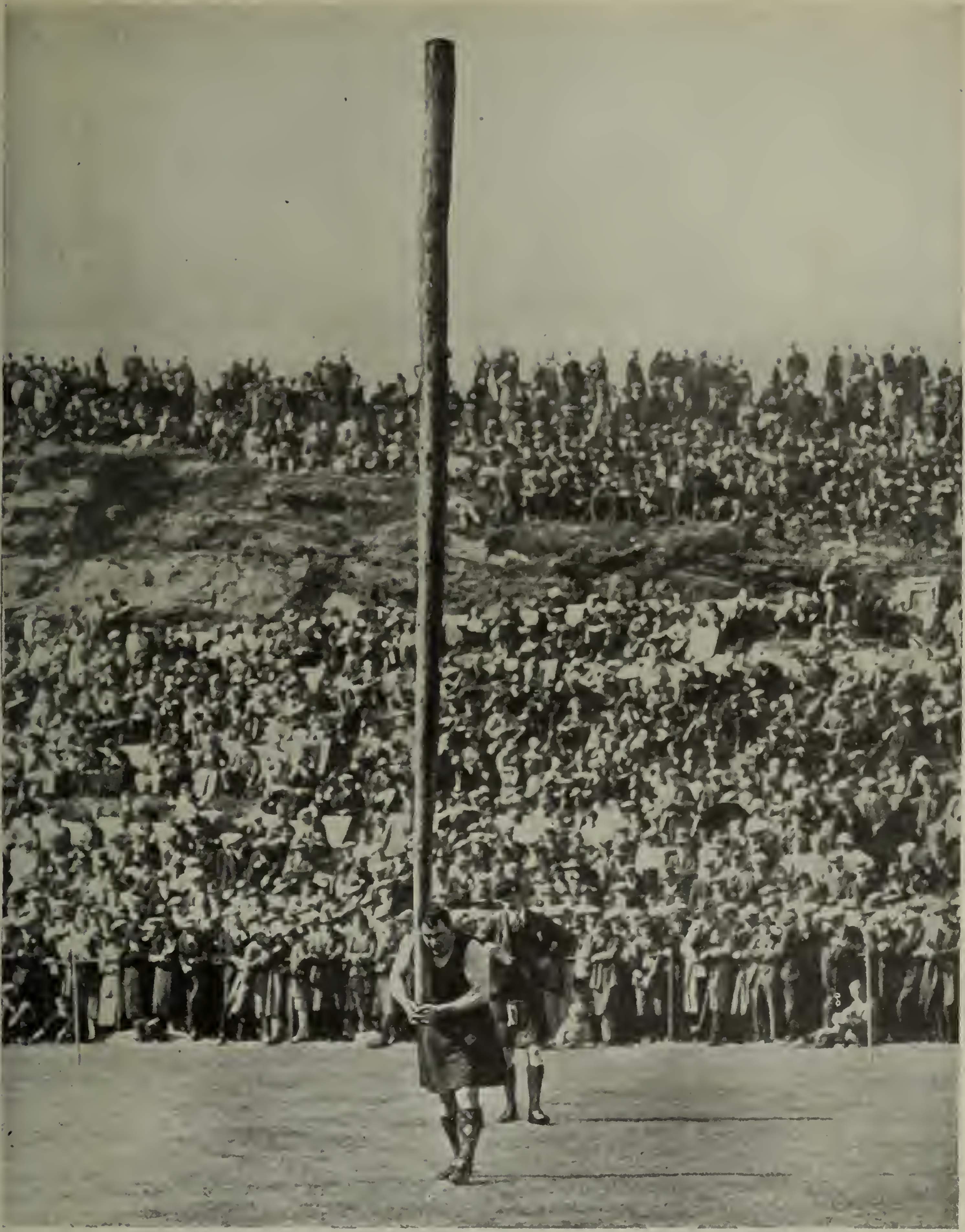
On January 12, that is New Year's Day according to the old calendar, the ceremony of burning the clavie is observed at Burghead on the Moray Firth. 'Clavie' is a derivative of the Latin clavus, a nail, and refers to the nail fastening the two parts of the split cask. On Doorie Hill, whence the remains of the blazing barrel are flung down, stands a ruined Roman altar. Pieces of charcoal from the fire are put up local chimneys to keep goblins and witches away.

pious guardian of King James III of Scotland, and the founder of St. Salvator's College in 1455.

That venerable corps, the Royal Archers, the King's Bodyguard in Scotland, as it is officially called, still upholds an ancient annual event in the town of Musselburgh. Composed of the élite of Scots gentry and professional men, its choicest marksmen gather yearly at 'the honest toun' and compete for a silver arrow presented by the Corporation. The victor is bound to append a medal of gold or silver to the arrow before the next annual meeting, and the Town Council to provide a 'riddle' (that is a dozen) of claret for the subsequent entertainment of the bowmen. This arrow has a series of such medals affixed to it dating from the year 1605, with the single exception of the tragic interlude of 1745, when most of the Bodyguard had other fish to fry.

Every 8th of August the ancient burgh of South Queensferry, which clusters beneath the shadow of the great Forth Bridge, celebrates the annual festival of the Burry Man. A lad clad in flannels and stuck all over with burr thistles, or burdocks, perambulates the town, going from door to door, led by two assistants, collecting small gifts of money as he goes. In 1930 the writer encountered the Burry Man and his satellites quite by accident in a lonely country road. He was covered from head to heel with the adhesive burrs, and only his eyes were visible, and his hands and two short staves which he carried were festooned with flowers. Arriving at a distant part of the village, he was hailed with loud shouts by a band of children who had been waiting to welcome him. The notion underlying the custom is, of course, the same as that which gave rise to 'Jack-in-the-Green' and similar allegorical figures adorned with vegetation; that is, it is significant of the season of florescence, and anciently typified the god or genius of vegetation and summer growth.

BELTANE customs in Scotland, the burning of great bale-fires in Maytime, are now practically things of the past, but one ceremony associated with the rites of May still lingers in certain districts. At Arthur's Seat, the large hill near Holyrood, in Edinburgh, young people still gather in greater or lesser numbers on the early morning of May Day and wash their faces in the dew which has fallen on the grass of the braeside. As explained in the chapter on May Day and the Maypole, this is supposed to confer beauty on the participant for the following year, and the fact that the site selected is a former place of Druidic worship is significant. But the more modern



Associated Press

AMAZING FEAT OF COMBINED STRENGTH AND SKILL AT OBAN GAMES

Tossing the caber is one of the events in all Highland Games meetings. The word caber comes from the Gaelic, meaning a pole or a beam, and the implement itself consists of some twenty feet of larch trunk denuded of its branches. The athlete raises it by working his fingers under the thin end and balancing it against his shoulder. Then he hurls it forward. If well tossed, the caber should turn over completely and fall with the thin end away from the thrower.

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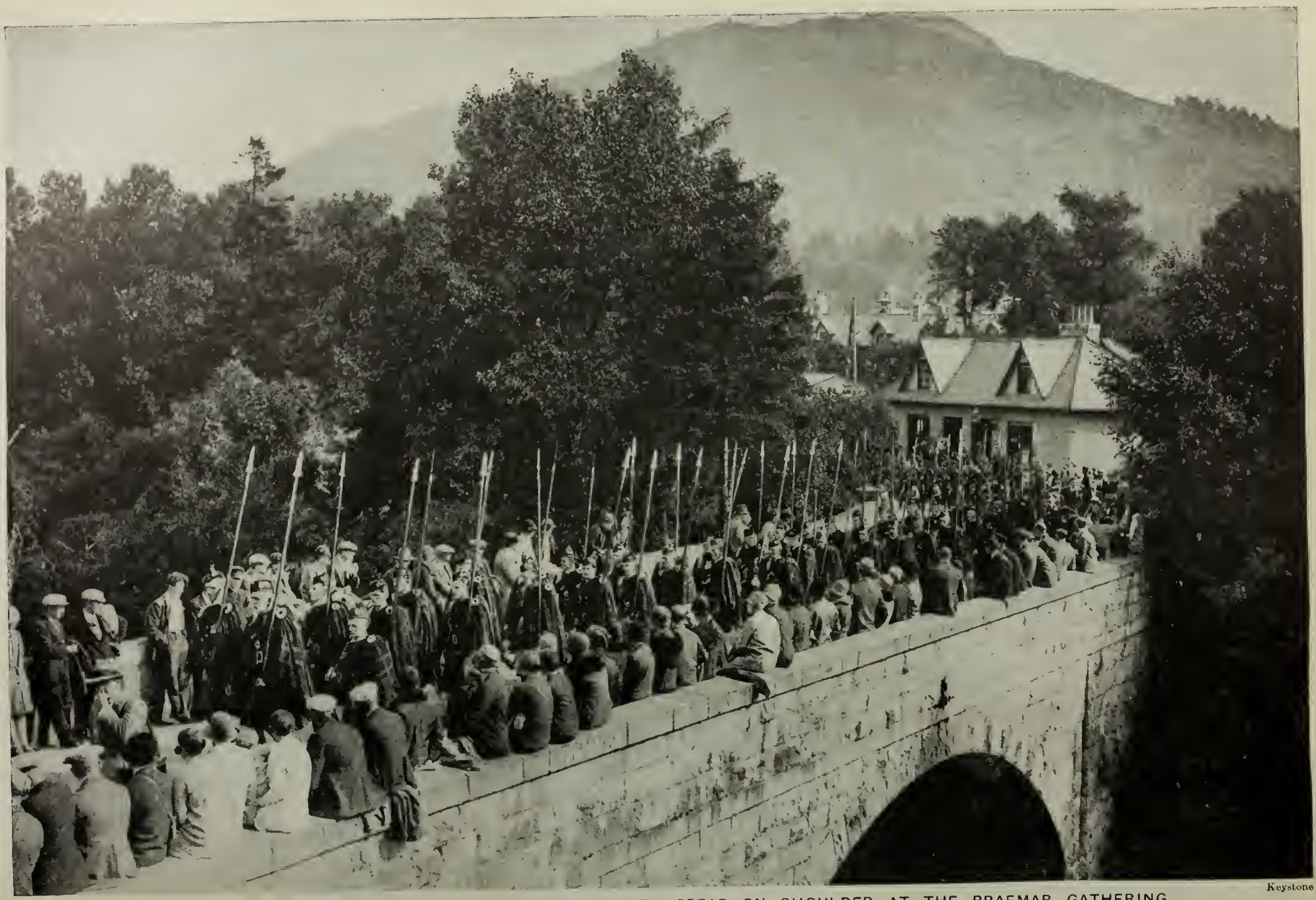


Keystone

IMPRESSIVE MARCH OF THE KILTED CLANSMEN WITH SPEAR ON SHOULDER AT THE BRAEMAR GATHERING

From the days of the Olympic Games downwards mankind, and especially mankind in Europe, has delighted in athletic gatherings and trials of skill. The Highland Games carry on the tradition in Scotland, and the gatherings at Braemar, Aboyne, Oban, or wherever it may be, are well attended. Besides athletic contests the events include dancing of the traditional Scottish dances and a general effervescence of Scottish nationalism. The Braemar district in Aberdeenshire includes two crown properties, Balmoral and Abergeldie, and many other notable houses; and the scenery is as beautiful as any in the Highlands. Consequently the Braemar gathering is a very notable event and becomes a Scottish festival of more than purely local interest and importance.

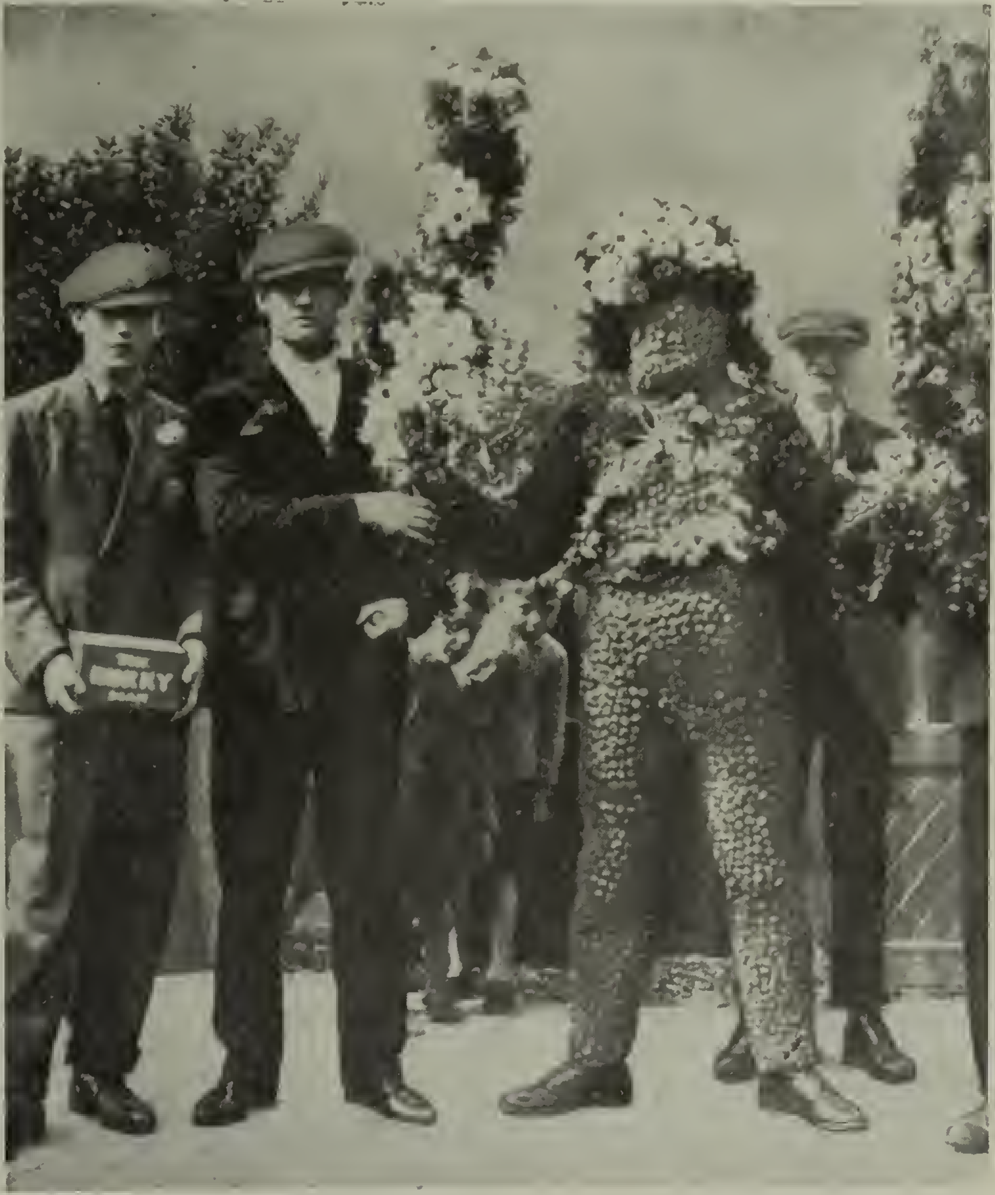
idea that if a girl washes her face in May dew before sunrise she will have 'a good complexion for the rest of the year' may be a reminiscence of the much older belief that to anoint the eyes with the sacred essence which fell from the sky at Beltane was to gain 'the sight,' that is, to achieve supernatural powers of vision. Less than a century ago the scene on the slopes of Arthur's Seat was described as one of riot and almost of orgiastic character.

In Berwickshire the ancient matrimonial ordeal of 'creeling the bridegroom' is still maintained. Formerly it appears to have been a collective ceremony held on New Year's Day, all the men who had been married within a twelvemonth in any community being 'creeled' at once. With baskets or creels fastened to their shoulders they ran at full speed from their own houses to those of their nearest newly married neighbours, pursued by the unmarried men, who tried to fill the baskets with stones or to cut the creels from their backs. Then the next married man took up the burden, and so on till all had been 'creeled.' Nowadays the ceremony is usually held either on the wedding day itself, or on the day following.

The creel is placed on the bridegroom's back and a long broom affixed to his left shoulder. Thus equipped, he is followed by the bride, who strives to cut the basket from his back, the energy with which she applies herself to the task being regarded as symptomatic of her satisfaction with the marriage. The origin of the custom is unquestionably to be found in the notion that henceforward, as in fishing communities, the woman alone would bear the creel and sell the fish it contained, the man applying himself to fishing alone.

The inhabitants in the vicinity of Siant had an ancient custom of sacrificing to a sea-god called Shoney, at Hallowtide, in which the inhabitants of the neighbouring islands also took part. They assembled at the church of Mulvay, each man having his provisions along with him. Every family furnished a peck of malt, and this was brewed into ale. One of the number was picked out to wade into the sea up to the middle, carrying a cup of ale in his hand. Standing in this posture he called out in a loud voice, saying 'Shoney, I give you this cup of ale, hoping that you will be so kind as to send us plenty of sea-ware for enriching our ground this ensuing year.' With these words the ale was thrown into the sea. This was done in the night-time. On his returning, those assembled all repaired to church, where there was a candle burning upon the altar. After standing silent for a little while, one of them gave a signal, upon which the candle was at once put out and all the company adjourned to the open fields, where they drank their ale and spent the remainder of the night in dancing and singing.

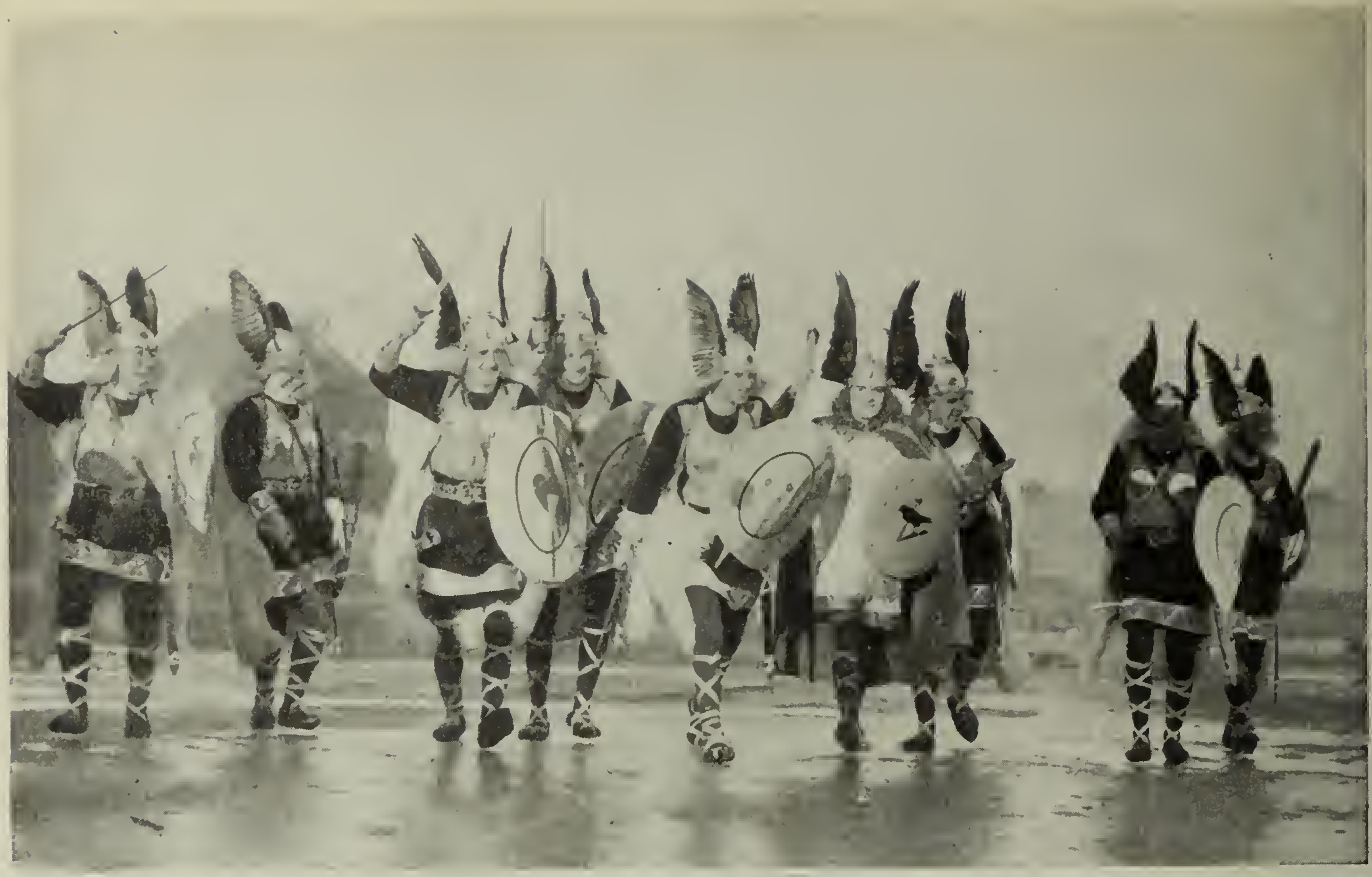
The custom has only recently been discontinued. The God Shoney is evidently a genius of the sea, who, it was believed, could send wealth of sea-ware for purposes of manure to the crofting population. Shoney, or John, may be the same as Taffy Shon, or Davy Jones, originally the genius of the Welsh river Teify, in another of his Celtic forms.

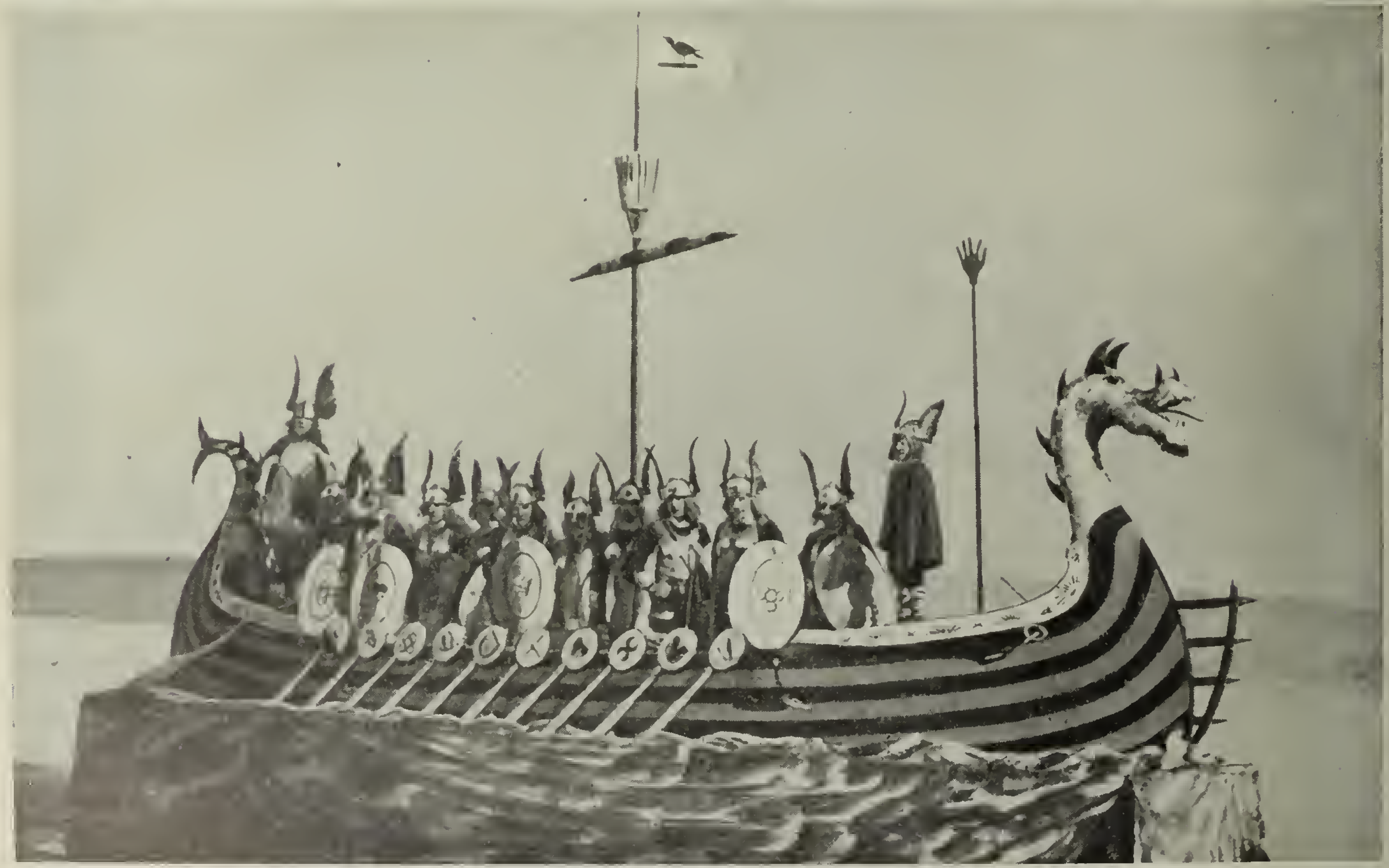


Topical Press

SCOTLAND'S VERSION OF JACK-IN-THE-GREEN

On August 8, South Queensferry produces a strange figure known as the Burry Man, a local worthy stuck all over with burrs. This may be a survival of the ancient fertility cult, or tree worship, like May Day celebrations elsewhere; but in some parts of Europe burrs are regarded as a protection against witchcraft and other evils. Thus the perambulations of the Burry Man may originally have been a protective progress.

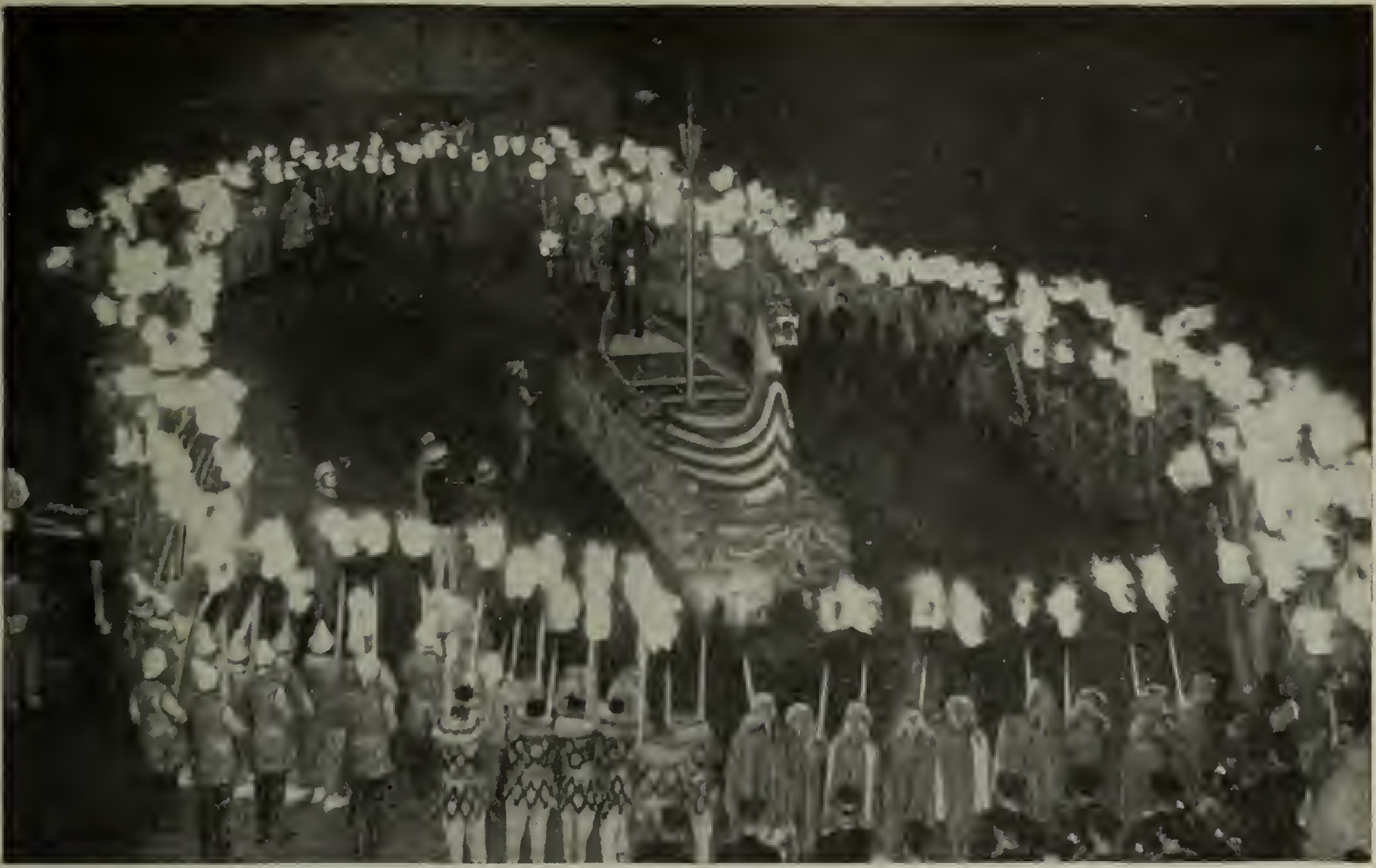


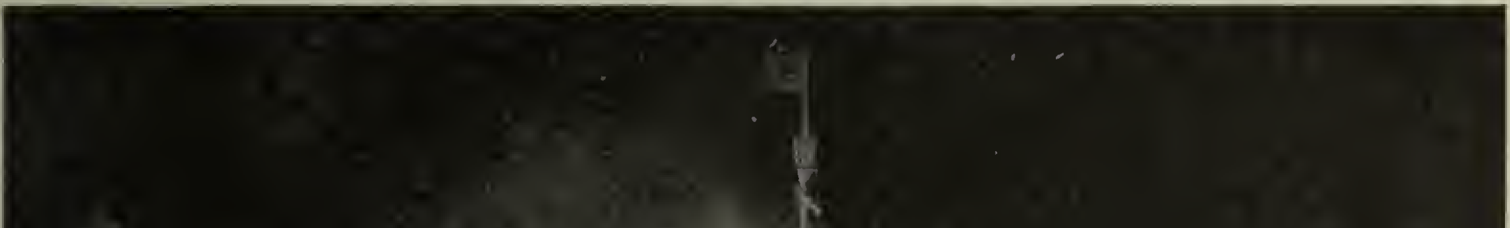


Topical Press

MODERN RENDERING OF AN OLD NORSE CEREMONY IN THE SHETLANDS

Lerwick, the capital of the Shetland Isles, has many associations with the Vikings, and every year the inhabitants celebrate the Uphelly A', or the Last Day of Yule. This celebration has become a kind of pageant which presents such episodes as the arrival of the invaders, a Viking charge, and so on. Costumes and properties are as accurate as care can make them, as may be seen by studying these photographs. The galleys, with their dragon figure-head, are dragged through the streets later.

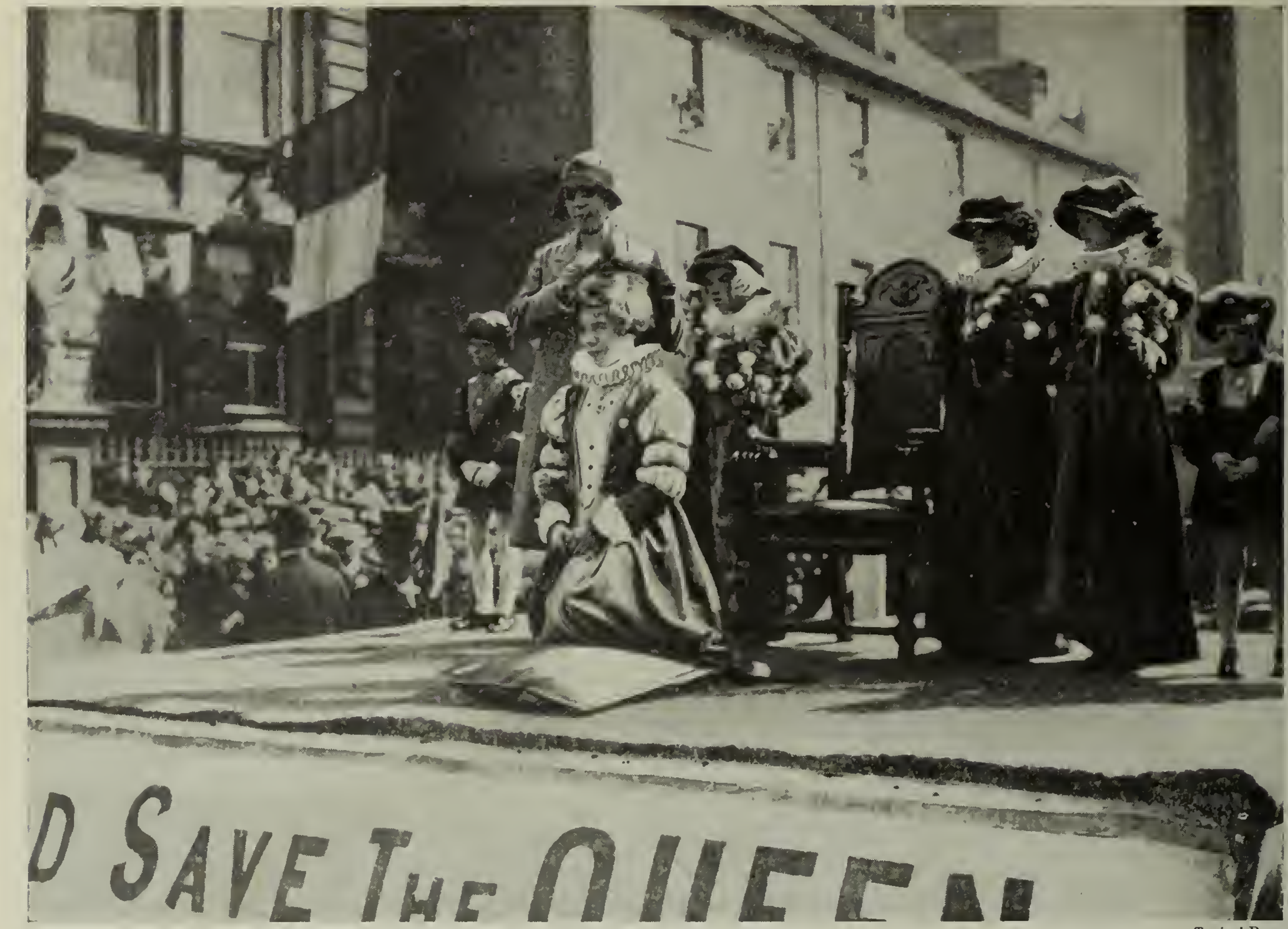




Topical Press

LAST SCENE OF ALL THAT ENDS THIS STRANGE EVENTFUL HISTORY'

In the Uphelly A' pageant the finale is a Viking's funeral by torchlight. Above, the circle of torch-bearers is seen round the galley, in which the body will presently be laid. Below, the warrior has been laid in the galley, into which have been cast the torches of the onlookers, and the flaming vessel is launched out to sea with its single passenger bound for Valhalla, the home of the brave. It is a dramatic presentation of a romantically beautiful funeral custom.



Topical Press

CROWNING THE MARYMASS QUEEN IN AN ANCIENT ROYAL BURGH

Irvine in Ayrshire has an interesting custom which dates back for some nine hundred years, but has only recently been revived. This is the crowning of the Marymass Queen, for which the queen herself and her attendants are garbed in dresses of the Tudor period, though the person who performs the ceremony is in modern costume. There would appear to be some analogy between the crowning of the May Queen and this ceremony of the feast of Mary, at all events so far as procedure is concerned.

The festival of Uphelly A', or the end of Yule, as now celebrated at Lerwick, in Shetland, is on a scale very much more elaborate than in times past. It has a certain Viking significance, large, beautifully made Norse galleys being haled through the streets, decorated with dragon head at prow and tail at stern. These are filled with youths attired as Vikings, and headed by a Guiser Yarl, or Earl of the Players, or Guisards, all of whom bear torches.

This unique British pageant, a remnant of the folk-sentiment of the Norse people of our remotest islands, concludes with the singing of 'Auld Lang Syne' at the Market Cross, after which the flaming torches are tossed on board the greatest of all the galleys, which is consumed, as were the ancient funeral craft of the Vikings—a picturesque dénouement. Dancing is subsequently indulged in until a late hour.

St. Andrew's Day, which falls on November 30, is the festival of the patron saint of Scotland. During the latter part of last century its celebration began to decline, but of recent years has been revived with surprising enthusiasm. The St. Andrew Societies in the several large towns of Scotland hold festive banquets at which time-honoured toasts are proposed, such as 'Here's tae us; wha's like us?' and those amusing stories which the Scot loves to tell against himself are recounted.

But much more precise in its ritual is the Burns' Nicht festival, held in every Scottish town and village on the night of January 25, the anniversary of the poet's birth; this may be described without exaggeration as by far the greatest of Scottish national festivals, and one which has become historic, having now been celebrated for a century and a quarter. At these banquets, which are usually honoured by the presence of the municipal grandees, the principal toast is that of 'the immortal memory of Robert Burns,' usually proposed by a writer of eminence. Throughout the proceedings certain songs illustrative of the life of Burns are sung, the haggis is piped in and greeted with the bard's well-known 'Address,' and his traditional 'Grace before Meat' is usually recited by a minister, or, failing him, by the toastmaster. Year by year the ceremony tends to become more fixed in its details and circumstances, and may now be said to have far overleaped the bounds of Scotland and become a rite in January wherever people of British blood are to be found.

SACRED DANCES AND PROCESSIONS

DANCING as a religious observance is as old as mankind and as widespread. It has its place in the Christian churches and in paganism, whether organized or primitive. Here we are concerned with the relations between dance and processional in their religious aspects. The reader may refer further to the chapters on Animal Dances of the East, and The Dance in Tribal Life.

PEOPLES at all stages of culture, from the Australian aboriginal upward, dance on occasion solely with the purpose of amusement. The war dance and amatory dances produce a certain psychic effect and have a socio-magical aim in view. The former ensures victory for the tribe by forecasting the fate of the enemy and thereby inducing a feeling of bravery and superiority in the breast of the warrior; the amatory dance charms the opposite sex by exhibitionism and suggestion. But, broadly speaking, the greater number of dances are religious in origin. Where the element of amusement now predominates, the religious aim and meaning have been obscured in course of time.

Dancing begins in imitation. Here its intention is purely magical. The dancers, by simulating the movements and appearance of some living thing, some natural object or phenomenon of nature, expect to bring about a certain effect or event, or they seek to assimilate themselves to the object of their imitation, believing that they themselves, by their action, will come to share in its 'mana' or power—a mystical union made real to them by the auto-intoxication of the dance. Thus aborigines of Australia who belong to the rain totem will perform a dance in time of drought in which they themselves represent the rain. In their totemic dances (see page 46), by imitating the appearance and movements of the totemic animal—emu, kangaroo, and so forth—they hope to promote its fertility and increase the food supply. Dances of this imitative type, as might be expected, have been recorded frequently among peoples whose main mode of subsistence is hunting. Their object is to ensure success in the hunting field. Thus a bear dance of the Gilyaks of Siberia portrays the hunting and death of the bear (see page 507)—a prevision of the desired end which will ensure good luck and guide their arrows truly.

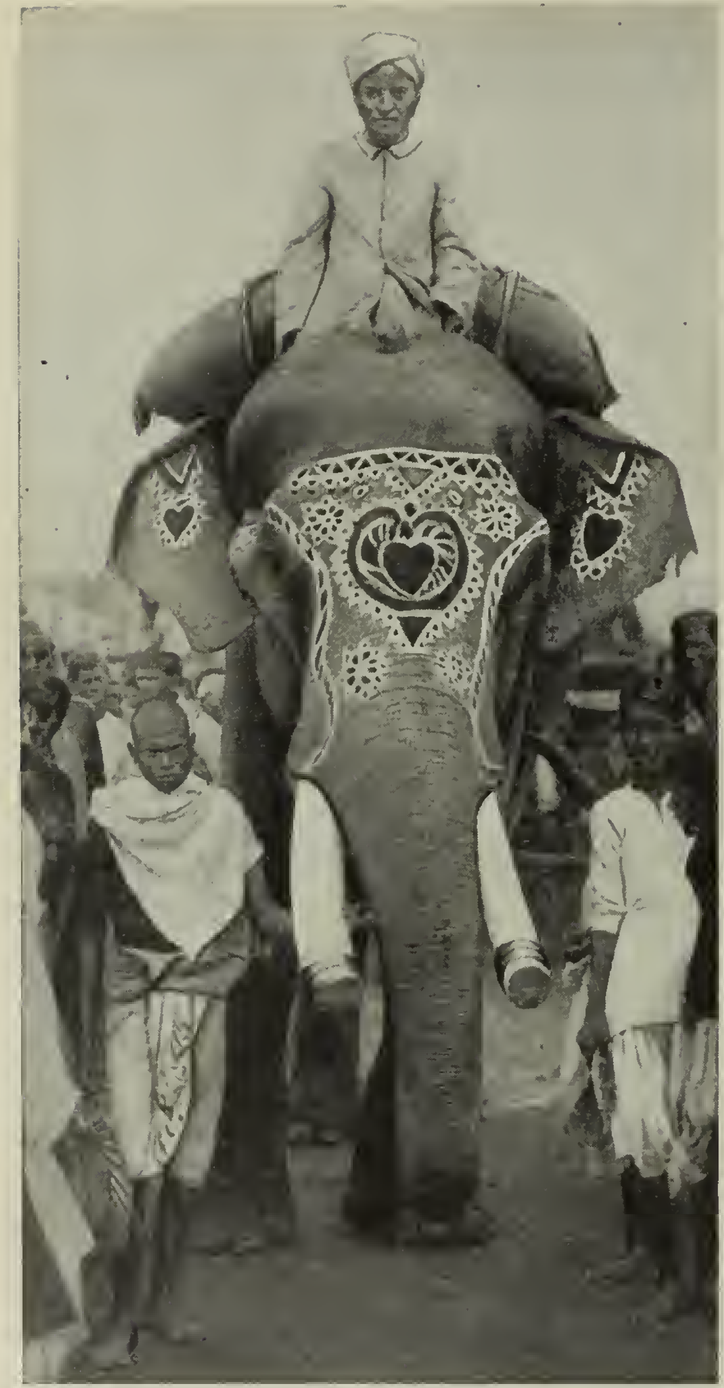
SOME extremely interesting dances of the imitative type have been recorded among the Chukchi of north-east Siberia, in which young girls imitate the motions of animals, accompanying their movements by guttural noises, at first on a low and afterwards on a high note, as they sway to and fro in time to the music. The 'Raven' song is said to be very popular, and so is a dialogue between a bear and a fox, in which the fox, while pretending to cure the wounds of the bear, kills him by applying hot stones, a piece of magic which has the germs of drama. Another popular dance imitates the movement and notes of the sandpiper at the mating season; and still others represent the long-tailed duck, the swan, seals, wolves, and the reindeer.

In the legends and beliefs of the Indians of North America there is a close relation between man and the animals. Each individual has an animal helper, and each clan of the tribe has a bird or animal—bear, lynx, raven, and so forth—for its tribal emblem (see pages 749–756). Each is the incarnation of the spirits of the clan ancestors and intensely interested in the welfare of the group. These beliefs affect the character of the dance. The movements are more or less realistic representations of these animals. Over a hundred years ago a traveller described the dances of the

E. O. Hoppé

PROVERBIAL WHEEL SEEN IN STERN REALITY

Many people fail to realize that the 'wheels of Juggernaut' or Jagannath, so familiar in metaphor, actually exist. Here is one of them, with a potential victim, though the self-immolation of devout Hindus has been largely stopped by Government intervention.



Topical Press

PARTICIPANT IN THE JUGGERNAUT PRCCESSION

Mighty elephants, decorated and caparisoned, pace solemnly in the procession at Puri, Orissa. The one shown is the largest of three, all of whom bear their part, though they do not actually draw the car. That is done by the devotees of the god.

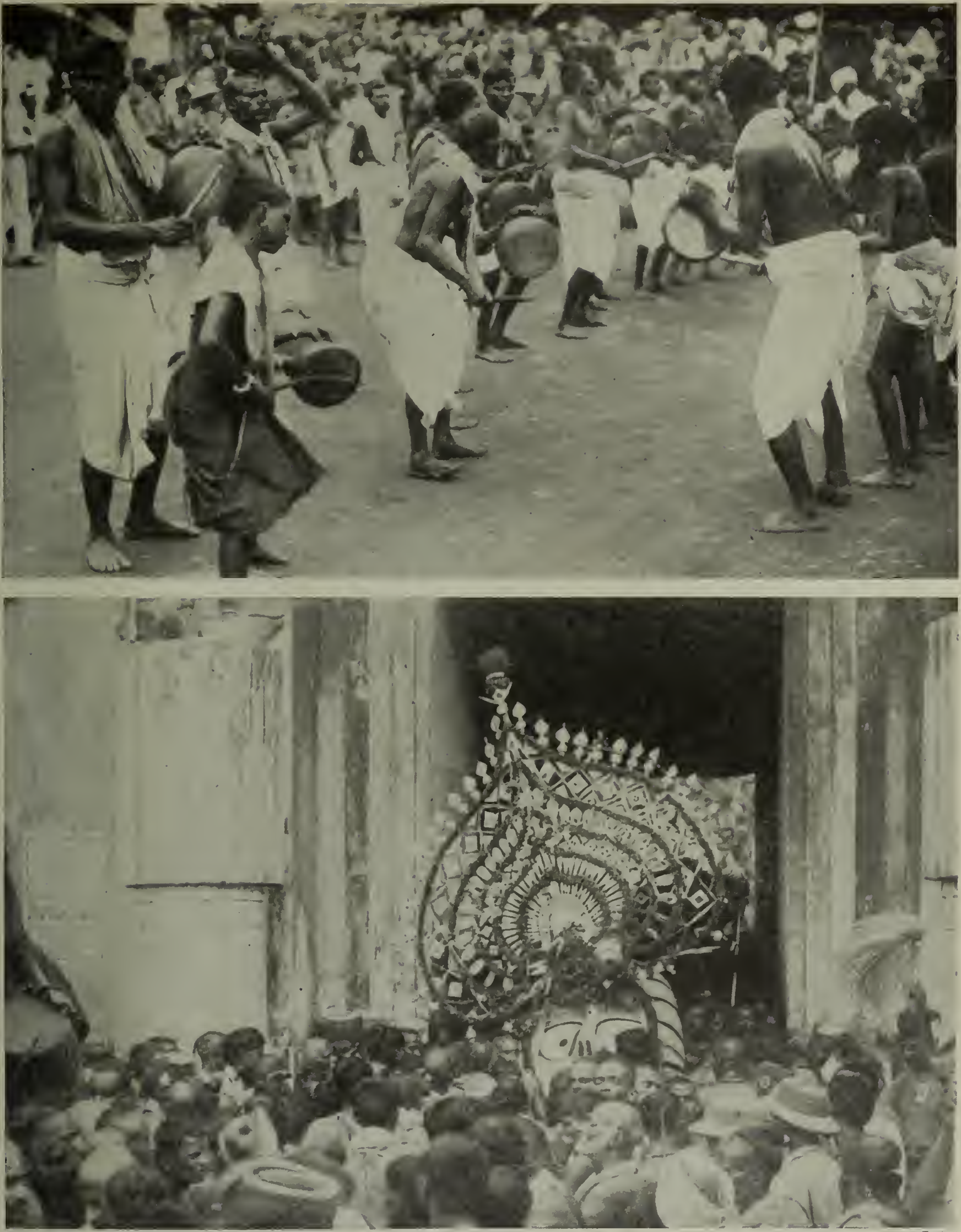
Mandan Indians, and spoke of the performers as sitting in a circle with their hands 'dangling like the paws of a bear.' One of the best-known of such dances occurs among the Sioux Indians, when the 'Black Dog Society' celebrates its dances in honour of individual and clan totems. The performers are clad in girdles of bear skin only, and wear plumes of eagle's feathers. They hold 'medicine whistles' between their teeth, which they sound shrilly at intervals during the performance. In the centre of the dance is the chief performer, Grey Wolf, painted and wearing the scalp of a large grey wolf. He carries a rattle with which he accompanies the singing and dancing. The performers who represent wolves are covered with white clay with black streaks under the eyes, and carry white wands. They circle round the other performers like wolves round a herd of buffaloes. Other dancers, representing bears, sit with drooping paws, or attack and disperse the other dancers as they force their way to the centre of the ring. On the conclusion of the ceremonies all the 'Black Dogs' march through the camp, singing as they go—'Let everyone be quiet to-night because the Sacred Woman is going to perform her ceremonies.'

In this magical conception of the function of the dance we see in its simplest terms the idea which inspires the sacred dance throughout its various forms. It is a means of entering into relation with spiritual forces. This relation may range from complete identification with an animal, conceived as a species of sublime incarnation of the spirit of the group and of its ancestors—another side of a mode of belief which appears in the were-wolf superstition—to the aberrations of possession and the ecstatic dance (described in pages 258–268), and, at a still higher level, the purely honorific dance and the solemn processional. It is possible to follow the growth of the idea in the varying conceptions of the functions of the dance among different peoples.

AMONG the natives of Ponape, in the Caroline Islands, we find the dance still associated with a belief in the close relation of men and animals. Their dances are performed in honour of animals, and especially fishes, which they hold sacred to their families and from which, they believe, they are descended. It is not said that they imitate the actions of these animals in the dance, but there can be little doubt that at one time they did. A further stage has been reached among the Tarahumare Indians of Mexico, who say that the dances which they perform in order to win the favour of the gods were originally taught them by the animals. It is an obvious inference that at one time the gods were the animals who taught them.

Even in dances in honour of the heavenly bodies a similar conception may be discerned. In sun worship the dances are, as a rule, of a circular form, and imitate the observed motion of the sun around the earth. Seasonal dances, such as that around the maypole or other central object, as in the agricultural dance of the Kayan women in Borneo, when they circle round the sacrificial pigs, and still surviving in full vigour as the children's game of ring-a-roses, may form part of a fertility ceremonial; but it is in accordance with the primitive mode of thought that it is the circular motion of the dance which assists the sun on his course, and thus brings about the fertility which the festival as a whole is intended to promote. And so in a dance in honour of the Pleiades, which is intended to win their favour in order to assure a fall of rain, the Dakota Indians imitate the actions of seven young men who are identified with these stars in Dakota belief.

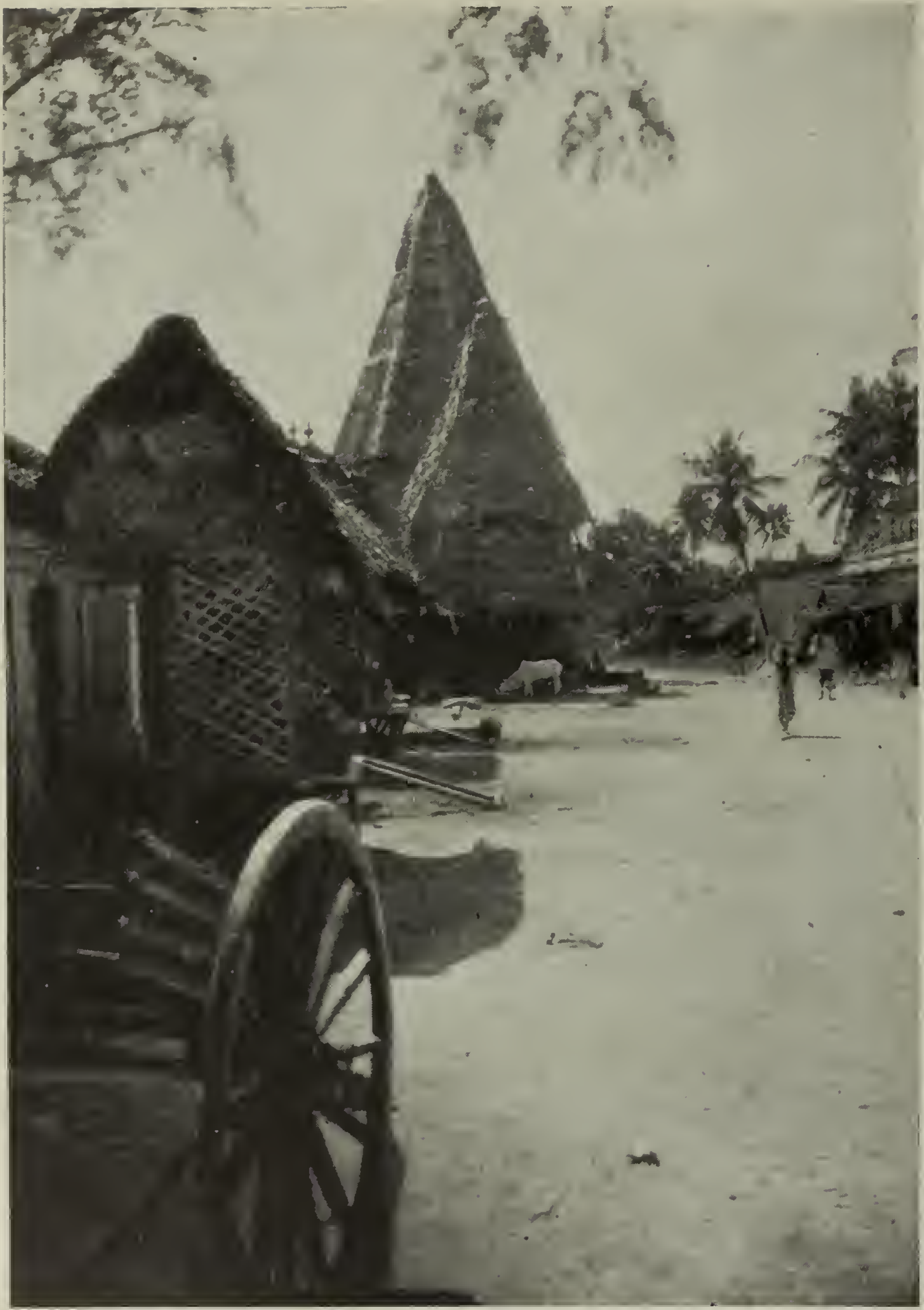
As illustrating the wide distribution in time and space of the belief in the close relation of divinity



Topical

GREETING FOR THE LORD OF THE WORLD OUTSIDE HIS TEMPLE AT PURI

There are few religions in which music and dancing play no part. Each has its function in Hinduism. The principal festival of Juggernaut, at Puri, takes place in June or July, and the occasion is the transference of the god from his temple at Puri to what may be described as his country house, about a mile away. The lower photograph shows the image of Juggernaut being brought out of the temple. Above, worshippers making music to welcome his appearance. The journey may take days to accomplish.



E. O. Hoppé

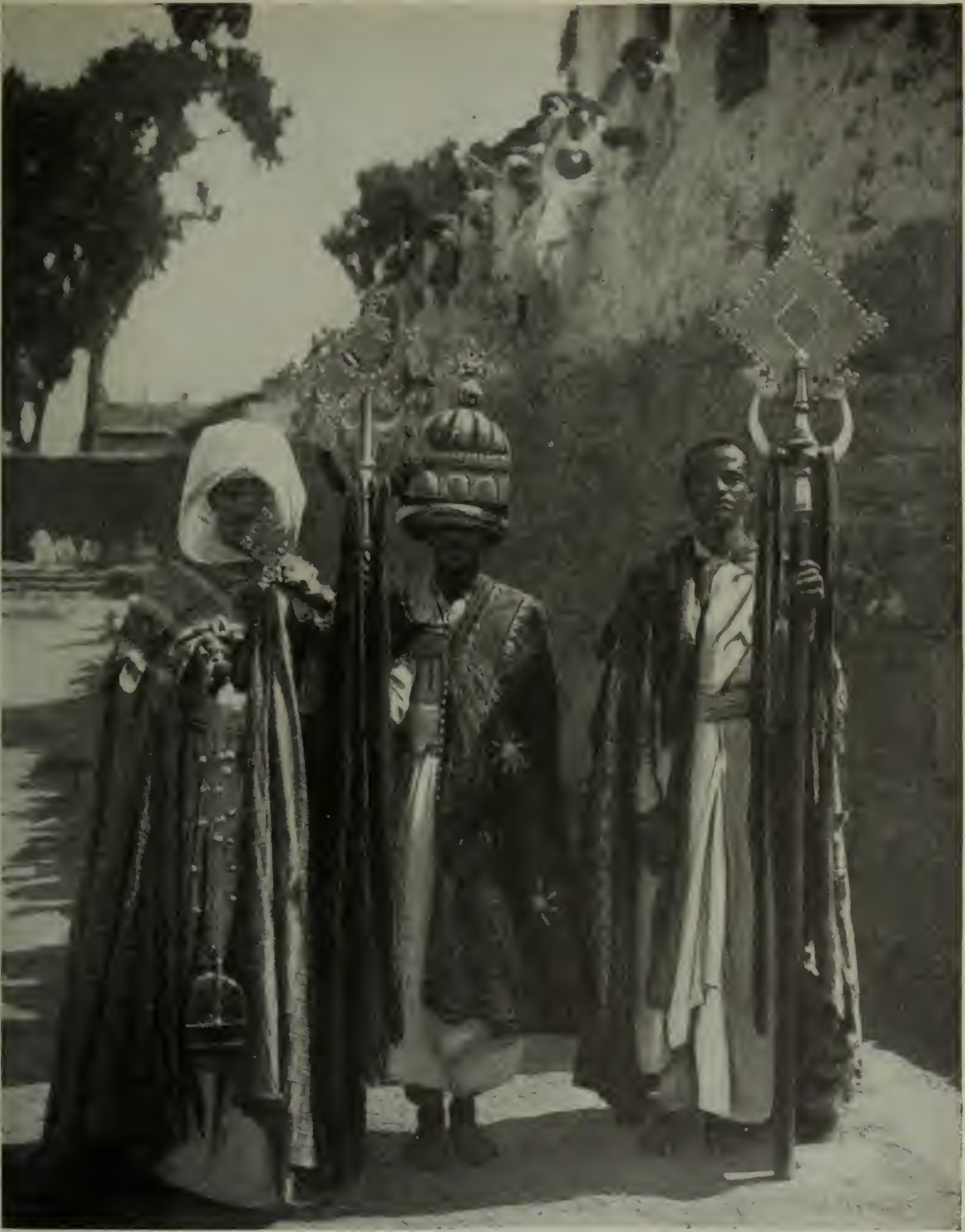
PALM-LEAF SHELTERS FOR FESTIVAL CARS AT PURI

On his journey, Juggernaut is accompanied by his brother and sister, each in separate cars. When these cars, around which so sinister a legend has arisen, are not in use they are carefully protected by thatched palm leaf shelters. They are the most unwieldy vehicles, and the difficulty of steering them is responsible for most of the accidents that occur during the procession.

and the dance we may turn to the ancient world. There is a pictorial record from early Egyptian dynastic times of an African dwarf dancing in representation of the deity, and a modern traveller records that a dance identical in form is still danced among the pygmies of central Africa—four thousand years later. The ideas relating to the dance in ancient Greece are surprisingly near to those of the Tarahumare Indians to which we have referred. In Greece, song and dance were inseparable from the worship of the gods. The Greeks believed that in such action they were imitating the gods; but not only were the gods themselves performers in the dance, they taught the dance to men. Further, there is some reason to believe that at least one of the Greek dances was an imitative animal dance comparable to that of the Sioux or of the Australian aborigines. In one of the festivals of Artemis, in a dance called Arkteia (the Bear Dance) the maidens and priestess who took part were 'bears' and wore ritual saffron-coloured robes which, it is not improbable, were originally a substitute for the skins of a light sandy-coloured bear. Among the Jews, not only was Jehovah worshipped in dance and song, as David danced before the Ark, but in Rabbinical tradition God leads the dance of the righteous in the other world.

The sacred dance in ancient Greece, and also, though in a lesser degree, in ancient Rome, came in its most highly developed form as near an act of pure worship as will be found outside the records of Judaism and Christianity. Among more primitive peoples, even when dances are said to be in honour of some spirit or deity, it is usually with the object of attaining a material benefit. Thus the Hottentots perform a dance in honour of the moon, but it is in order that she may assure them a plentiful supply of milk and food. Hence the records of the sacred dance show that it is rarely and only occasionally an act of pure worship. More usually the sacred dance appears as a feature in a festival, or ceremony specially devoted to securing fertility in plant or animal—and at birth, marriage, initiation and even death.

In the account of the dance of the Sioux Black Dog Society it will have been noted that there are two elements or stages in the performance—the imitative, which is the major element, and a subsequent march through the camp. The latter, as is shown by the chant, is in the nature of a warning to the uninitiated of the potent influences that are abroad; but as the secret society may be regarded as performing a function which once was common to the whole community or group, the march may quite well have been



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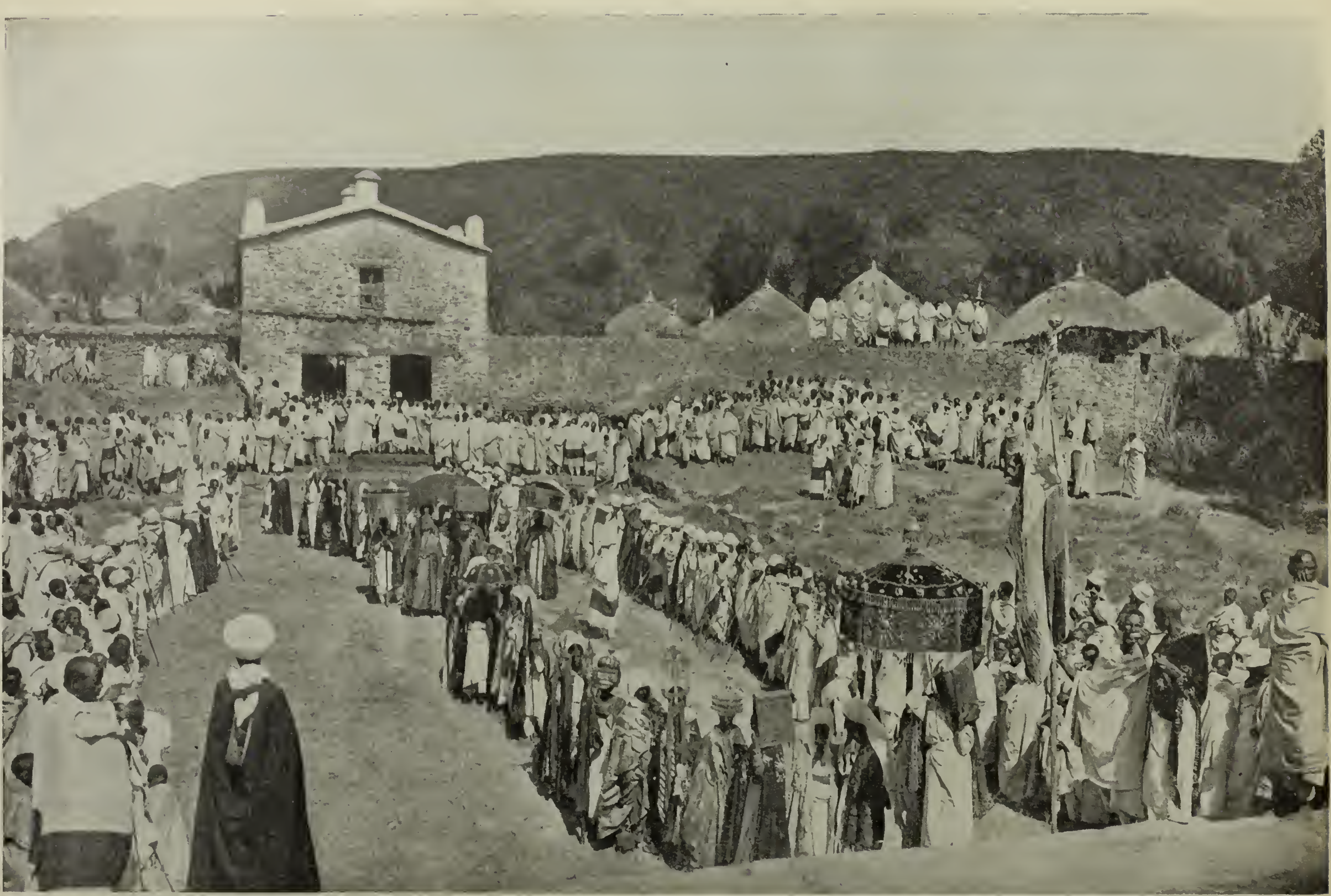
ANCIENT CHRISTIAN RITUAL AND CEREMONY IN THE LAND OF ETHIOPIA

Abyssinian Christianity is of very ancient date. One very probable theory traces its introduction to the chamberlain of Queen Candace with whom Philip the Deacon talked (Acts viii, 27). Like the Coptic Church, that of Abyssinia has elaborate ritual and many observances unfamiliar to European Christians. The photograph shows three priests in their rich vestments, two of them bearing crosses which are to be carried in procession. The one on the left carries a censer. Note also the remarkable crown of the central figure.



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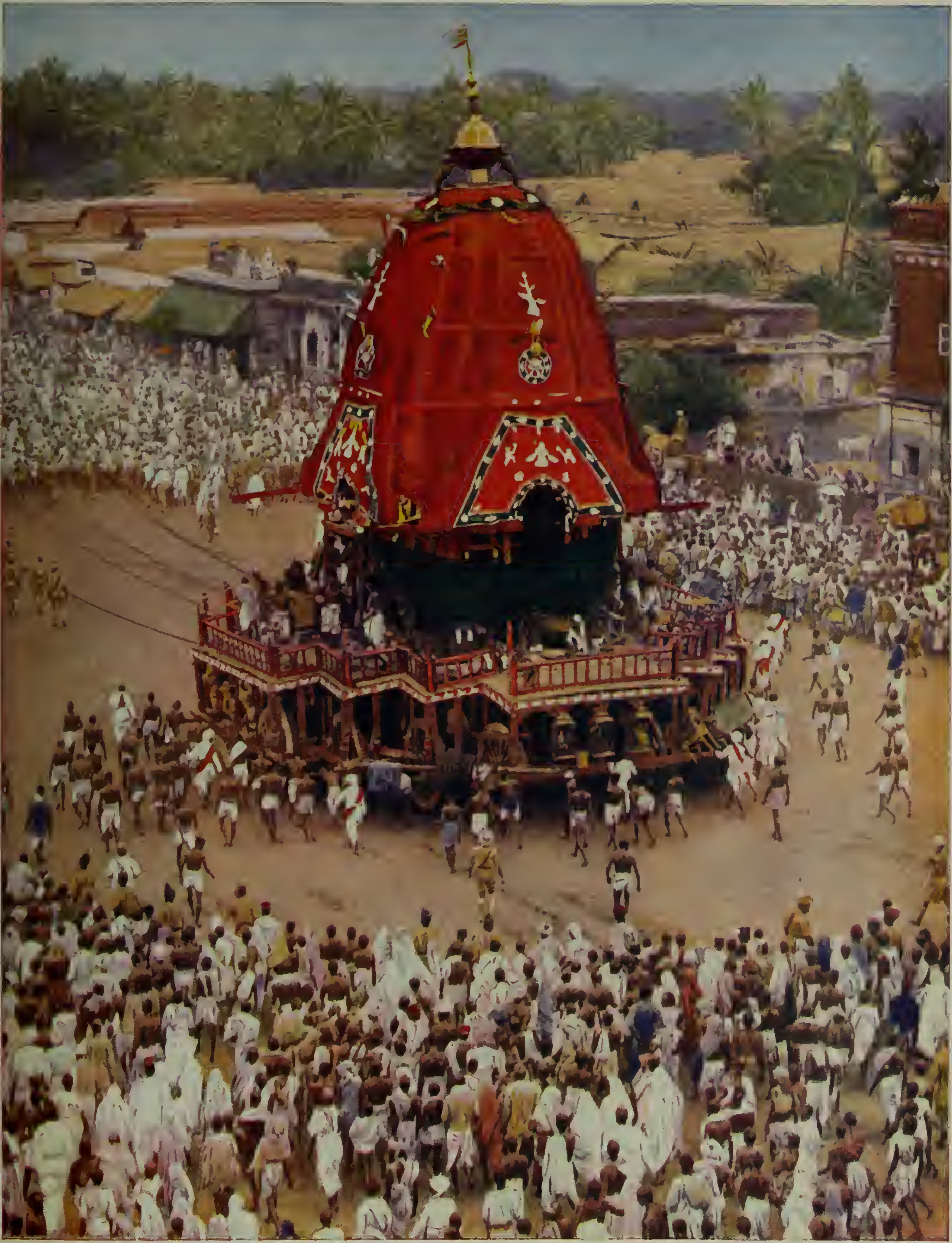
ABYSSINIAN PRIESTS IN TURBANS AND CROWNS CARRY CROSSES, CASKETS AND UMBRELLAS IN PROCESSION AND RATTLES IN THE DANCE

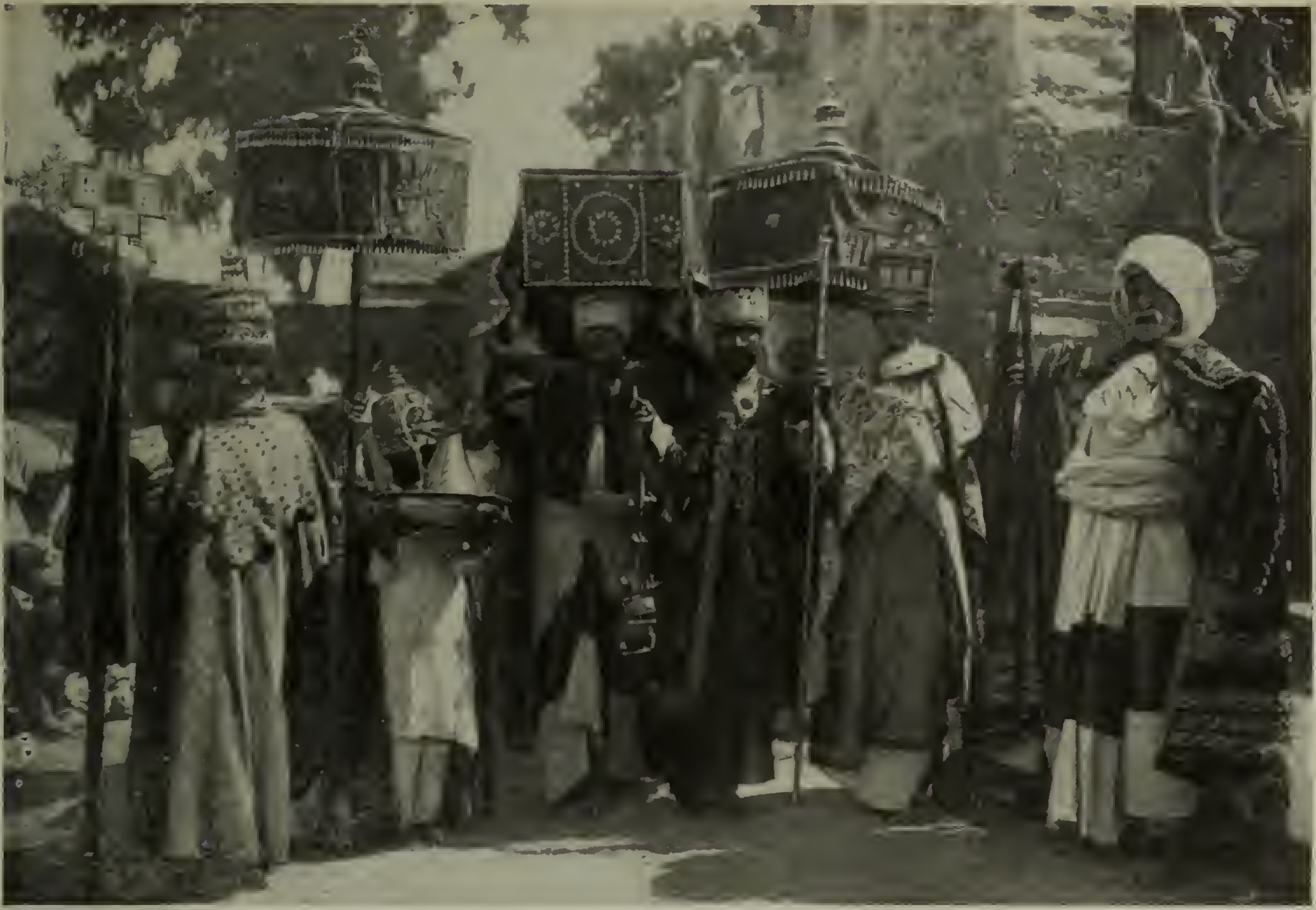
In Church ritual the procession led by the Cross and bearing banners symbolises the carrying of the Gospel to the uttermost parts of the earth. The Abyssinian Church makes use of this symbolism with every effect that offers itself. The procession at Aksum is making its way across the courtyard of the church. The turbaned figures lining the route are priests, while those taking part in the procession wear crowns like the one shown in the previous page. Crosses, banners, caskets containing relics, and sacred umbrellas are all carried. These Abyssinian processional crosses are of great beauty and fine workmanship. Another liturgical object sometimes carried by the priest is a kind of rattle, very much like the Egyptian sistrum. It is used in their religious dances.



Topical Press

JUGGERNAUT, LORD OF THE WORLD, TAKES HIS WALKS ABROAD

The cumbrous car in which rests the image of the god when he moves from Puri to his country house would be difficult to control under any conditions. But when it is drawn by several ropes, each in the grasp of innumerable devotees, and is also helped along from the back by others, its progress becomes erratic in the extreme. The deaths which have occurred, the victims which have been 'crushed under the wheels of Jagannath (Juggernaut),' have been mainly the result of accident and seldom, if ever, at any time intentional.



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GORGEOUS DETAILS OF THE CHURCH PROCESSIONAL AT AKSUM

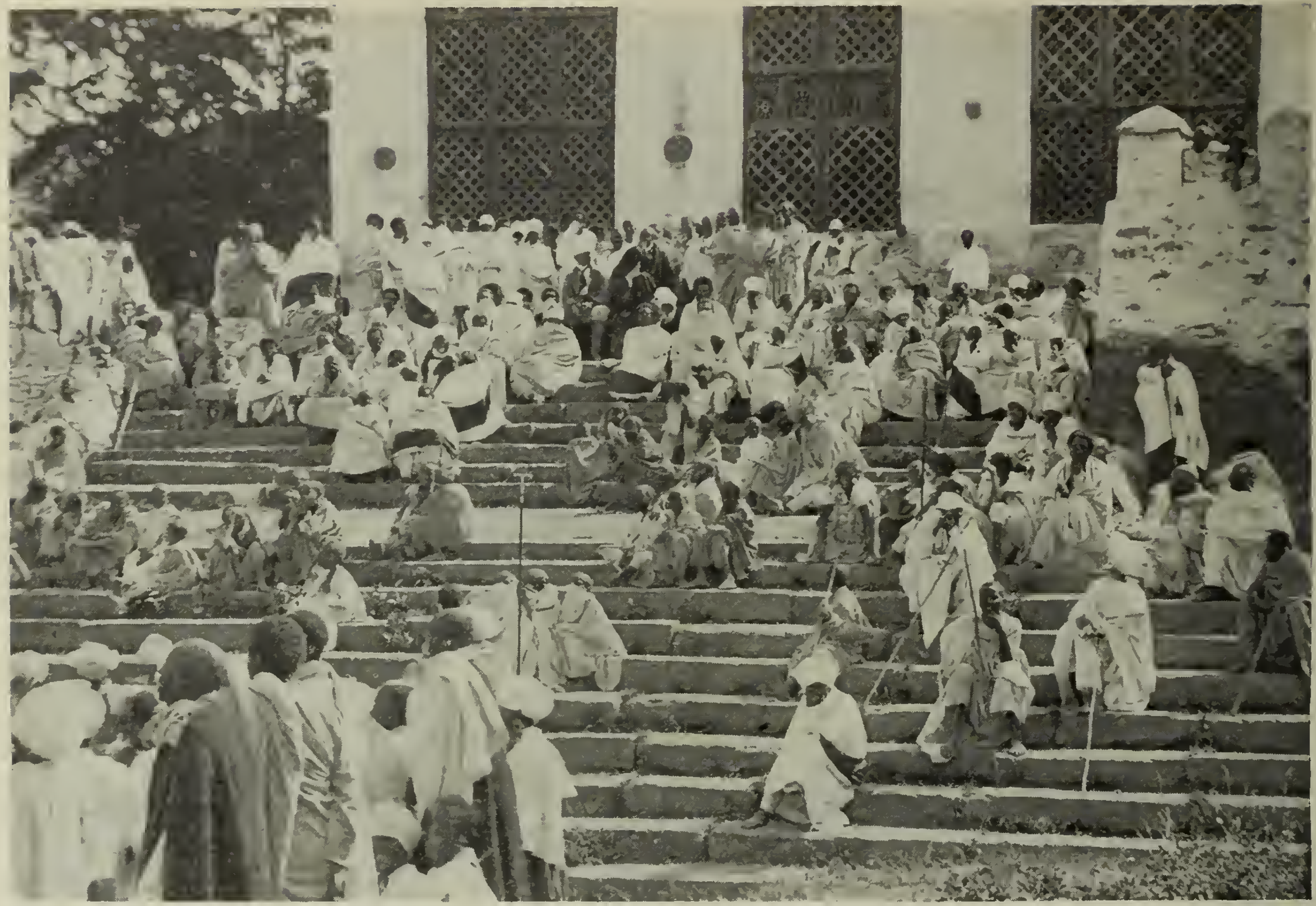
Umbrellas as a symbol of royalty are familiar among Eastern and North African peoples (see page 1242). It is therefore a natural transition which brings them into religious processions. These, used at Aksum, are of silk, fringed and hung with silver bells. The vestments worn are richly coloured and made of costly materials, and the processional crowns are of gold set with precious stones. Note the delicate tracery of the two silver crosses on the extreme right and left, and also the embroidery on the copes.

intended originally to extend the spiritual influence acquired by those who have actually taken part in the dance to the whole group—the women and children, the animals and other possessions of its members. Such an extension of a spiritual influence or power is, at least, a purpose fulfilled by the processionals and ceremonial marches which are one form of the sacred dance.

The intensive study which has been given to the folk dance in recent years has demonstrated its strongly marked imitative character (see pages 875–888). In the ' rounds ' and ' processionals ' some, at least, of the circular figures of the former appear to be a representation of the observed motion of the sun and other heavenly bodies, especially when, as is so frequently the case, they follow their motion clockwise. In both rounds and processionals, such as the morris dance, the leaping of the dancers stimulates the growth of the crops, while their motions may follow the action of sowing, reaping, or gathering the crops ; or, again, as in the sword dance as still performed in the north of England, they may represent dramatically the decapitation of the king or chief as the embodiment of the spirit of fertility and the election of a successor. But when the performers dance through the village, as at Helston in Cornwall, they make certain that the virtue they have called into being by their action shall fall on all members of the community alike wherever they tread.

In religious ritual mere movement from place to place may constitute an act of worship or an important part of such an act. Hence the solemn march or processional is a commonly occurring feature in the ceremonial of many religions. Movement in file is the principal element in the Australian corroboree. Processions played an important part in the religious cults of Greece and Rome, though in dignity they ranged from the solemn processions in honour of Zeus or Hermes or the Triumph of the Roman general—in effect a religious function in which the general played the god—to the ' rabble rout ' of Dionysus and the leaping dance of the Salii, the priests of Mars, in Rome. In the cult of the saints in Ireland, whose shrines often perpetuate the worship of a pagan deity, the devotees proceed with the sun around the church or shrine, sometimes on their knees. In both the Roman Catholic and the Protestant churches processions form an important element in the ritual, too familiar to call for more than passing reference.

The connexion of certain forms of procession with the sacred dance may not always be apparent at first



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ENTHRALLED AUDIENCE AT THE PRIESTS' DANCE FROM THE CHURCH STEPS

Religious dancing plays a large part in the Abyssinian service. This photograph shows the concourse of people sitting on the steps of the Church of Zion at Aksum, and following the dance with intense interest and, judging by their expressions, some criticism. Abyssinian Christians generally wear a blue string round their necks as a distinguishing mark. The staff-like implements which many of the worshippers are holding are crutches which, besides being used in the dances, sometimes act as supports during the very lengthy services.

sight, although their obvious intention of promoting the common interests of the group is strong presumptive evidence in favour of their magico-religious character. The custom of beating the bounds, dealt with in a separate chapter, has almost lost the ritual of a solemn march and its purpose has dwindled to a mere reassertion of parish boundaries. Ducking a boy in the boundary stream, or bumping his head against a boundary stone, may be an effective method of impressing his memory; but these practices are none the less relics of primitive ritual, of which one ensured a plentiful rainfall, while the other is a faint memory of the sacrifice, human or animal, to the deity or spirit who safeguarded the boundaries and the prosperity of the community. In certain parts of India the periodical processions to the communal boundaries are directed to altars on which such sacrifices are offered. The purpose of the torchlight procession which used to parade round the fields of the English farm at midsummer or in May to drive away evil spirits or the processions to bless the crops of the parish is more obvious.

A mere reference must suffice for the numerous processions of gilds and municipalities with their interesting features, bearing in mind, however, the gigantic figures which take part in them, such as Gog and Magog of London and those of Douai and Ghent. We now turn to Italy, the scene of innumerable processions of saints and holy relics, and of secular festivals, to which with no straining of the evidence a pagan origin can be assigned in a country in which the populace—more, perhaps, than in any other country of Europe—has preserved the memory of the gods of older faiths. The Italian festivals, too, are pre-eminent in suggesting the double purpose of the processional, as on the one hand a means of diffusing the 'mana,' the divine influence, over the whole community and its territory, and on the other hand as a method making manifest to the people the presence of the holy personage or object among them—still a pagan, if perhaps a less primitive purpose. Both these aims are evident in the employment of the ox-cart or other form of vehicle, usually wreathed in flowers, which appears prominently in the Italian festivals. In these carts the gods of the commune were once conveyed around the boundaries.

Of all traditional festivals, however, that of the Ceri at Gubbio, on May 15 in each year, is perhaps the most significant, for here, in pillar-like erections known as ceri, an image of each of the three saints whom the festival honours is conveyed at a rapid pace from one part of the town to another. At three points ceremonial meals are eaten. There is a strong presumption that the festival of the Ceri perpetuates a ritual as old as the Etruscans recorded on certain bronze tables of the second century B.C. now preserved at Gubbio, in which a similar procession with sacrifices at certain stations served as a lustration of the people and secured protection against their enemies. The three saints have taken the place of pagan deities to whom the earlier festivals were dedicated, just as the three ceremonial meals represent the sacrifices.

Relics of the processional of an earlier faith linger in other parts of Europe. Perhaps they are seen at their best in the Pardons of Brittany—festivals in which sacred and secular mingle in the true traditions of paganism. Similarly our own Lady Godiva doubtless perpetuates an agricultural rite.

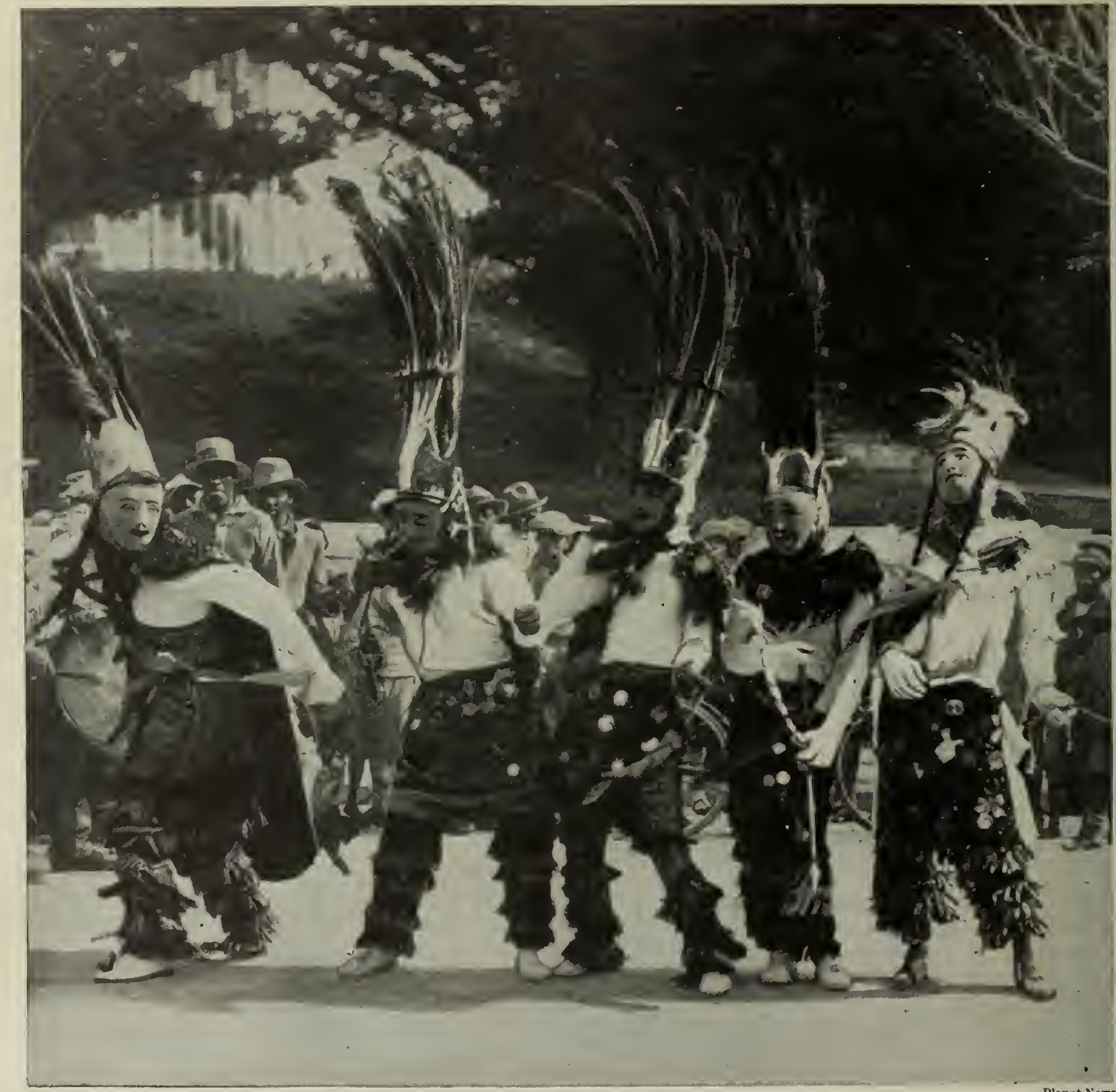
PROCESSIONS such as these are found widely distributed among non-European peoples, both in the higher and in the less developed forms of religious belief. They honour both the divinity and the dead. Among the Hos and Mundas of India, when the body has been burned on the pyre, morsels of the bones are collected and carried by an old woman on a bamboo tray in a solemn procession which marches with a slow, sliding and ghostly step to each house in the village and to all the dead man's friends and relatives in the neighbourhood. At each house the inmates come out to mourn and praise the dead. That the remains of the dead man should be taken to every house in the village is significant, for thus each household will share in the benefit or the protection which the ceremony affords. In the same way in the festival of the sacred bear of the Gilyaks the bear is conducted in a procession to each house in the village, where he is fed, and in return no doubt affords it his benevolence. More nearly approaching the form of the processional as we have seen it in Europe is the progress of the god of the Zuni Indians of North America, when the idol is carried in procession by a priest, who is clad in gaily coloured embroideries and war paint, the idol itself being heavily ornamented with shells.

A processional of the god which has won considerable notoriety through exaggerated reports of the self-immolation of pilgrim devotees is that of Jagannath 'Lord of the World,' an epithet applied to Vishnu at the most famous of the shrines of Hinduism in Bihar, which is visited annually by pilgrims in vast numbers. So great is the sanctity of the shrine that food taboos may be broken there with impunity. The great procession takes place in June or July of each year, when the gods of the shrine are taken out

G. F. Naylor

THREE STEPS FORWARD AND TWO STEPS BACK

At Echternach in Germany there is a dancing pilgrimage every Whitsuntide to the shrine of S. Willibrod, the 8th century Northumbrian apostle of Frisia, who is believed to have special powers over nervous disorders. This strange procession of dancers is making petition for sufferers from these complaints. The children's section of the procession is shown here.



Planet News

MASKED DANCERS FOR PROTECTIVE RITUAL IN THE BERMUDAS

These curious figures are West Indian negroes of the Bermuda Islands, who are performing a sacred dance with the object of driving devils out of the islands. This happens annually between Christmas and New Year's Day, and is accompanied by wild beating of tom-toms and blowing of noisy instruments. The dancers themselves wear masks so that the devils will not be able to recognize these bold disturbers of their peace. The head-dresses are made of peacocks' feathers, and the shoes of civilization are worn.

and placed in carts, and then conveyed to their country houses, thus extending their beneficent influence to the countryside.

One of the most famous of processionals is that which takes place in Persia among the Moslems at the annual feast of Moharram. Both this and the corresponding celebration by the Moslems of India are described in the chapter on Passion Plays of the East.

In addition to the procession which marches from station to station, there is the sacred circumambulation, the procession which encircles some object, as the Kayan women dance around the sacrificial pigs. The seven-fold encircling of Jericho is recalled by the Sephardic rite of Jewish burial, in which the mourners march seven times around the coffin, pronouncing seven incantations as they go. Such an encircling movement is a widespread feature of burial. It is recorded in Homer and was one of the rites performed at the burning of the dead Buddha. The Chinese still dance a species of merry-go-round at the grave. Among the Arabs the encircling of a sacred shrine or a sacrifice goes back to pre-Moslem days, and still survives in the solemn procession of the pilgrims around the Kaaba. the sacred shrine at Mecca.

THE HERD INSTINCT

WHILE the customs of mankind vary greatly, human nature remains unchanged, and asserts itself with primitive simplicity in moments of emotion or danger. Among civilized peoples its manifestation can be observed most readily in the crowds that collect under the impulse of some common purpose, unconsciously obeying the animal instinct that brings the herd together for self-preservation.

TO the social observer who is able to review in perspective the past thirty years or so no phenomenon is more arresting than the 'Coming of the Crowd,' as it may broadly be termed : the swarming of the vast, new, increasingly literate and self-conscious mass of people in all countries that has already gone far, if not to revolutionise, at least to impress national and international outlook, thought and action. The phenomenon offers us the expression, in its most powerful form, of the herd instinct in humanity, intensified by modern facilities of communication.

This instinct of crowd-formation or adherence finds its origin in self-preservation, the banding together of isolated individuals or families against possible enemy aggression. Self-preservation, together with its corollary of self-expansion, still holds as the primary characteristic of every crowd in any one of the innumerable modern varieties.

And those varieties include, for example, political parties, schools, regiments, ships' companies, a street accident crowd, a football match or bull-fight crowd, trades unions, nations, religious creeds adherents, private societies of any and every kind, public meetings, cinema and theatre audiences—in short, any union, physical or non-physical, of more than (say) nine or ten persons impelled and maintained by some common instinct, object or emotion.

THUS the score of idlers who stop to watch a street drill at work is a crowd, expressing the herd instinct, no less than the million and a half regular readers of a leading national journal. (Incidentally, the Press is one of the most powerful of all modern crowd-formers.) The world-wide millions, from New York to Peking, from Trondhjem to Sydney, who enjoy the art of Charles Chaplin form a composite crowd, equally with the fifty-odd persons who gather around the street corner orator upon his soap-box.

On the other hand, the multitude of women to be seen any afternoon in Oxford Street, London, does not form a crowd. The unity of specific purpose is lacking. But impel all those women to the doors of one of the great stores for a bargain sale, and a crowd, with its characteristics of self-preservation and expansion, is forthwith created.

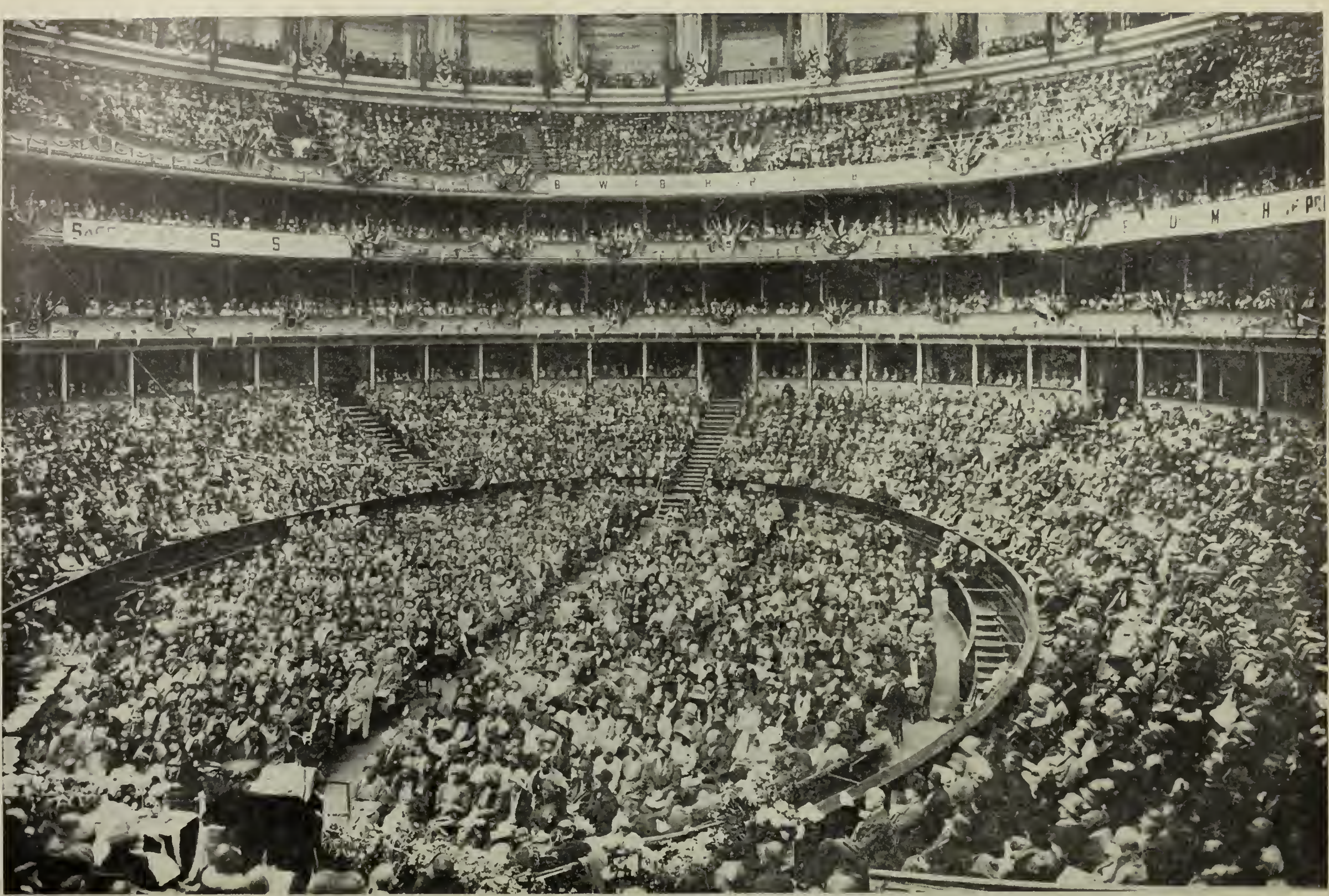
The 'House Full' boards outside a cinema, the massing in a single locality of many shops selling similar merchandise, the necessity for entering at birth a boy's name for some leading English public school if admission is desired, the suggestion that a public meeting will be crowded, the announcement by a national newspaper of its mounting circulation figures—these are all examples of recognition of the herd instinct and of the magnetic attraction of the crowd. In the same way a wise platform orator who finds himself confronted with a sparsely scattered audience will induce the individuals to mass together in a single block. He is then the better able to play upon their massed emotions.

Unless definitely limited by its rules to a maximum number of members a crowd demands ever-increasing expansion—this as an integral factor of self-preservation. A debating society, a school, a church, a nation ever clamours for more and more new members to augment its strength and to replace its dying or disappearing units. Thus, for a major example, France of today, faced with a falling birth-rate for which she can find no constructive solution, has had recourse to the most vigorous methods of armament and universal conscription of her people. Her whole national policy is dictated by fear.

IN much the same sense Lenin, with the initial Russian Revolution, openly declared that unless the whole world were converted to Communism the creed must be accounted a failure. And when we find, as recently at a great meeting in the Albert Hall, London, the most bitter animosity and physical violence displayed against Communist agitators, we encounter another aspect of instinctive self-preservation, in that 'a crowd's most potent dread is fear of annihilation.' Hence the many examples through history of religious intolerance.

Speaking generally, bravery unites a crowd and terror or cowardice breaks it up. Disciplined union—of a regiment, for example—makes for individual bravery because the individual loses all sense of his own personality. He has become fully absorbed in the crowd. But once let two or three individuals break away through nerve failure or cowardice and a rot quickly sets in. 'The Drums of the Fore and Aft,' by Rudyard Kipling, offers an admirable picture of the two aspects. Or witness the stern measures adopted by Mussolini and the Soviet Government to stop the faltering of the individual and so the disintegration of their respective crowds.

The herd instinct, crowd emotions and characteristics, are nowhere better exemplified than in religious movements, revival meetings and the like. The individual is normally actuated by brain and reason, the crowd by emotion only. The crowd is variable, despotic, passionate and intolerant. The more emotional it is the more readily is the individual swept off his feet and absorbed. An American crowd, with its diverse nationalities, under the hypnotic sway of a revivalist, is the most remarkable, impelling and madness-provoking crowd on earth.



PUBLIC OPINION MOULDED AT A MAMMOTH MEETING IN THE ALBERT HALL

The Albert Hall in South Kensington provides an ideal theatre for very large assemblies of people animated by some common interest. Nearly ten thousand people can be accommodated within the great elliptical building, and when every seat is occupied the scene is a most impressive one. A remarkable demonstration of women's keen interest in politics was afforded on the occasion shown here, when a mass meeting of the Women's Unionist Organization was addressed by Mr. Stanley Baldwin. It is impossible to measure the influence that can be exercised by a leader with genius to excite and play upon the massed emotions of such a crowd as this, to the sight and hearing of every individual in which he is able to make personal appeal.

COMPANIONSHIP GIVES COMFORT IN HOURS OF ILL EASE

In August 1931 the political situation reached a crisis fraught with the gravest possible consequences to every man, woman and child in the country; and realization of the fact caused large crowds to gather outside Buckingham Palace, where the King was giving audience to the several party leaders. This photograph illustrates a different form of crowd emotion from that shown in the opposite page, for here no individual could see or hear anything that was going on within the palace. The crowd found self-satisfaction in its own mere embodiment.

The emotional content of a massed 10,000 or 20,000 persons is excited and played upon by every melodramatic trick and artifice of primitive appeal, from the most powerful radio transmitters in America blaring forth the exhortations of the evangelist to the great water-tanks on the stage for the baptism of the 'converted' by dozens at a time. Hard-headed business men who had come from a scoffing curiosity have ended by fighting their way to the 'baptism' with foam-flecked lips.

A religious crowd, being the most emotional, is therefore the most unstable. While it readily secures new adherents, equally is it prone to disintegration. For new religions, or subdivisions of older ones, may be initiated by anyone at any moment, with the certainty of attraction. Thus the strongest disciplinary measures are needed if a particular religious crowd is to increase or even to survive. An example of such is found in the stern Encyclical upon Christian Marriage and Birth Control, as against the trend of modern science and social custom, promulgated in 1930 by the Pope.

Curiosity and an instinct for the dramatic are potent factors in the development of the herd instinct. A street accident, a kitten trying to cross the road through traffic, the suggestion of a house on fire are everyday examples. Not long ago a man created a large crowd upon Ludgate Hill by standing quietly on the pavement and gazing steadily up at the dome of St. Paul's Cathedral. In twos and threes folk stopped to look too, no one knowing why. In a little while the rumour unaccountably spread that a man had been seen clambering out over the dome. Everyone watched for his perilous reappearance. In the meantime the crowd-creator had slipped quietly away. The police at last intervened and traffic was resumed.

A CROWD, being emotional, is therefore infectious. An individual rarely joins a crowd of deliberate volition. He 'catches' the crowd infection, as he may 'catch' scarlet fever. A military band passes down the street and instinctively he will find himself marching in rhythm with it. Caught out of himself, he may even find himself at the recruiting office and an enlisted soldier before his will reasserts itself. Thus the drum or martial music has ever been a strong recruiting agent. In the same way the singing of hymns, the use of bands or the organ, are the first crowd-creative agents to be planned by revivalists, the Salvation Army and other such bodies. 'Community singing' is as old as English history. Its modern exploitation upon a vast scale by a national journal was a stroke of genius. An English Cup-tie Final crowd of close upon 100,000 persons singing 'Abide with Me' is one of the wonders of modern civilization.

A football crowd such as that, the crowd which mobs a world-famous film star, the crowd which masses to an Aldershot military tattoo or a Wembley Pageant or a Hyde Park Empire Day demonstration—these make a very interesting category of the modern herd instinct. Apart from such a contributing asset as ease and speed of locomotion there would seem to be two main impelling factors. One is the great popularity of a successful 'crowd-

Central Press

A CHRISTMAS SHOPPING CROWD

The streams of people daily seen coming and going along any busy street intent upon their diverse affairs do not express the herd instinct, since unity of specific purpose is lacking. When that impels them, as, for instance, the Christmas 'shopping,' they forthwith become a crowd in the technical sense.

exponent' or representative, whether an individual, a team or another crowd. The second is the enjoyment which a crowd derives from itself.

The 'crowd-exponent' is he who best voices or expresses the inarticulate emotions of a crowd. Examples are as numerous as the varieties of crowds. Mr. Lloyd George is, or was, an outstanding example for a British political crowd. The Prince of Wales is an admirable 'exponent' and 'representative.' Or, to quote from a recent article by Professor Harold Laski, 'The outstanding characteristic of a Prince of Wales should be the capacity to be the embodiment of the ordinary man at his best. And this the present Prince can certainly claim to be.'

A PROMINENT football player vicariously embodies in himself the romantic dreams of scores of thousands of Englishmen who 'see themselves' playing for Blackburn Rovers or Arsenal. So does a famous Spanish toreador embody the dreams of his fellow-countrymen. A Greta Garbo or a Gladys Cooper embodies the dreams of a million women. The mob-worship of Lindberg that followed his Atlantic flight well expressed the emotional aspirations of the American people as potential world leaders.

A crowd invariably enjoys being a crowd. 'A crowd,' observed the late Mr. A. B. Walkley, the dramatic critic, 'has an individuality of its own, merely because it is a crowd, and it cannot but be interested in its own individuality, apart from the cause which has brought it together. The crowd finds itself an interesting spectacle.' Thus in a theatre not only the actors on the stage but individual members of the audience are very conscious of the comfortable feeling of well-being derived from a packed auditorium. The crowd settles down to enjoy not merely the play but its own emotional reactions thereto. Empty benches make for disquiet and uncertainty. Here, again, then, the crowd demands the fullest measure of self-expansion. And, in self-preservation, it strongly resents any dissentient interruption by individuals.

In a mammoth military spectacle or a Hyde Park demonstration we witness an exposition of crowd-emotion not by individuals but by another crowd, or even, as with 'community singing,' by the original crowd itself. Much of the performance, the greater part of the speeches, must be invisible or inaudible to large sections of the crowd. But that makes no matter. The crowd has become embodied or 'physical.' It has become satisfied with itself. Its emotional enthusiasm has achieved a central rallying-point, and upon a suitable scale.

A crowd is essentially destructive. It can create nothing. It has no brains. Of itself it has no opinions. A crowd can only reflect back the opinions imposed upon it by leaders and give emotional effect thereto. Hence the mob-worship of the successful 'exponent.' When, for example, the addition of a new building to Westminster Abbey was proposed the Dean of Westminster flatly refused, when urged, to have the designs submitted for decision to a public referendum. He contended, and with unassailable truth, that decision should lie with the first experts in the country. In the same way how is it ever possible for a national political crowd to express an opinion or pass authoritative judgement upon such intricate modern problems as the Gold Standard, German Reparations or the Indian Question—problems which outwit expert committees? The other, purely destructive, side of the picture was well exemplified by the emotional hysteria of the political crowd in 1919 with its 'Hang the Kaiser' slogan.

We may conclude a necessarily wholly inadequate synopsis with some reference to the personality of crowd-creators, to a factor of particular moment in the maintenance of the national crowd, and to the media employed for crowd enlightenment or propaganda.

Of the individual crowd-creator or leader upon a national scale a score of examples through history readily spring to mind. Napoleon Bonaparte, with his hypnotic influence at a distance, was perhaps the supreme type. In the modern political world the two leading examples are undoubtedly Gandhi and Mussolini. Three essential factors, Sir Martin Conway suggests, are imperative for the successful crowd-leader. One is the critical opportunity for action; the second is foresight as to what the leader can impel his crowd to do; the third is hypnotic force. Those three essentials were present with the three men cited, as also, for example, with Lord Kitchener in 1914–15.

Graphic Photo Union

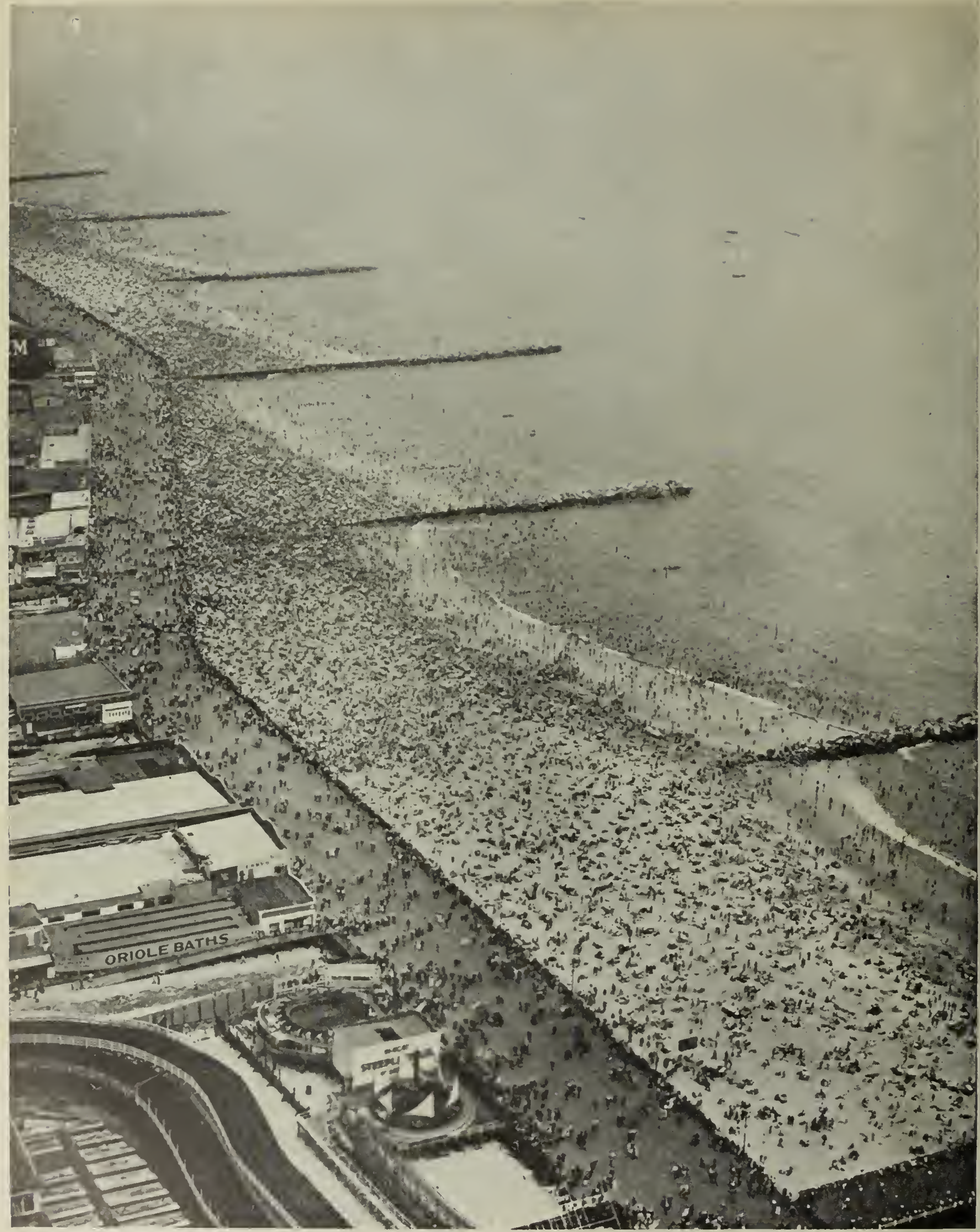
TEN THOUSAND GUESTS CROWD THE ROYAL GARDENS

Loyalty and personal devotion to the King and Queen are potent crowd creators in this country, and those people count themselves happy who are included among the guests at a Royal garden party. Of no crowd can it be said with greater truth that it finds itself an interesting spectacle and enjoys not merely the entertainment but its own emotional reactions thereto.

The English have held and governed India not through political rulers, viceroys and the like, but by the inborn genius and training of the average military subaltern and civil servant as a crowd-leader. The prevalence of that genius, together with individual initiative, amongst the upper classes vis-à-vis the rank and file is one of the greatest assets which a nation can possess. When those qualities are stifled or otherwise prevented from functioning, as in many departments of present-day England, we witness inevitable disintegration and decline of the national crowd. No crowd, as we have suggested, can ever remain static. It must expand or contract. And this maxim applies not merely to actual unit numbers, but also to the ideals which actuate the crowd.

Amongst the older nations of the world traditional ideals make a potent factor in crowd permanence or continuity. They tend towards an intensely strong and binding corporate life. Hence the value of periodical national festivals. Examples are found in the 'kongs,' or centuries-old secret societies of China, in the great English public schools, or in the British House of Commons, with its tradition which so powerfully binds all new members.

It is the crowd, small or great, and not the individual that perpetuates ideals from one generation to the next. The individual may create an ideal. But that



AERIAL VIEW OF CONEY ISLAND—NEW YORK'S 'DREAMLAND' OF PLEASURE

What Blackpool is to Lancashire, Coney Island is to New York—a pleasure resort for the masses, who go there in hundreds of thousands during the hot weather. The whole island is five miles long, with Sea Gate, the residential quarter, at the west end ; but 'Coney Island,' as generally understood, means West Brighton Beach. The board walk there, three-quarters of a mile long, is lined on one side by places of amusement, side-shows, cafés and dancing saloons, and on the other the sands are covered by crowds that defy computation.

Fox Photos

THE 'ROCK OF AGES' CEREMONY AT BURRINGTON COMBE

Augustus Toplady is one of many writers who, having in their own day written many books and poems, are associated in the minds of posterity with only one single poem. His great hymn ' Rock of Ages ' was inspired while he was taking shelter in a cleft in a limestone rock at Burrington Combe, near Cheddar and was first published in 1775. Toplady died on August 14, 1778, at the early age of 38, and on August 15, 1931, thousands of people gathered there to commemorate the composing of the hymn.

Central Press

FORTY THOUSAND FOOTBALL FANS PACKED AT HIGHBURY

Mass psychology can be studied to advantage at a football match. When the Arsenal Football Club—an extremely popular team—are playing on their own ground at Highbury the attendance may number 40,000 enthusaists, all possessed of intimate knowledge of the niceties of play and of the quality and ability of the players. Such a football crowd is, moreover, a particularly well-behaved and sporting crowd, unanimously generous in its applause for clever work and good-tempered in its expressions of disapproval of the reverse.

ideal, unless enshrined in a crowd, is inevitably lost. The ideals of Shakespeare, Dante, Chaucer, Keats, Ruskin are perpetuated by a passionate minority crowd.

Japan, with her intensely national creeds, affords many examples of crowd-continuity through ideals. At the victorious close of the war with Russia the Japanese people, with the Mikado at their head, formally ' summoned the spirits of their ancestors to receive the thanks of the living for what the dead had enabled them to accomplish.' They recognized that it was the ideals generated and developed by their forefathers that had given to the nation that binding corporate life which had impelled them irresistibly to victory. Japan may since have become modernised out of all recognition, but that corporate life, which is her soul, still ' goes marching on ' from strength to strength.

In the young nation of the United States of America, on the other hand, we witness a development of the herd instinct, an eagerness for crowd formation, which is all the more vividly expressed because all continuity of tradition is lacking. America is ardent to create tradition. The Rotary Movement is an outstanding example. In many of the American universities and colleges so keenly is that lack of tradition felt that the students themselves have formed branches of the national secret societies to provide at least a semblance of traditional ideals.

Coincident with the ' Coming of the Crowd ' there has very naturally been developed, through a score of publicity media, the new art of crowd creation, maintenance and appeal. That art is still in its infancy because the science of crowd psychology is yet imperfectly studied. But, even so, the modern world is blinded and deafened by advertisement and blatant clamour of exhortation towards the creation and maintenance of innumerable crowds, from that of a national creed to the crowd which persistently uses Crabjaw's Toothpaste.

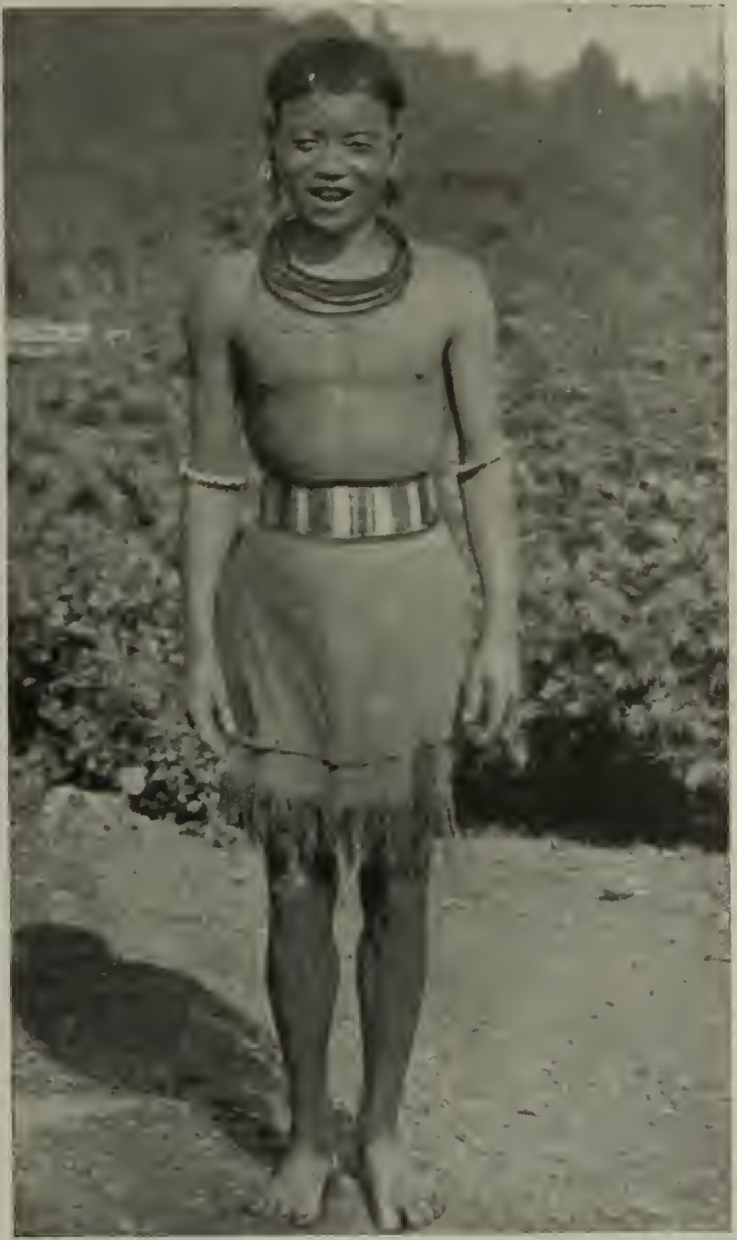
The three most potent media to the purpose are the press, radio and the cinematograph. We may note one modern example nuder each head.

It was primarily if not wholly through the remarkable use of the press that Germany, during the late war years, and in face of incredible obstacles, was able to sustain the moral of her people. Her recognition of its power in this direction was also manifested in the frantic efforts she made during her occupation of Belgium to suppress the publication of 'La Libre Belgique,' a newspaper secretly produced for the same purpose by Belgian patriots. British radio has, since its inception in 1922, been mainly responsible for creating and steadily augmenting the large crowd which has now come to appreciate and enjoy worthy music and literature. By the intensive use of the cinema amongst Eastern races the Soviet Government is successfully propagating a doctrine by which is being created a new crowd, illimitable in extent, through which modern civilization may be overthrown. The emotions thus being evoked—those of destruction—are, as we have suggested, a primary attribute of the herd instinct in humanity.

STRANGE IDEALS OF PERSONAL BEAUTY

ILLUSTRATIONS of methods by which various peoples disguise or attire themselves for purposes of religion, courtship or war are scattered throughout this work. Apart from these, mankind is endowed with an aesthetic sense, and in the gratification of this the various races resort to some curious devices to improve, as they think, upon nature's handiwork. Some of these are considered in the present chapter.

IDEALS of personal beauty differ greatly in various parts of the world. Each race naturally inclines to be attracted by the physical characters peculiar to it, so that to the flat-nosed negro in his African environment the thin and high nose of the European is an amusing disfigurement ; while to the oblique-eyed Mongolian the large, full eyes of the Westerner may appear 'cow-like,' as a Chinese writer has put it, and completely lacking in beauty and charm. Nor is the 'black man' or 'red man' prone to admire the fresh complexion so highly appreciated by Nordic peoples. To them the northern Europeans are 'pale faces' of sickly hue. Some of the darker peoples have inclined when first coming into touch with Europeans to be repelled by their characteristic pigmentation and to regard them as in a class with their own albinos—as freaks worthy of their pity, or as dangerous and mysterious individuals related to supernatural beings. When Captain Cook, during one of his voyages of exploration in the Pacific, reached Hawaii, he was accepted as a 'white god,' and therefore as a personality to be feared and propitiated. The Hausas of West Africa regard their own albinos as akin to supernatural beings, and until recently were accustomed to slay and devour them at a ceremonial feast before setting out on the war-path. They believed they thus acquired 'white man magic.'



Charles Domville Fife

WASP-WAISTED DANDY OF A NAGA TRIBE

Deformation of the body by waist compression is commonly supposed to be exclusively a feminine foible, but is not unknown among men. Thus the dandies of one Naga tribe in Assam wear a bark belt drawn so tight that the abdomen protrudes permanently.

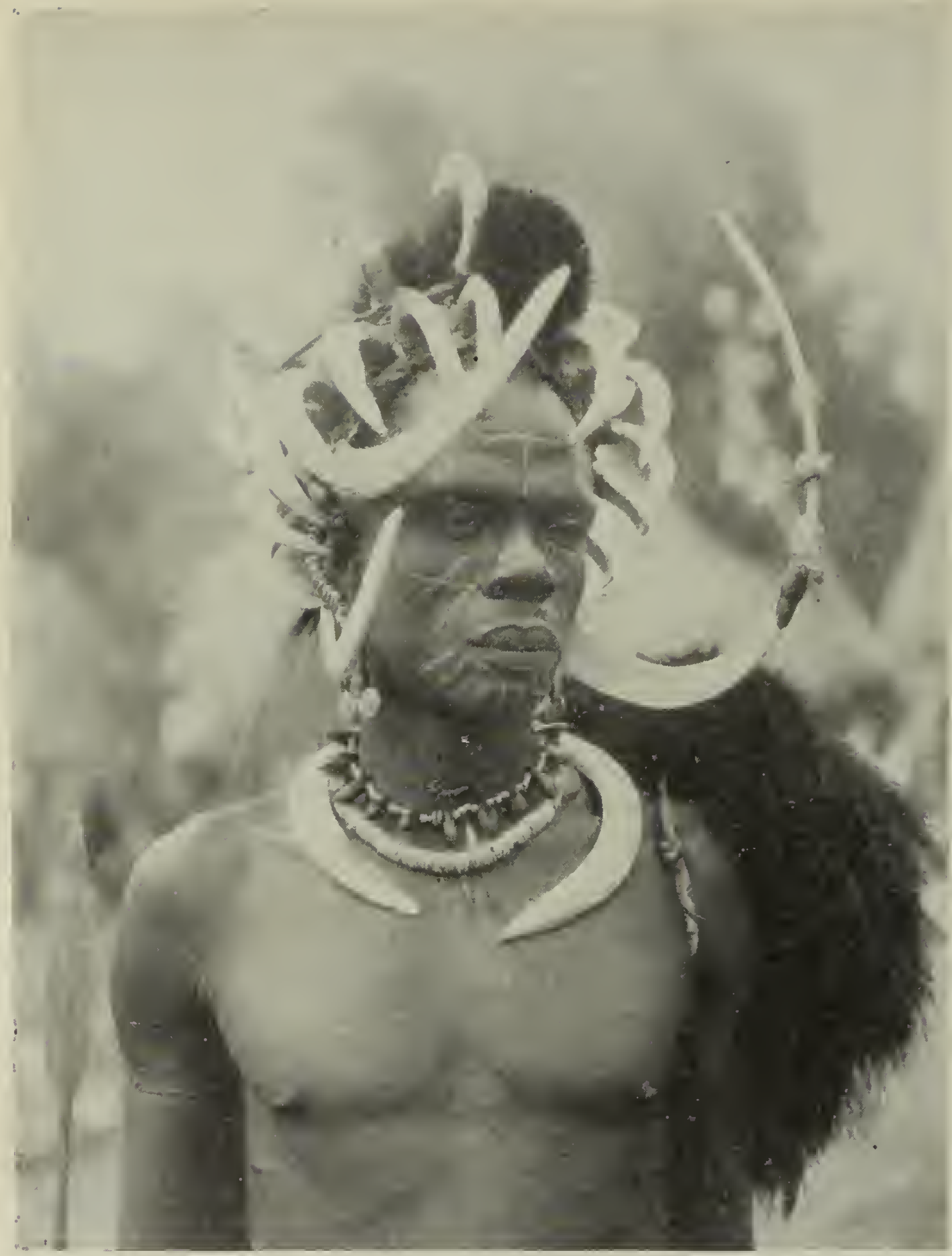
In the literatures of various peoples we find enshrined racial feelings regarding ideal types of beauty. Modern Egyptian popular songs are eloquent in their references to the girl who is beautiful by reason of her dark complexion. In one a lover is made to confess 'Thy deep black eyes have overthrown me quite,' and then to sing, 'I fear for thee because of the blackness of thine eyes.' In a haunting Egyptian love-song we find the significant line, 'Dark complexioned and with two white roses.' A northern poet would have had the roses red. Again, an immortal Hebrew poet sings :

> I am black but comely, O ye daughters of Jerusalem. . . . I am black because the sun hath looked upon me. . . . Thy lips are like a thread of scarlet and thy speech is comely ; thy temples are like a piece of pomegranate within thy locks.

The high nose, being an outstanding Semitic physical character, was greatly admired by the Hebrews of old. 'Thy nose,' we read in the Song of Solomon, 'is as the tower of Lebanon which looketh towards Damascus.' But it was not only the dark types that were admired by the Hebrews, for in ancient Palestine there were attractive blondes. Thus in the same immortal Song, in which a girl is 'black but comely,' a fair man is extolled :

> My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold ; his locks are bushy and black as a raven. His eyes are the eyes of doves by the rivers of water, washed with milk and fitly set. . . . His legs are as pillars of marble. . . . He is altogether lovely.

When we pass, by way of contrast, to the Far



Metro Goldwyn Mayer

TUSK-HELMETED EMBODIMENT OF SAVAGE MENACE

Fantastic though it is, there is a certain barbaric appropriateness in the headgear of this splendid African warrior. It consists of a veritable cheval de frise made up of tusks of the wart hog, with two especially fine specimens projecting below the ears. Another handsome pair form a necklet. The tribal marks scored upon the face complete a perfect presentation of grim ferocity.

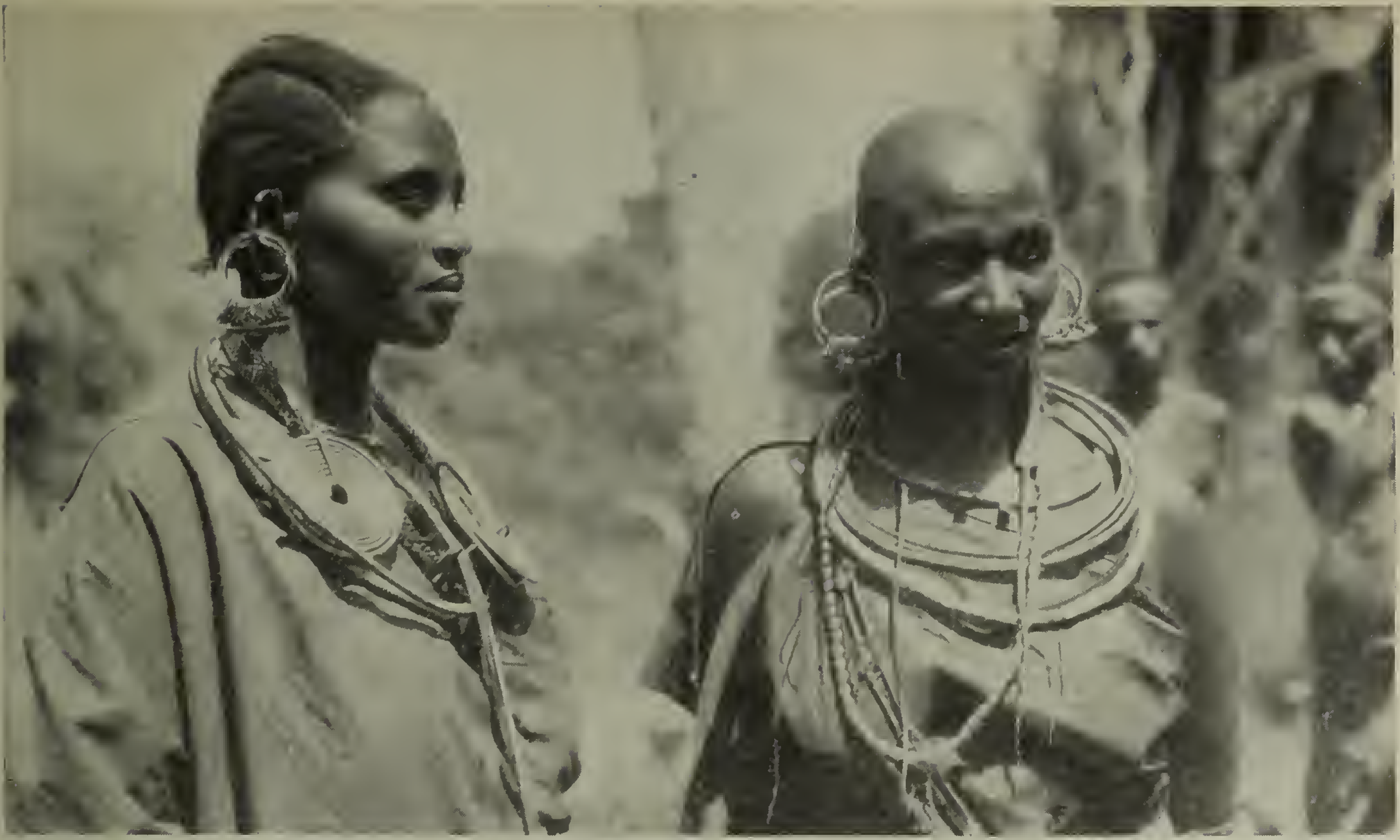
East we find that Egyptian, Hebrew or European ideals of personal beauty do not obtain. Professor Basil Hall Chamberlain, of the Imperial University of Japan, wrote in this connexion :

> We Anglo-Saxons consider ourselves a handsome race. But what are we still, in the eyes of the majority of the Japanese people, but a set of big, red, hairy barbarians with green eyes ?

The European critics of Far Eastern physical characters, on the other hand, regard the Japanese as having rather long bodies and short legs, rather sallow skins, rather high cheek-bones, undeveloped or flat noses, and rather odd eyes obliquely set. We may be able to distinguish between the slim, aristocratic type of Japan and the 'Gombei' with puffed-out face ; but our Japanese critics find a remarkable sameness among fair Western types, and sometimes experience difficulty in distinguishing individuals to whom they have been introduced if they happen to meet them subsequently in the company of some of their fellow nationals. Not a few Japanese have confessed frankly that our Western type of female beauty fails to appeal to them. To Europeans, however, Japanese ladies are attractive because of their elegance and grace, especially when attired in native costumes revealing exquisite taste in colour and decoration which accord with their gentle manners and musical voices. But their charm seems to have evaporated with the adoption of European fashions.

UNDER Western influence, however, the ladies of Japan have abandoned one rather ugly custom which, despite their aesthetic leanings, appears to have been as pleasing to them as to their male admirers. This was the fashion of blackening their teeth, one not yet quite extinct in secluded areas where old customs have tardy survival. The cosmetic used for this purpose was a blend of sake (an alcoholic liquor) and warm water, into which during a somewhat prolonged course of preparation a mixture of iron filings and powdered gall nuts was dropped. When, at length, a sufficiently dense black liquid was obtained it was applied with a feather brush, two or three coats being necessary before the teeth were thoroughly blackened. The stain was not a permanent one, but had to be renewed about twice a week. Japanese poets, therefore, in their references to a lady's mouth never compared the teeth to ivory or pearls, but saw instead much beauty in their blackness.

Blondes were greatly admired by the Celtic people who in pre-Roman times governed these islands, forming the aristocracies of small nations. But, then, as Greek writers have emphasised, the Celts were themselves fair and tall. Welsh and Western Scottish folk-literature similarly exalts the blonde. The



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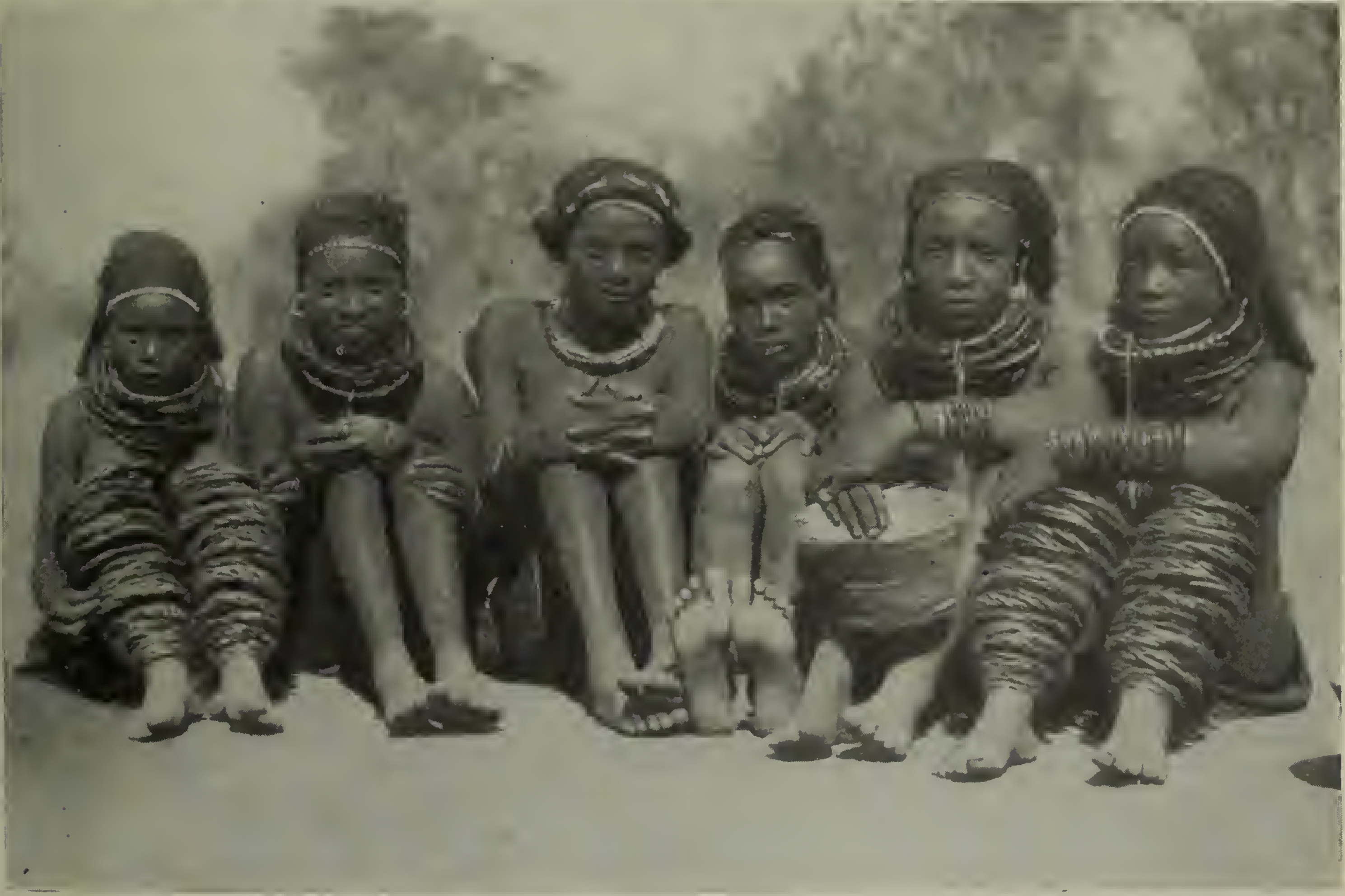


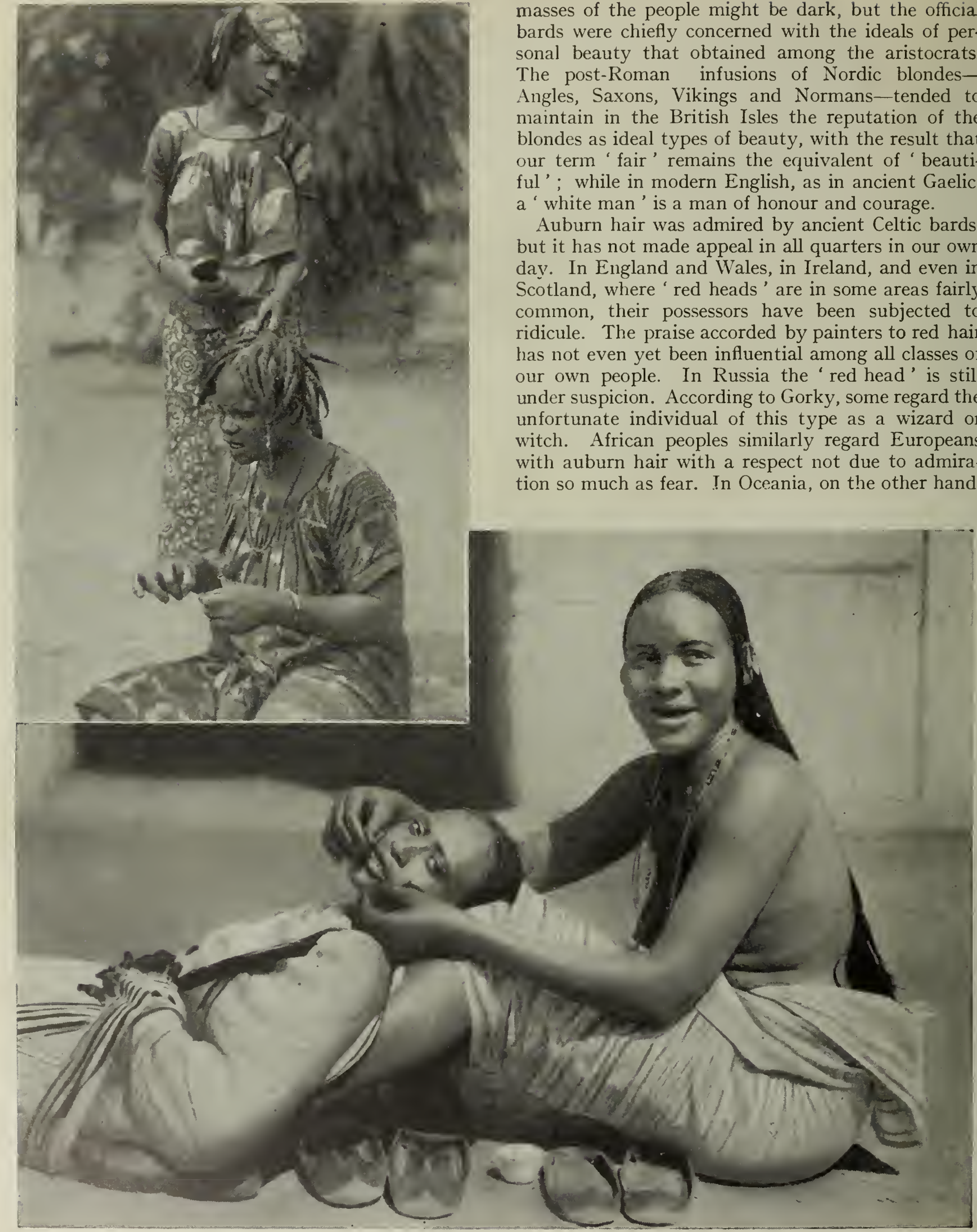
Wide World Photos

WHERE LARGE EARS PLEASE AND HOOPED LIMBS ARE A LURE

Gross enlargement of the ears and ear-lobes by suspending numbers of heavy rings from them is a custom with many native races. The Masai women in the upper photograph are indeed rather moderate in this respect, but, on the other hand, their choice in necklaces and pendants is definitely bizarre. More strange is the custom prevalent in Angola of piling rings of plaited cane round the legs and necks of girls just arriving at marriageable age. The treatment of the hair in both regions is unattractive to European eyes.

masses of the people might be dark, but the official bards were chiefly concerned with the ideals of personal beauty that obtained among the aristocrats. The post-Roman infusions of Nordic blondes—Angles, Saxons, Vikings and Normans—tended to maintain in the British Isles the reputation of the blondes as ideal types of beauty, with the result that our term ' fair ' remains the equivalent of ' beautiful ' ; while in modern English, as in ancient Gaelic, a ' white man ' is a man of honour and courage.

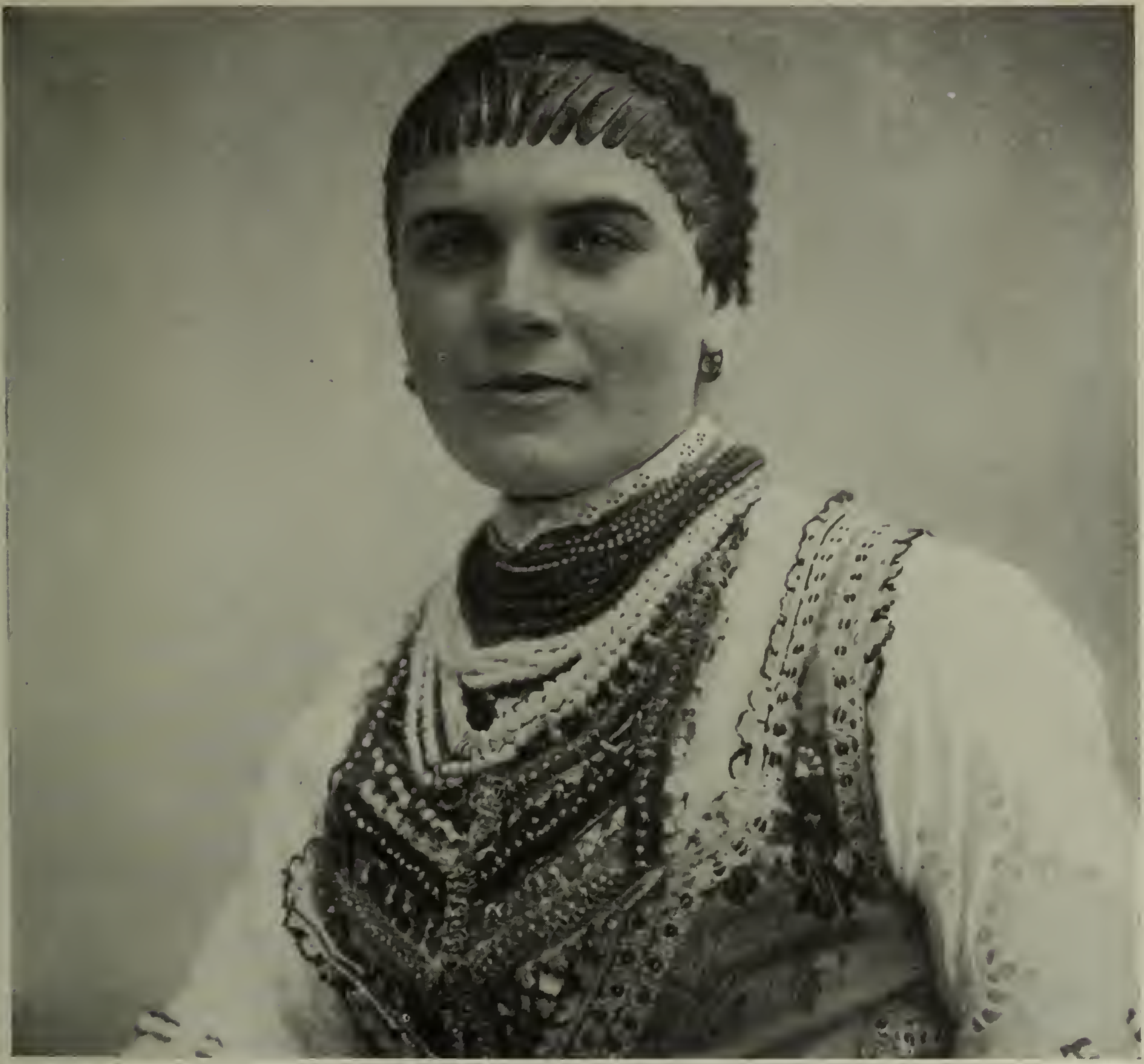
Auburn hair was admired by ancient Celtic bards, but it has not made appeal in all quarters in our own day. In England and Wales, in Ireland, and even in Scotland, where ' red heads ' are in some areas fairly common, their possessors have been subjected to ridicule. The praise accorded by painters to red hair has not even yet been influential among all classes of our own people. In Russia the ' red head ' is still under suspicion. According to Gorky, some regard the unfortunate individual of this type as a wizard or witch. African peoples similarly regard Europeans with auburn hair with a respect not due to admiration so much as fear. In Oceania, on the other hand,



R. Dykes and H. A. Bernatzik

PAINFUL PLEASURES OF THE TOILET OF THE AFRICAN BELLE

It was lips like a thread of scarlet that evoked the passionate admiration of the lover in the Song of Solomon, and that ideal of labial beauty persists among ourselves today. Blue lips are preferred by the Shilluks of the Sudan, and here a Shilluk belle is shown having the fashionable tint applied by an obliging companion. Rope-like plaits are the right coiffure for a Congo beauty **(above)**, and to secure these she will endure the painful application of a comb like a garden fork to her woolly pate.



LUCKY FRINGE FOR A HAPPY BRIDE IN PEASANT HUNGARY

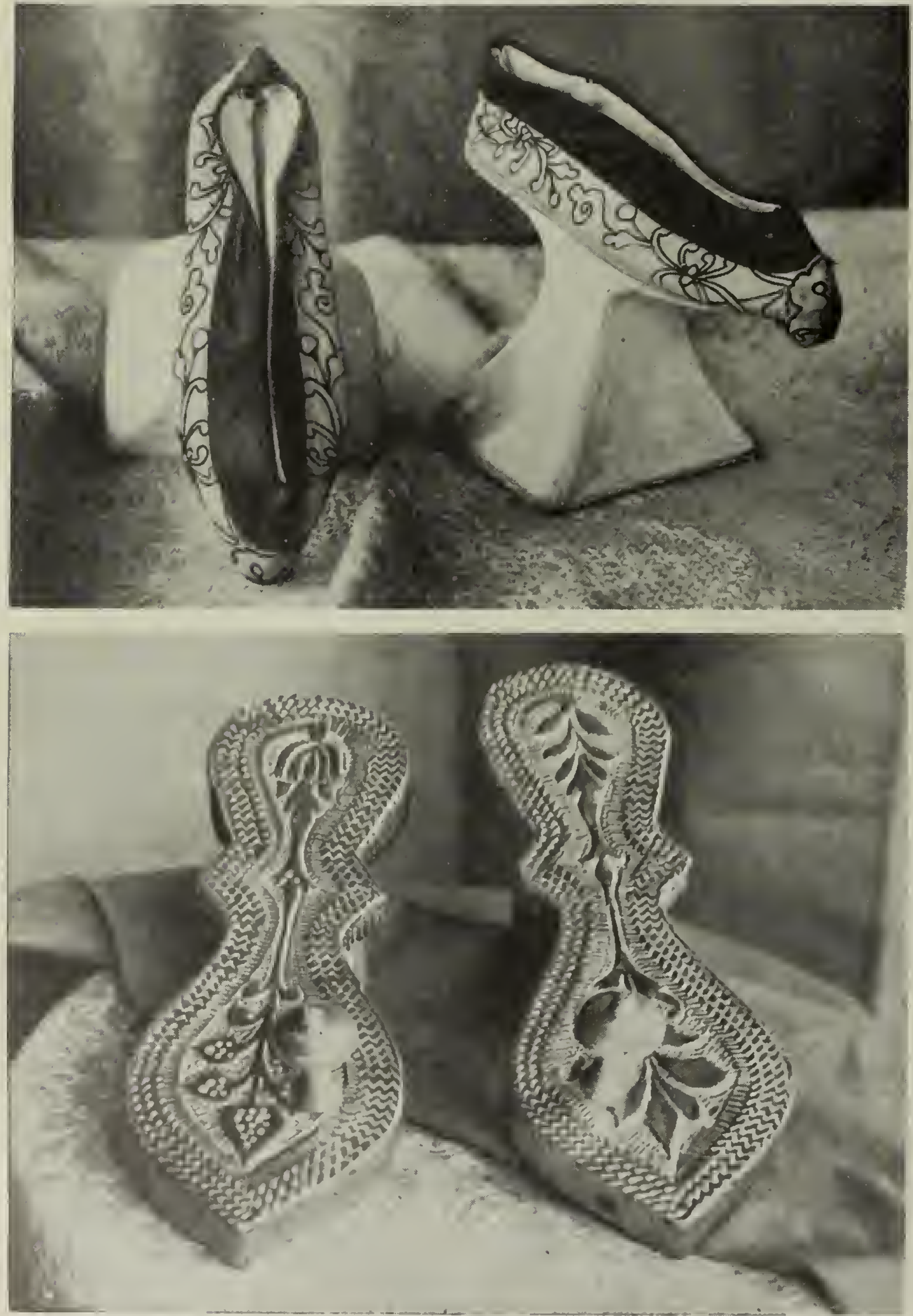
Grotesque as the Congo mode of hair dressing illustrated in the opposite page may appear, it is closely resembled by the style shown here, that is popular in many of the villages in the south of Hungary. The leaf-shaped fringe is fashioned from the girl's own hair, and the more leaves a girl is able to produce the greater the number of happy years in store for her is supposed to be. This photograph, taken on her marriage morn, shows a Hungarian bride in her wedding finery.

some Melanesian and Indonesian peoples have been found imparting an auburn tinge to their hair by means of applications of lime. Japanese critics of Western ladies frankly admire red hair, and regret its absence in their own land.

In different parts of the world pigmentation alone is not the sole standard of physical beauty. Females of generous bulk are regarded as ideal types even in areas where the men remain lithe and, from our view-point, well-proportioned. In West Africa even a people like the Ekoi, who have a wonderful native civilization, keep a 'fatting-house' for girls. Fat in daughter or wife, writes an investigator, is not only a token of strength and well-being, but attractive in itself. In Central Africa, also, some peoples fatten the girls in preparation for marriage. The food-gorging process is continued after the lover has been attracted and the ceremony concluded, especially among the members of a ruling family. Proud and happy is the tribe which has a queen or chieftainess so stout that she is scarcely able to walk, and on ceremonial occasions must be carried around by bearers.

In ancient Mesopotamia the goddesses, especially those representative of the ideal type of motherhood, were often depicted as fat women. The earliest female deities of Europe were similarly of generous bulk. The Maltese still admire stout native women, and regard with feelings akin to pity the slim and athletic English ladies whom they see on tennis greens or golf courses. Even in our own country feminine bulk was formerly synonymous with beauty. The term ' handsome,' indeed, originally signified ' ample ' as well as ' good-looking.' Perhaps the former crinoline fashion was not unconnected with the ideal of generous girth. In Victorian times the attire favoured by ladies certainly tended to exaggerate the figure. Nowadays, when ' slimming ' has become fashionable, our women incline rather to the effect produced by the ancient Greek 'chiton,' which imparted elegance and a suggestion of boyishness to the female figure, while, like the ancient Egyptian ladies, they favour hair-bobbing and shingling.

Although, however, the ladies of the great ancient civilizations may appear attractive to modern eyes, they had as repulsive customs as the Japanese tooth-blackening one. We gather from Athenaeus, for instance, that the Roman women used shell-purple instead of rouge to colour their cheeks and lips. Egyptian ladies accentuated the arch of the eyebrow, using kohl (antimony powder) ; the oval of the eye was prolonged by a similar black line. With green malachite paste they coloured the under lid of the eye, and on their lips and cheeks they smeared carmine and ochre. Black kohl is still in use in Egypt. In the East generally ladies make themselves more attractive by darkening the eyelashes or the edges of the eyelids. At a Moslem wedding in Ceylon the bridegroom must look his best by darkening the rims of his eyelids and staining his finger-nails yellow.


Ewing Galloway

CURIOUS SLIPPERS FOR LADIES OF HIGH DEGREE

In high-heeled slippers like those above Chinese ladies of rank tottered about on their crippled feet, the height of the heel increasing with that of the lady's social degree and rendering progress almost a balancing trick. The sandals below, from Zanzibar, are covered with solid silver, and are retained on the foot only by the small post that is clamped between the great and the second toe

Attempts to 'improve' upon nature by altering physical characters are prevalent among various peoples. The shape of the head is altered by the use of ' cradle boards,' or by tying bandages tightly round the skulls of infants. In New Britain, in the Bismarck Archipelago of Melanesia, this custom still prevails, and it is common to see natives with heads suggesting the shape of peaked hats. The treatment of a child's skull begins when it is about a month old. Among the Klemantans of Borneo the ideal of beauty is a flat forehead, and when a baby falls asleep a wooden object called ' tadal ' is used to apply the necessary pressure. The idea is that a flat forehead gives the face a beautiful ' moon shape.' Boards and bandages are used by the Mangbettu women of Congoland to alter the shape of their daughters' heads so that they may acquire the form favoured by tribal fashion. Among the Armenians, whose heads are naturally flat at the back, the cradle board is still known. As a result of mixed marriages, heads tend to assume shapes which are regarded as ugly. A well-developed occiput, such as is admired by northern Europeans, is repulsive to the Armenian. In South America the Omagua people of the Upper Amazon area make use of bandages, pads and splints to make the heads of their young assume the shape which they regard as beautiful.

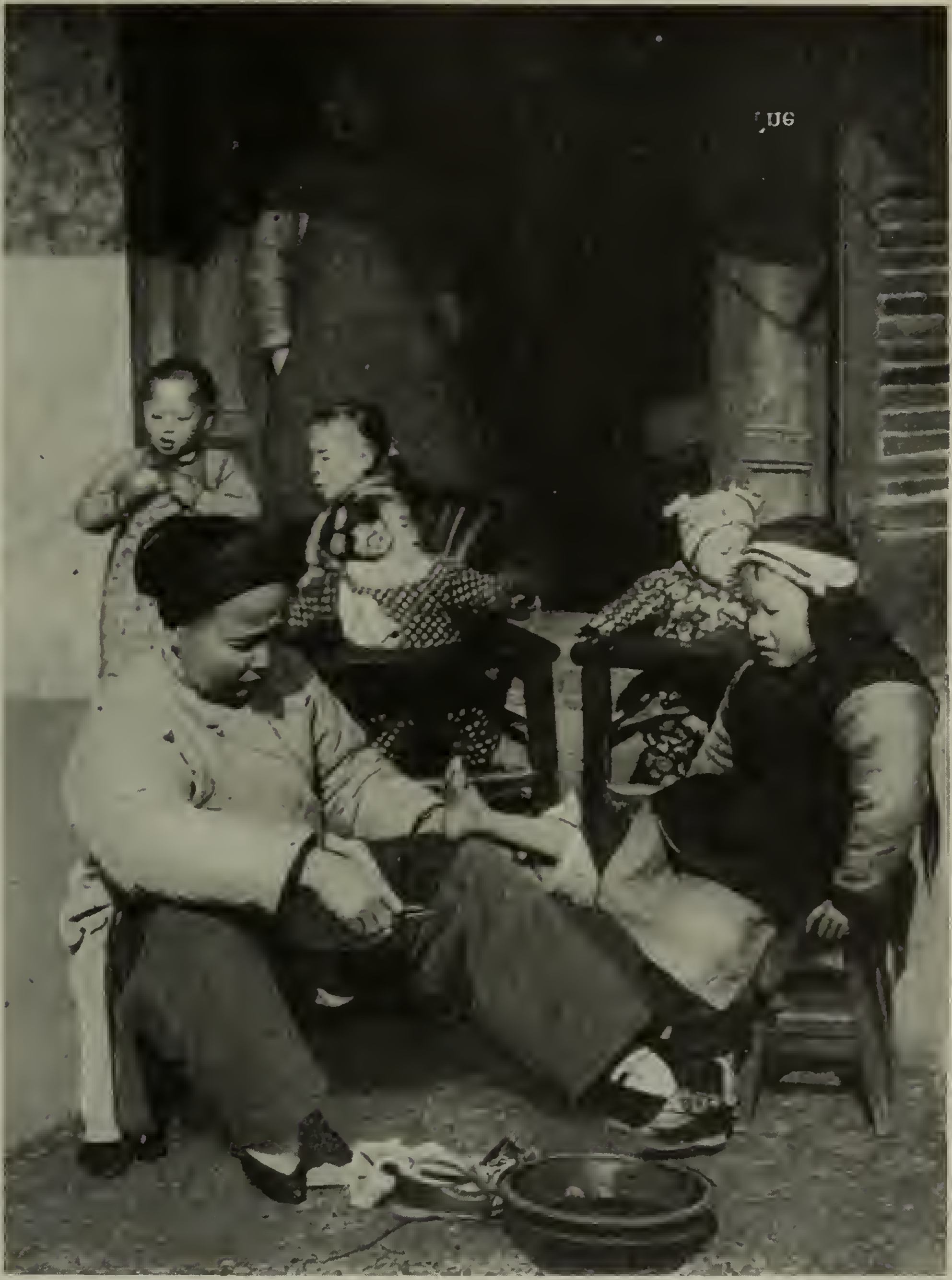
The greatest violence to nature, in response to a strange and distorted sense of beauty, is accomplished by those native African peoples who deliberately favour malformation of the lips. Moru people in the southern Soudan, like some of the Nigerians, have the upper lips of girls pierced at an early age to permit of wooden disks being worn. Larger disks are introduced as the girls grow up, until in the end the upper lips protrude. Sometimes ornamental sticks are stuck in the lip-hole to be worn erect in front of the nose. The Nubas prefer to pierce the lower lip to wear quartz plugs against the chin as an aid to beauty. Exaggerated examples of lip extension are found among the Sara tribe. From an early age both lips are subjected to violent treatment, until in the end a young woman of marriageable age has a mouth that protrudes like the beak of a bird. She is then supposed to be particularly attractive.

Teeth are often subjected to special treatment. In the Congo men and women have their teeth filed to sharp points to resemble those of the cat. East Africans add to their attractions by having certain of their teeth knocked out. In Central Africa some people remove two teeth and others as many as six. A similar custom is known as far east as Melanesia. Girls and lads whose teeth have been mutilated or removed smile readily so that they may be admired.

Ear-lobe distension to permit of the wearing of disks is considered essential for emphasising the charm of girls among the Kikuyu and Masai peoples. In Melanesia this practice is often carried to excess by men and women, the pierced lobe being drawn down to a great extent by its load of ornaments and amulets.

Eccentric styles of hair-dressing are common in Africa. A girl's locks may be plastered and tied to resemble several small horns or the spokes of a wheel, or all her hair may be piled up to form a peak. Sometimes, as among the Ekoi of Nigeria, a very artistic people, there is a great variety of coiffures, patches of the hair being shaved to permit of the display of leaf-like forms at the back and sides of the head. Some girls favour 'Eton crops,' and then have the hair shaved except on the top to form a herring-bone pattern. Vegetable dyes of various colours are then used to ornament the forehead with rather delicate and pretty designs.

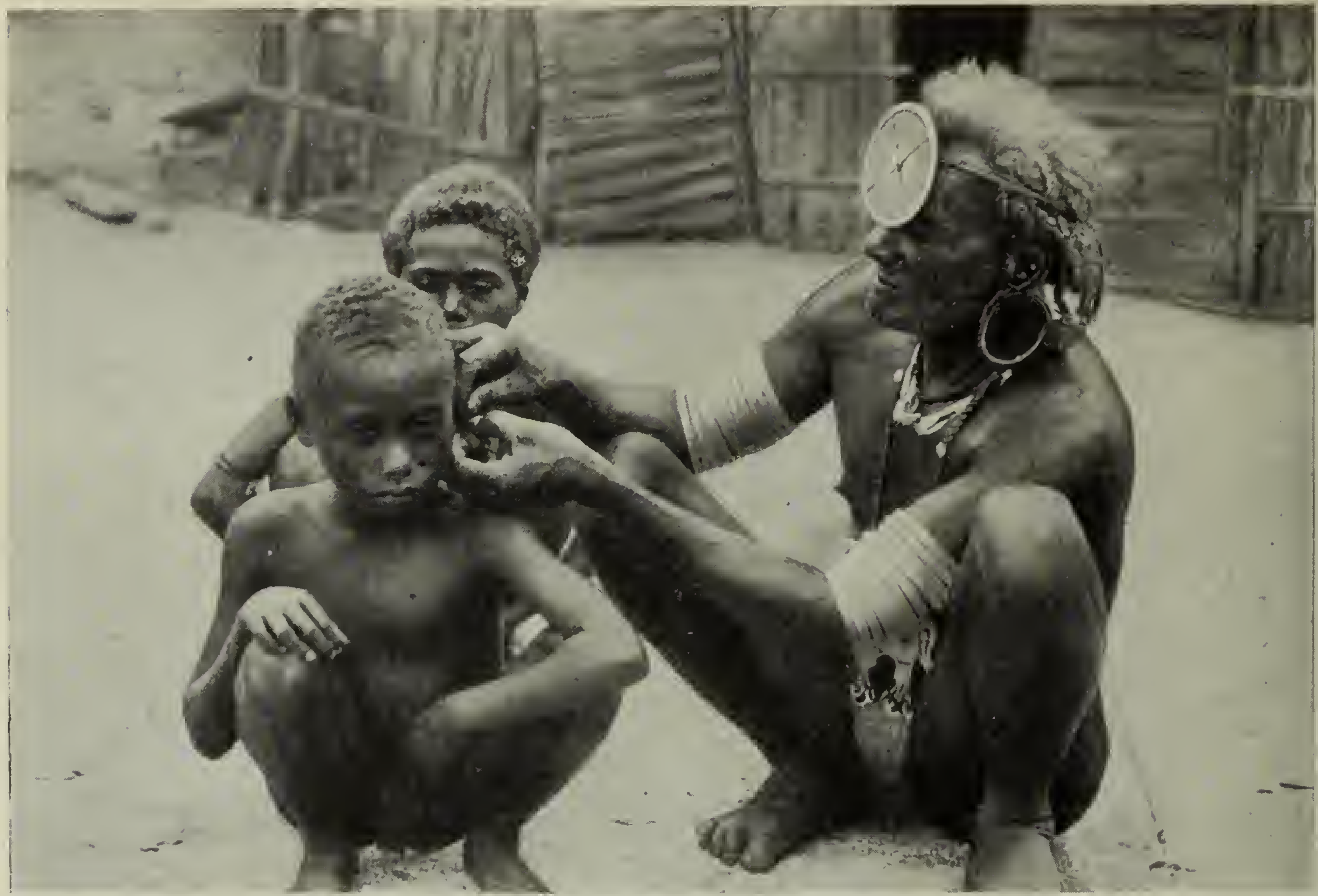
The rather horrible form of skin decoration by cicatrisation is widespread even among women in



E.N.A.

CHINESE FOOTBINDER PAYING A PROFESSIONAL CALL

Of all physical distortions inflicted by tyrannical custom the Chinese practice of binding women's feet, now happily dying out, is the most inexcusable. The process had to be begun at an early age, the four small toes being bound under the sole, leaving the great toe projecting in a point. When completed it reduced the unfortunate victim to a tottering cripple, useless to others and a burden to herself.



Ewing Galloway

EARLY STAGES IN THE MAKING OF A MELANESIAN ADONIS

Distended ears are numbered among the points to be noted in a Melanesian's estimate of masculine beauty. In the Solomon Islands boys' ears are pierced at the age of six, and the perforations are gradually enlarged thereafter until they will hold a tin can or an alarm clock. Dress, in the sense of covering for the body, is limited to a loin cloth, but a distinctive item of the Solomon Islander's costume is a frontal disk of very thin tortoiseshell delicately carved and mounted on tridacna shell.

various parts of the world. In Africa, as one investigator puts it : ' Few native women of certain tribes can have any claim to beauty without a pattern cut at one place or another upon their anatomy.' Incisions are made with sharp knives not only on back, thigh, abdomen and arms, but even on the face. Into the wounds well-ground charcoal is rubbed. Occasionally the scars form a geometrical design.

Scarification is fairly common among the black natives of both sexes of Australia, and according to such authorities as Spencer and Gillen the fashion has no special meaning apart from ornament. Flint knives are used in making the wounds, which are well packed with powdered charcoal, as in Africa, so that the scars may not only be discoloured, but made prominent in ridges and rolls. The Australians also delight in their nose sticks. A well-scarified and nose-stick-wearing dandy may be very self-satisfied with his personal appearance, especially if his eyebrow ridges are particularly prominent and his nose very broad and flat. The really aesthetic leanings of the Australian blacks are revealed by their body-painting customs in connexion with their elaborate magical ceremonies. Their colour schemes and designs are then of a certain barbaric beauty.

Those peoples who practise tattooing may attach some symbolic significance to certain designs, but others are undoubtedly quite meaningless, being favoured simply because of the appeal they make to their sense of the beautiful. No people ever carried to such an extreme degree the practice of disfiguring their faces by tattooing as did the Maoris of New Zealand. In Melanesia both sexes are often tattooed, but scarification is favoured chiefly by men. The tattooing of girls in some tribes begins when they are only about five years old. When they grow up and are ready for marriage the more elaborate the tattooing happens to be, the more attractive are the young ladies to the young men. Skirts are shortened so that the designs may be freely displayed, and these to some extent suggest that the women are more fully clothed than is actually the case, reducing as they do the appearance of nudity. Some of the Melanesian dandies make themselves more attractive by wearing broad and tight belts which give them ' wasp waists.' A similar custom is met with here and there in Africa and in Assam.

Thus various peoples not only regard their own racial characters as the standard of beauty, but distort and disfigure themselves to make an appeal which to other peoples, with a different aesthetic sense, is incomprehensible.

CUSTOMS OF CARNIVAL

CARNIVAL, a modern survival of the Roman Saturnalia, was formerly observed so uproariously in England that the almost complete abandonment of festivity at this pre-Lenten season is somewhat remarkable. What few remnants of it survive are described in the chapters on Surviving Customs of Springtide and May Day and the Maypole, in both of which its association with primitive fertility rites is indicated.

CARNIVAL is one of those words which have been raised from a particular to a general meaning. To a great many people it now suggests any kind of jollification. It has become a synonym for riotous gaiety. It is used for all sorts of revels, not merely those which are indulged in just before the six fasting weeks of Lent begin.

This shows how firm a hold the pre-Lenten fun and feasting took on the popular imagination: not only in countries where the Roman Catholic Church is strong, but in Protestant lands as well. For some reason Protestants have never set so much store by the season of Lent as Catholics do. They have never needed to bid farewell to flesh (*carne, vale*), according to one derivation of the word carnival. They have not, according to the other derivation, been under the necessity of removing meat from their dietary (*carnem levare*).

In England the only remaining relic of the festivities which were once common to all during the days preceding Ash Wednesday is Shrove Tuesday, on which it is still customary to eat pancakes. The origin of the name is connected with the obligation to go to confession and be 'shrived' (cleared of all guilt) before beginning the long fast. To 'go a-shroving' was in some of the western counties to call at houses and ask for

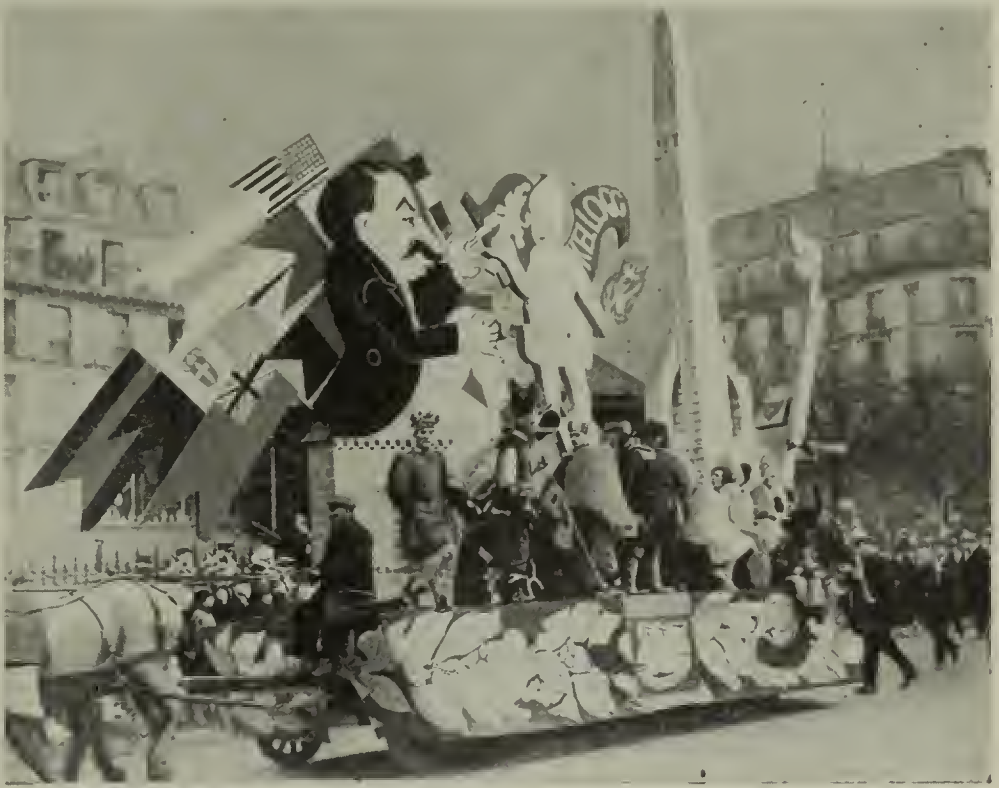
A piece of bread, a piece of cheese,
  A bit of your fat bacon,
Or a dish of dough-nuts
  All of your own bakin'.

If the 'shrovers' got something to eat or drink, they paid compliments and went on; if they were refused, they threw broken crockery, of which they carried a store with them, against the doors of the inhospitable.

The origin of the pancake was the need to use up all the fat and eggs in the house before Lent, during which neither was allowed to be eaten by those who kept the Church's rule. To make them light and appetising the pancakes had to be deftly tossed in the pan, and there were competitions on Shrove Tuesday to see who could do this with the most skill. At Westminster School there is kept up a traditional game with the pancake (see pages 21 and 22).

ONCE the day before Shrove Tuesday was known as Collop Monday, because collops of mutton were then eaten for the last time until Easter. Here and there may be found still in practice the old custom of playing football at Shrovetide (see pages 20 and 21). This was kept up with regularity at Scone in Scotland, where the married men and the bachelors played against one another. The game, however, was not really football, for no kicking was allowed. The ball was carried and thrown from one to the other, and the game ranged over a wide area. Another and a less excusable Shrovetide diversion in Scotland (and in England as well) was tormenting and in the end killing a cock by throwing sticks at it.

Never in Britain were there carnival scenes such as those which can be witnessed in France and Italy. The most elaborate are at Nice, where they are used



Wide World Photos

FRANCE AND AMERICA COQUETTING WITH PEACE

Carnival affords opportunity for good-humoured banter, and it is common practice to introduce into the processions figures and tableaux having allusion to people and matters of topical interest. This tableau, borne on a League of Nations car at a mi-carême fête in Paris, shows M. Briand, French Minister for Foreign Affairs, and Mr. Kellogg, of the United States, flirting with Peace.

Keystone

SUNSHINE AT SOUTHEND-ON-SEA

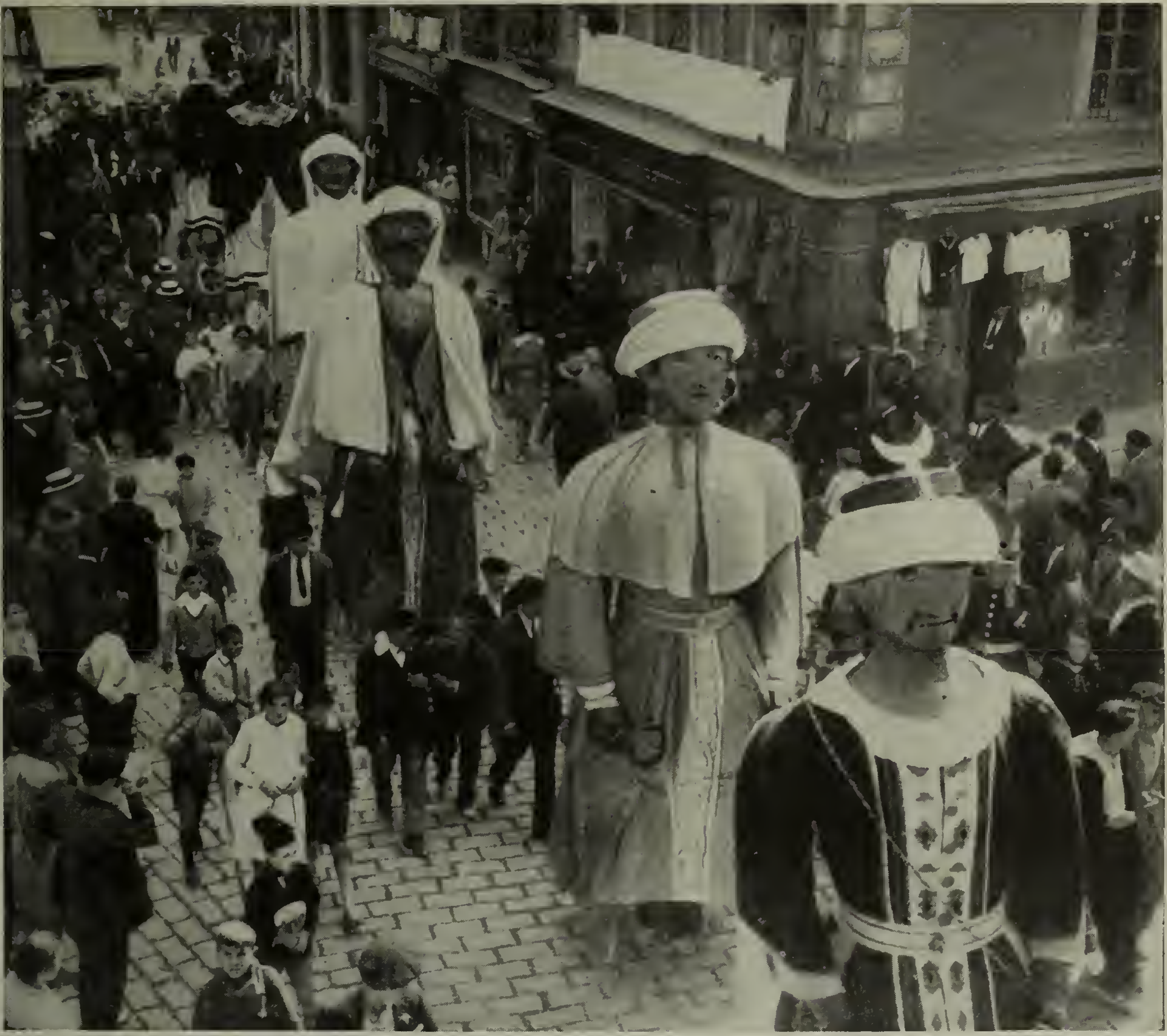
In many places the word Carnival is applied nowadays to public merry-making irrespective of its Lenten associations. This ornamental representation of sunshine figured at a 'Carnival' fête organized at Southend in the month of August to advertise the advantages of that town as a seaside resort for holiday makers.

deliberately as a bait to attract visitors. Large sums are subscribed by the hotel and shopkeepers for the expenses of a procession in which, according to Sir Frederick Treves, there is much that is 'ludicrous, grotesque and puerile, an exaggerated combination of a circus car parade and a native war dance, as well as a display of misapplied decoration of extreme ingenuity.' The great event of the Nice carnival is the Battle of Flowers. This is traced back to a Greek origin. Baring-Gould connected it with the floral games which were brought to the Mediterranean coast by settlers from Greece. Once it had something satyr-like as well as classical about it. Baring-Gould thought it had 'acquired a decent character comparatively recently.'

No one who loves flowers can see them used as they are at Carnival time without regret, and even indignation. The famous surgeon already quoted wrote furiously on the subject. No doubt, he said, the Flower Festival was once a simple religious observance. 'One can imagine the passing by of a procession of boys and girls with their elders, all decked with flowers, as a spectacle both gracious and beautiful.' Now hundreds of thousands of blossoms are destroyed and trampled on in order to enrich those who cater for foreign guests. 'The humble village fête has become a means of making money and an opportunity for clamour, licence and display. . . It is sad to see flowers put to base and meretricious uses, made up as anchors and crowns, and mangled in millions.' The festival is not so much, Treves concluded, a battle of Flowers as 'a Massacre of Flowers.' Let all, he said, who 'prefer a chaplet of violets on the head of a girl to a laundry-basket full of peonies on the bonnet of a motor' escape to the mountains and hide until the days of carnival are over.

Prizes given for the best decorated motor cars cause their bonnets, and even their bodies, to be covered with flowers. The merry-makers pelt one another with violets, roses, carnations, as well as with the paper 'confetti' which have become so great a nuisance on many other occasions. All sorts of disguises, from a complete costume to a false nose, are worn. In the procession immense figures representing local giants, once reputed to dwell in the woods near by, are borne aloft on moving platforms. There is a great sale for masks in all the Riviera towns, and the licence given to anyone masked to enter any house, whether they are acquainted with the householder or not, is still sometimes insisted upon. One English visitor to Mentone had her house invaded one carnival time by four people wearing bird-heads with long beaks, who perched on armchairs and settees and chattered an incomprehensible language. They turned out to be her dressmaker with three friends out for a lark.

The Riviera used to be Italian from the present Italian frontier as far as Nice, and the Italian fashion of keeping carnival has never died out here. Cannes now has its Battle of Flowers, but it is an imitation, not a product of the soil. From Nice eastward there



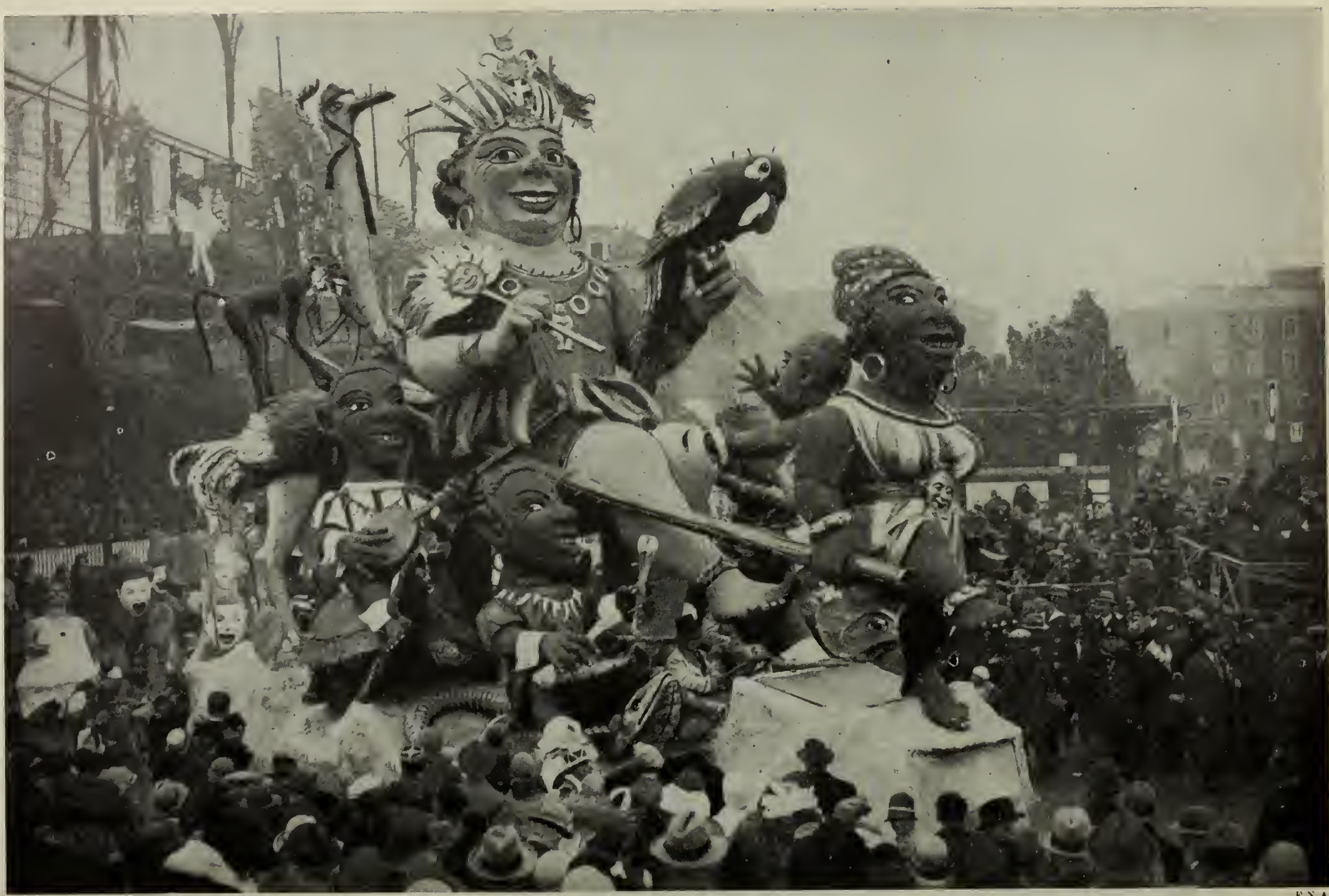
Ewing Galloway

GIANT SPECTRES OF A THOUSAND YEARS AGO STALK THROUGH PAMPLONA

Capital of the province of Navarre, Pamplona has a dramatic history of more than two thousand years, punctuated with wars and sieges. In the tenth century it successfully resisted fierce assault by the Moors, and this event is commemorated by these giant figures with swarthy faces and turbaned and crescent-crowned heads carried in the procession that is a principal item in Pamplona's carnival programme. In boisterous animation Pamplona's pre-Lenten festival rivals the corresponding jubilation at Nice.

is dressing-up and playing the fool, from which the French turn away with disdain. They keep *Mardi Gras* in their own more decorous way, as it is still kept in New Orleans, once the capital of the French colonies in North America, but they have only adopted the Italian carnival as a commercial proposition where they can see their way to make money out of it. On the night before Ash Wednesday there are masked balls in Paris and other places, a good deal of ' dining and wining,' much popular entertainment. But it is notoriously not the people who are going to observe Lent by abstinence that one sees bidding farewell to the pleasures of the flesh. Those who keep carnival most boisterously in cities are people who seize on any excuse for having a good time and make no difference between Lent and the other parts of the year.

In Venice, for instance, where the carnival is especially famous, thanks to musicians and poets, the celebration has almost entirely lost any religious significance. It has become a popular festival of a very picturesque kind, marked strongly by the Venetian character. While the Austrians kept Venice under their detested rule there was nothing of the kind. Howells, the American novelist, writing before Italy had been freed from the Hapsburg domination, said that ' the carnival of Venice, full of antic delight, romantic adventure, and lawless prank, was utterly obsolete,' and that there was ' no greater social dullness and sadness on land or sea ' than he found in the city of the lagoons. Soon after the Austrians had been driven out the fun and splendour of carnival were revived and the new stamp of Venetian popular character impressed upon it. The trades of the city



E.N.A.

KING CARNIVAL AND HIS MOTLEY CREW MAKE MERRY PROGRESS THROUGH THE STREETS OF NICE

Full play is given to the imagination of the artists and modellers who design and make the figures that appear in the Carnival procession at Nice. King Carnival himself is readily identified, but beyond the fact that some of the others represent giants reputed once to dwell in the adjacent woods, local tradition has little light to throw upon the meaning of many of these grotesquely masked travesties of human beings, fantastic animals and ostrich-like birds with vastly elongated necks. It is a widespread custom to introduce giants and dwarfs into these popular spectacles; Gog and Magog in the Lord Mayor's Show in London (see page 949), and the symbolic figures which, as said in page 1321, are especially common in Spain.

take the arrangement in hand. They get up a procession with cars and allegorical figures, sometimes sarcastic, sometimes, before the advent of Mussolini, political: nothing of that sort can be attempted now.

THERE are many blaring brass bands, there are bodies of men representing the different trades, there are the city fathers, benevolent and dignified, feeling that they are entrusted with the great traditions of the Doges and the Council of Ten. The Chiogiotti, fish-sellers from Chioggia, have an honourable place and carry baskets filled with fish made of sugar, which they used to distribute all along the route of the procession and throw up to spectators in balconies; now they cannot afford to be so generous as they once were. Pantaloon is master of the hour, and when the Piazzetta has been reached he is hoisted aloft to make a speech; this he does, of course, in the Venetian dialect. In the evening there is dancing in the large square, the Piazza, which is specially illuminated. Most of the dancers are in fancy dress.

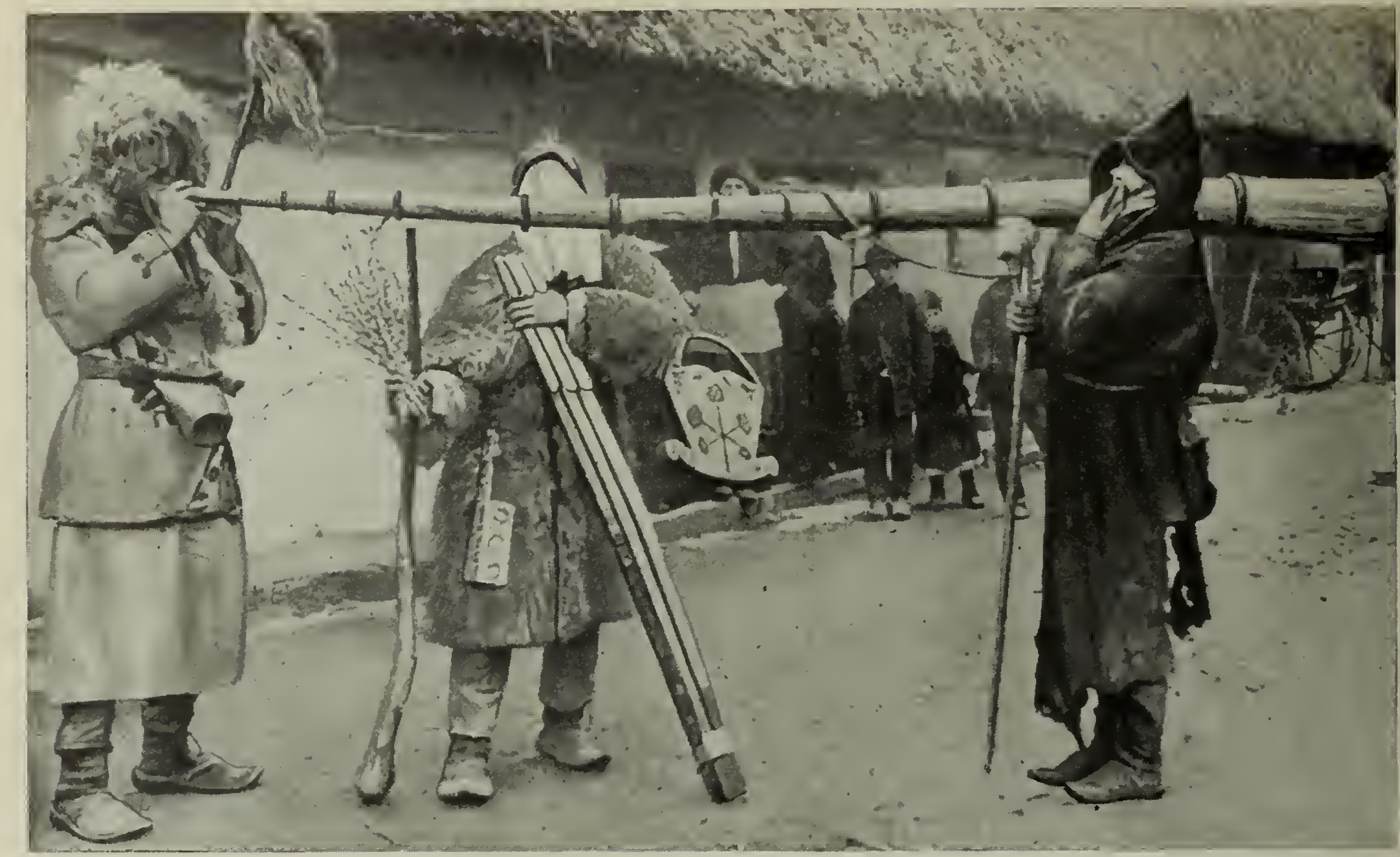
In the leisurely century which preceded our anxious and busy one many Italian cities gave themselves up to frolic and festivity for weeks on end. At Pisa an English visitor marvelled at 'the long-continued duration of the excitement,' which 'amongst the natives of the British Isles would, before half its course was run, have died of weariness and satiety.' This was explained by the capacity of 'impulsive excitable natures living under southern skies' for 'swallowing huge draughts of pleasure' that could not be endured by the 'colder, graver temperaments of northern climes.' At this period confetti made of lime were thrown. This was a midway stage between the actual sweetmeat (confectionery) which was originally used and the paper confetti which came later. The whole place gave itself up to the open-air masquerade of the afternoon and the balls which went on at night. These were not only for the well-to-do. The shopkeepers and the servants had theirs, too, and kept them going often until daylight. All this time next to no work was done. To us the chief interest of the carnival celebrations is the proof they give that it must have been very easy to make a living in Italy—a great deal easier than it is today.

Wide World Photos

LOVELY VICTIMS OF A FLORAL MASSACRE

To one who loves flowers, the Battle of Flowers which is the culminating event in the Carnival at Nice is a heartrending spectacle. Carriages and motor cars are covered with the choicest blooms, the merry-makers pelt one another with violets, roses and carnations, and at the end of the day the streets are carpeted with the mangled remains of millions of lovely blossoms.

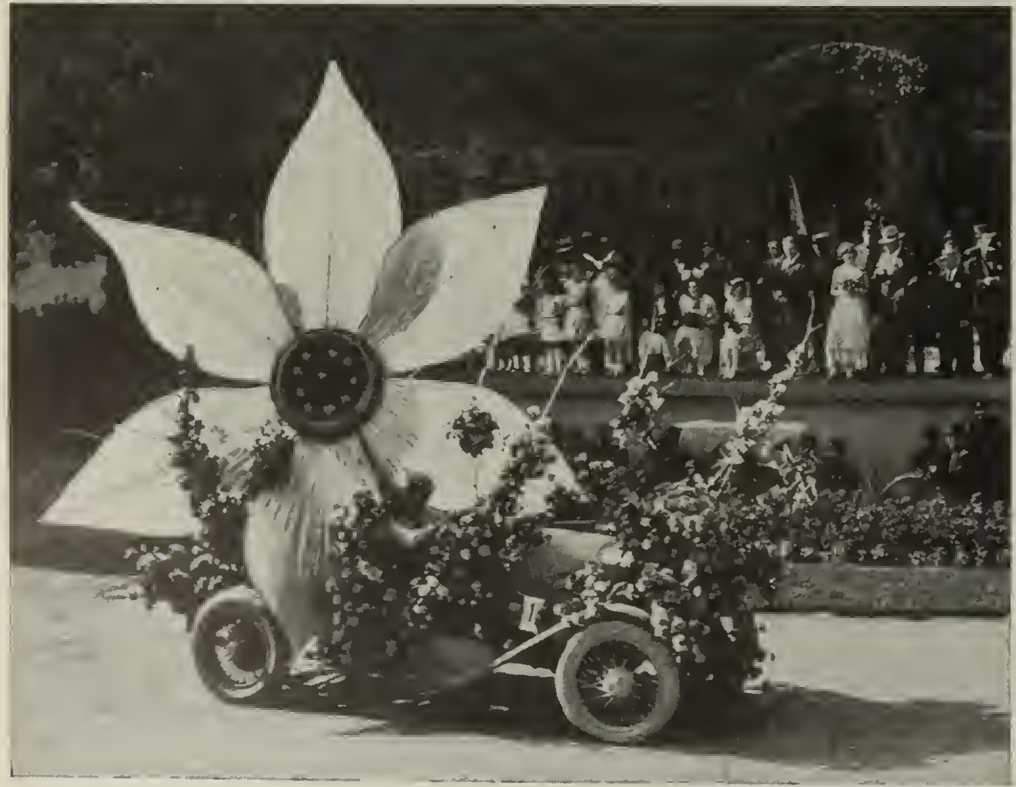
At Pisa, as elsewhere, the 'death of carnival' was marked on the last evening by the picturesque 'parade of tapers.' When darkness fell the whole line of the Lung' Arno (the embankment of the river Arno) became dotted with minute points of lights from wax tapers, which were carried by all who made up the crowd. Everyone tried to blow out every taper to which he could get near and at the same time to guard his own from being blown out. Not until all had been extinguished, not until the cry, 'Senza moccolo' ('You're without your light') went unchallenged was carnival over. This custom is kept up still wherever there is an organized celebration.



Sport and General Press

HUNGARIAN REJOICING AT LIBERATION FROM THE TURK

It has been a custom of the villagers of southern Hungary since the seventeenth century to commemorate the expulsion of the Turks by organizing sports festivals and general jubilation after the manner of carnival. The celebrations are opened by the blast of a huge horn fifteen feet long. Various curious dances are performed, the dancers wearing masks of carved wood gaily painted and decorated. Both the horn and the masks call up reminiscences of the similar paraphernalia of the devil dancers of Tibet.



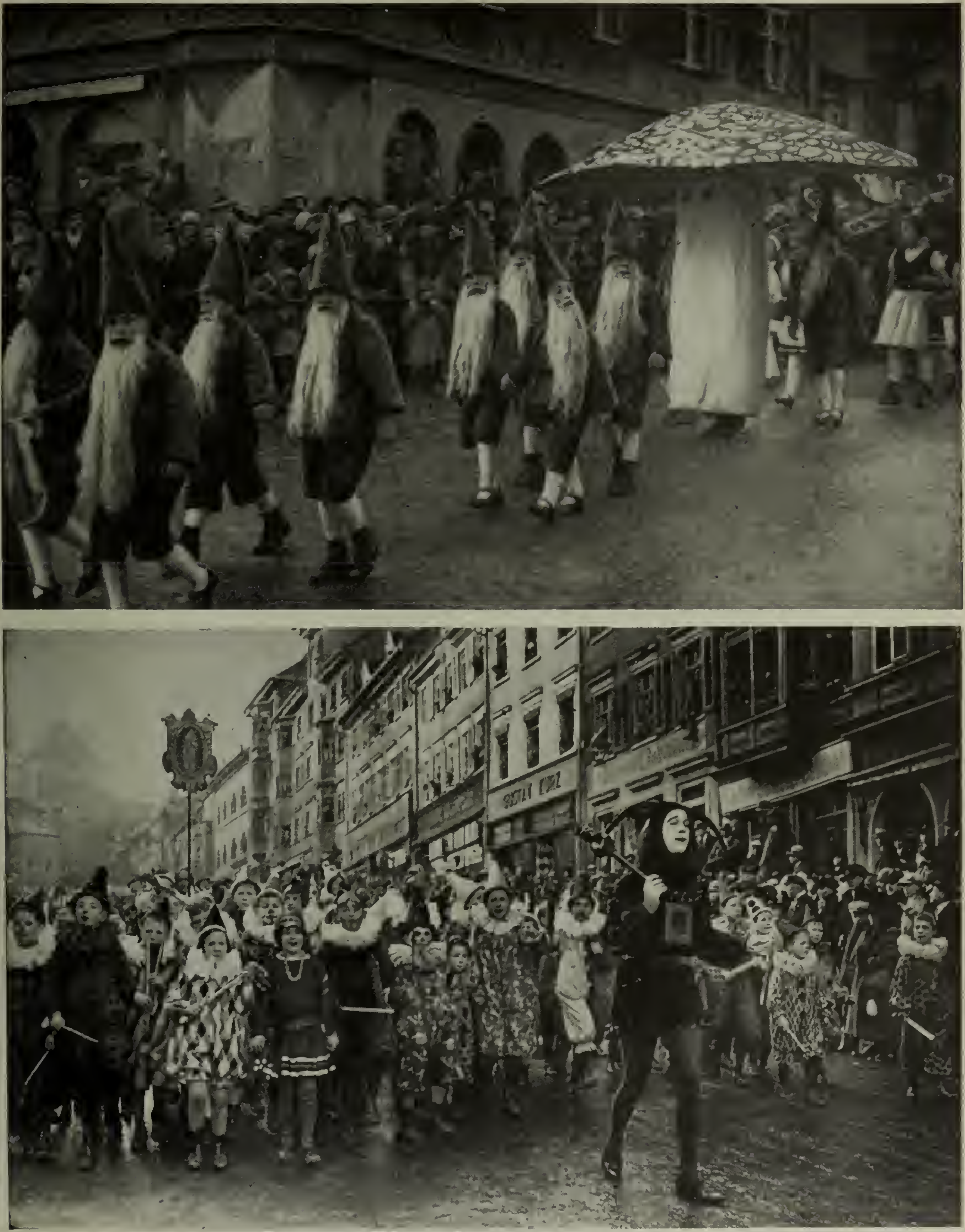
Mondiale

SPRINGTIDE HOMAGE TO NARCISSUS AT MONTREUX

In the Fête des Narcisses, held annually about Whitsuntide, Montreux has a festival in many respects comparable to Carnival as kept at Nice. As in the Riviera town, a procession of flower-decked cars is a principal item in the day's programme, and some really remarkable effects are obtained—at the cost of the lives of millions of exquisite blooms. See also page 671.

In smaller places throughout Italy rejoicings of a more spontaneous character give carnival a pleasanter aspect. What John Richard Green, historian of the English People, described as typical of a small town may be seen today scarcely altered. The old women still sit on the stone seats of the bridge with little children in their laps, the girls are on the pavement, whispering and giggling among themselves, the grotesque figures come dancing and shouting down the road to the river. Still one can enjoy

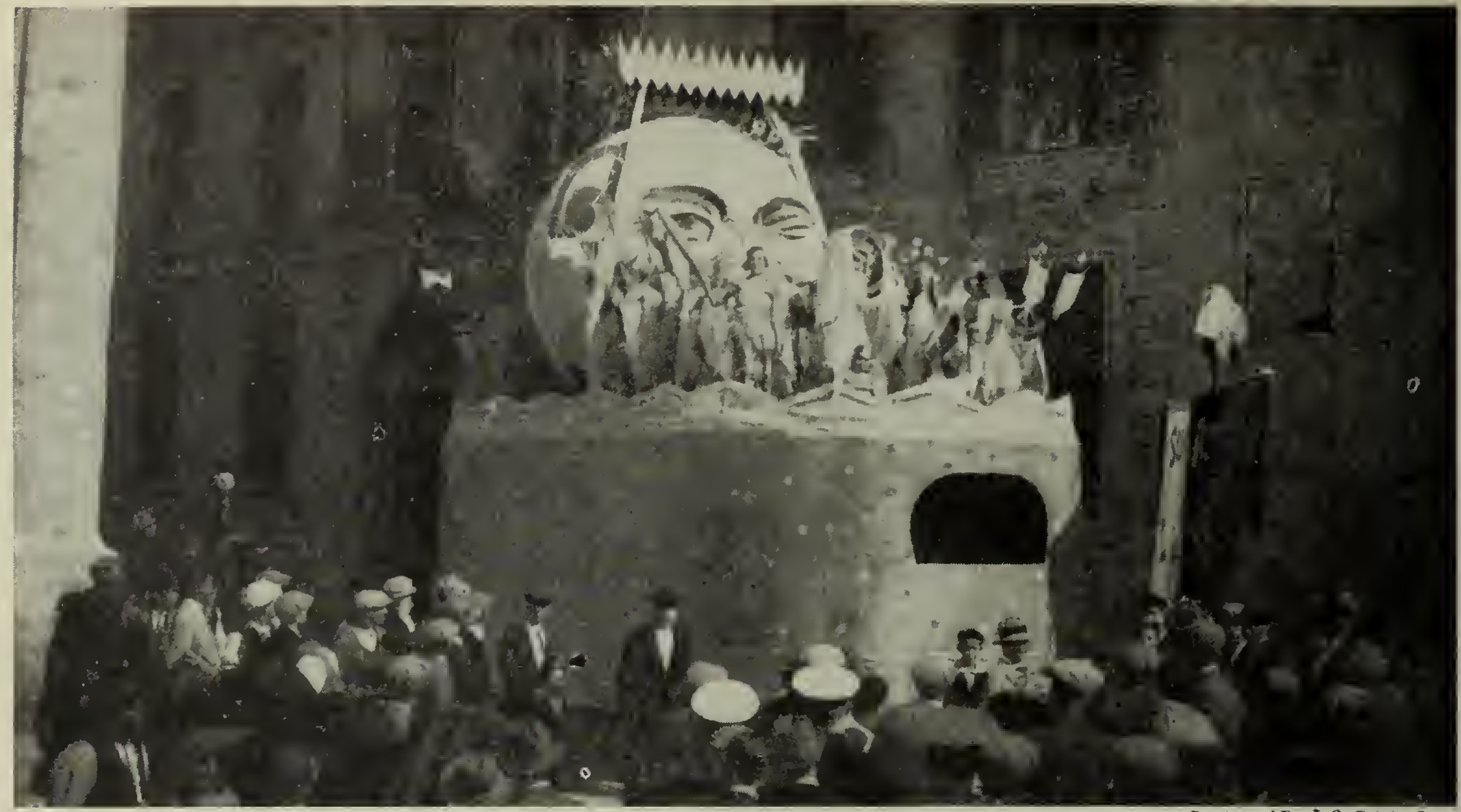
the harlequins, the mimic Capuchins, the ' dominoes ' with big noses, the carriages rolling along amidst a fire of confetti, the boys darting in and out and smothering one with their handfuls of flour, the sham cook with his pots and pans wreathed with vine branches, the sham cavalier in theatrical cloak and trunk hose who dashes about on a pony, the solemn group tossing a doll in a blanket to a church-like chant, the chaff and violet bunches flung from the windows, the fun and life and buzz and colour of it all !



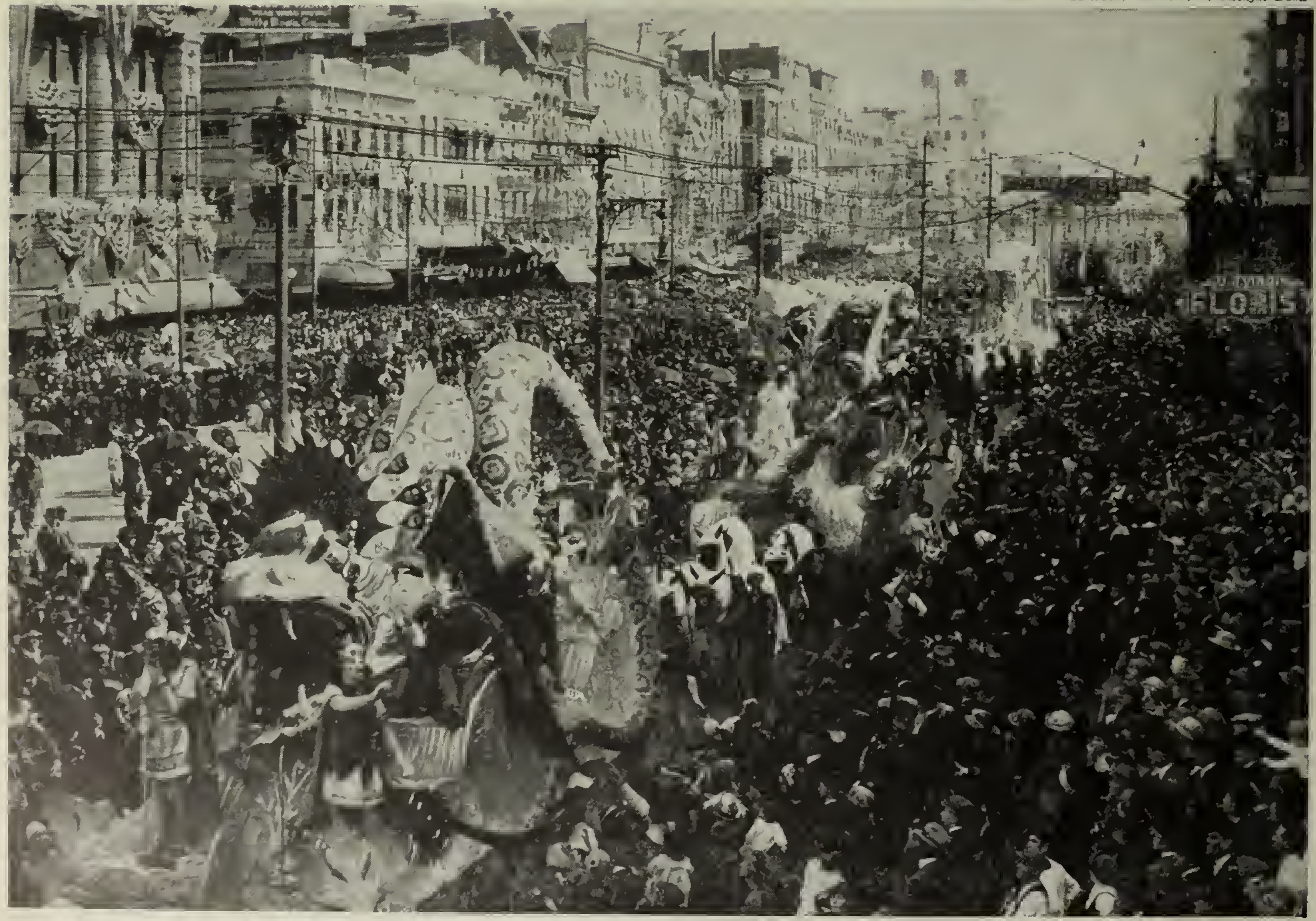
Wide World Photos

FOOLS AND PHANTASIES IN A PAGEANT OF ANCIENT CARNIVAL

The Festival of Fools, still kept up in France and Germany, is a descendant of the Roman Saturnalia, and the pageants and mummeries of the historic Fools' Guilds that still exist in Wurttemburg, for example, are travesties of even older magical rites for the revival of nature in spring. Recently at Rottweil there was a record meeting of the Wurttemburgian Fools' Guilds, and these photographs show the children following the 'Children's Fool' through the streets of the town and, above, gnomes and mushrooms in the quaint procession.



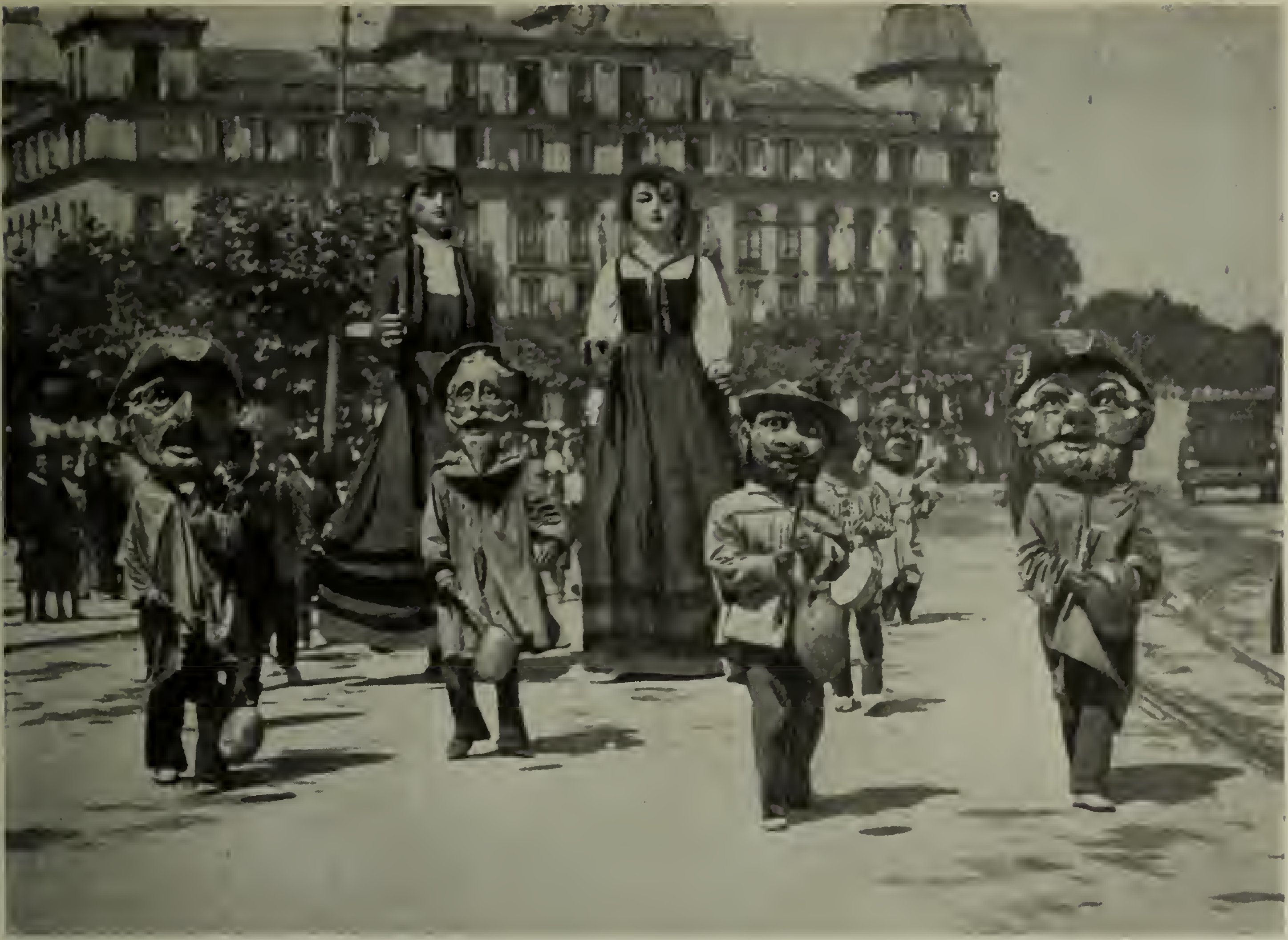
Courtesy of Dr. J. G. Cutajar Beck



H J Shepstone

SHREVETIDE PAGEANTRY IN MALTA AND NEW ORLEANS

Nowhere are finer carnival pageants to be seen than at New Orleans in Louisiana. They are provided by four secret organizations, which employ artists of established reputation to design the tableaux that are drawn through the streets on floats. Malta also keeps carnival, the revelries being officially sanctioned for four days, ending with Shrove Tuesday. Much ingenuity is devoted to the processional cars—witness the representation (top) of Her Highness the Moon. On Carnival Saturday a peculiar war dance, the Parota, is performed in the streets, commemorating the defeat of the Turks in 1565.



E.N.A

SYMBOLIC DWARFS AND GIANTS IN SPANISH STREET PARADES

Throughout Spain, and notably in Seville, Valencia, Saragossa and Barcelona, it is a general custom to introduce effigies of giants and dwarfs comparable to those that figure in the Nice Carnival into the processions that parade the streets on Corpus Christi Day. The custom dates from about the time of the expulsion of the Moors and Jews, and one theory is that the effigies symbolise idolatry and other sins conquered by Christianity ; or they may symbolise the mighty and the weak equally humiliated before the Divine Presence.

Italian happiness, Green found, was free from coarseness. There was no foul ' slang ' ; the girls bandied chaff with the young men, ' but it was chaff their mothers might hear.' It was rare to see anyone drunk. And, thanks to the good manners of everybody, there was, and there is, in the carnival fun that habit of social equality which is one of the special features of Italian life, and which is possible because among rich and poor alike there is the same social ease.

Barber or donkey-driver chats to you with a perfect frankness and unconsciousness of any need of reserve. In both rich and poor there is the same social taste and refinement. The coarse dress of the peasant girl is worn with as native a dignity as the robe of a queen.

From these refreshingly simple and natural diversions of natural and simple folk it was a long way to the famous Roman carnival with its Corso packed with people and the rush of horses in the cruel race that was the chief event which they ' came out for to see.' The horses were not ridden ; they ran free, but with spiked balls hanging over their sides which spurred them in tender spots and goaded them almost to madness. In this condition they dashed along the Corso, the principal street of Rome. Once Jews were compelled to race here for the amusement of Christians. When that was put an end to, the Jewish community in Rome was still obliged for some time to pay the expense of the horse race. Goethe found the carnival ' wearisome ' when he was paying a visit to Rome, and it became so to most visitors ; therefore it has been cut down to small proportions compared with those which it once boasted.

In Athens carnival is celebrated by members of the Greek Church as gaily as by those who belong to the Roman communion. Stages appear in the streets and squares, and performances are given upon them by men and boys in masks and fancy costumes. Stilt-walkers parade about, and tight-rope dancers may be seen. An artificial camel with men inside it is led about, a survival, it is said, of some Turkish procession in days when Greece was under the Sultans and Moslems ruled there. Sometimes political satire is mixed up with the merry-making. On one occasion when taxes were especially heavy a wine-press was exhibited with a man in it, from whose mouth there came a flow of paper notes. Paper confetti are thrown as on the Riviera and dominoes

ILLUMINATED MOSQUES PROCLAIM THE MOSLEM CARNIVAL

Islam has its counterpart of the Christian Lenten season in the month of Ramadan, when no Moslem may touch food or drink or tobacco between the hours of sunrise and sunset. The night before the Fast begins is the Moslem Carnival, which, indeed, is renewed every night throughout the month the moment the sunset gun is fired. Mosques are illuminated inside and out, elaborate meals are indulged in to make up for the daylight hours of fasting, and amusement is general.

worn. Parties of singers thus disguised go about, and even enter private houses if one of them gives his name and vouches for the good behaviour of his companions. Balls are given in other Greek towns as well as the capital, and these are often more entertaining than the one which the Athenians patronise. But nowhere else is there so much general animation. Constitution Square, the centre of Athens, is thronged, and all who can afford the hire of a carriage, which always rises high above the normal, drive about to see as much of the fun as possible.

Carnival has been traced back to the Roman Saturnalia, a time of riotous enjoyment which fell in the spring. That may appear far-fetched. The farewell to pleasure before the Lenten fasts may seem to require no other explanation than it carries within itself. But there is no doubt that many old folk-lore traditions have got mixed up with carnival. A good illustration of this is to be found in Christian districts of Greece and Turkey, where there are relics of an ancient play which represented the life of mankind. Today they are scarcely intelligible without reference to descriptions of them left by people who saw such performances while they were less fragmentary. Men in skin masks, that is with pieces of fur or hide covering their faces with the exception of the eyes, which look out through eyeholes, go through a pantomime which is supposed to suggest birth, marriage, death, the tilling of the soil, and so forth. Clearly the origin of this goes back far beyond the foundation of the Christian Church and the institution of Lent. It is linked with carnival by the date of its performance and by the collection of food, especially eggs, by the performers. But in itself it has nothing to do with bidding flesh farewell, nor is it connected in any way with the 'carnival plays' which used to be performed in England and all over Europe. Once they were religious, like the Passion Plays, but the elements of buffoonery and obscenity became so strong in them that the Church became ashamed of them and took the religious parts out. Many Popes tried to stop them altogether, but could not succeed. The Italian masquerades and processions are all that is left of them now.

In Mahomedan countries there is a fast which in some fashion resembles Lent. This is the month of Ramadan, the ninth of the Moslem year. All true believers over the age of fourteen are compelled by the Prophet's Law to observe the divine injunction to abstain from food, drink and tobacco all through this month, but only during the daytime. They are supposed also to spend some of the day in prayer, attending the mosques, and during the last ten days they are not to indulge in 'worldly conversation.' Another duty laid upon them in Ramadan is that of almsgiving. Provide food, oh, ye faithful, for the fatherless and the poor, the wayfarer and the bondservant, saying, 'We feed you for Allah's sake and we desire no recompense, no word of thanks.' That is what the Muezzins cry from the minarets when they announce the hour of prayer.

On the night before the Fast begins, and every night, the Moslem carnival takes place. As soon as the gun which announces sunset has been fired everyone begins to make up for having eaten nothing all day, and the meals of Ramadan are more elaborate usually than those of the other months. Prayers must be attended or said in private two hours after sunset. From then until the dawn gun is heard all can feast and amuse themselves. There is little excess, though, for Moslems are a temperate folk.

STRANGE BELIEFS ABOUT NUMBERS AND COLOURS

Many of the results that an arithmetician can produce from what may be called jugglery with figures are so curious that less instructed people can hardly be ridiculed for attributing some mysterious significance to numbers. In this chapter a few of the more notable superstitions that have grown up around numbers—and, as remotely connected with numbers, around colours—are described.

Ever since human beings taught themselves the art of counting they have been puzzled by their strange invention. No sooner were they able to count the full numbers of their four fingers, each divided into three joints—and what a wealth of experience this sum of knowledge embodied!—than they became impressed with the potentialities contained in the twelve units with which they had made themselves acquainted.

The same sense of wonder exists to this day among the most civilized peoples. Men with more time than understanding at their disposal have busied themselves with calculations that have produced results of a nature somewhat staggering to the lay mind. Mathematicians, of course, can easily explain that there is nothing preternatural in the results thus achieved. But nevertheless they remain startling; the man in the street feels, just as did his early ancestors, that there is a deep significance and a hidden virtue in numbers.

The great German music-hall star Konorah, whom we should certainly not classify among those who dispose of more time than understanding, never tired of pondering on the properties of numbers. He it was who discovered that on April 29, 1902, at 10.40 a.m. exactly 1,000,000,000 minutes had elapsed since the beginning of the Christian era. His calculations appeared in all the London papers of the next day; they occupied several columns and are by no means easy to follow. We are told that he revelled in considerations like this:

1 × 1 =1
11 × 11 =121
111 × 111 =12321
1111 × 1111 =1234321
11111 × 11111 =123454321
111111 × 111111 =12345654321
1111111 × 1111111 =1234567654321
11111111 × 11111111 =123456787654321
111111111 × 111111111 =12345678987654321

Here is another example of the unexpected properties of number combinations. It is the so-called magic square, and it is but one of the very many that have been constructed by ingenious men. If we write down the nine figures in three horizontal rows:

2	7	6
9	5	1
4	3	8

we notice that the sum of the three figures in each line, whether horizontal, vertical or diagonal, is 15. In the Middle Ages people wrote such magical squares on bits of parchment and wore them as talismans.

A further observation that was made ages ago was that in the lives of certain people there were remarkable coincidences which led to the belief that a certain number was lucky or unlucky for them. Louis Napoleon became Emperor of the French in 1853, and his Empire fell in 1870. Now take the year of his birth, and that of his Empress, and you can make the following calculation:

	1853		1853
	1		1
Emperor's birth	8	Empress's birth	8
	0		2
	8		6
	1870		1870

Is it not obvious that something very significant must happen to both of them in 1870? What a pity that the curious only thought of making these calculations after the event! Similar observations have been made about the fact that the number 13 played an important part in the life of Louis XIII, King of France, the 21st day of the month in the life of Louis XIV, and that many royal personages in England—William III, Queen Anne, George I, George II, George III, George IV, the Prince Consort, and Princess Alice—have died on the sixth day of the week.

It is true that most of us would be utterly unable to find such nice coincidences in our own lives. But does this matter? A few cases, no doubt very striking, are enough to convince many people that there is a special virtue in numbers.

Mankind, however, has seen in numbers more than some hidden significance. It has actually invested some of them with a sacred character. It is amazing to what extent the white races have allowed their lives to be dominated by the number 7, as we shall presently observe. Now they have received a large portion of their beliefs from Judaism, either directly or through the channel of Christianity. And Judaism held 7 to be a particularly sacred number. In the Old Testament it occurs about 360 times.

Greek culture, that other main stream through which civilization has come to us, is also permeated with the veneration of numbers. This is most strikingly expressed in the doctrines of Pythagoras, a Greek philosopher who lived during the sixth century B.C. 'The most sacred of all things is Number,' he said, 'and next to it is that which gives it Names.' To Pythagoras all numbers were sacred, and each of them had a specific significance and virtue. His doctrines influenced another Greek philosopher, Plato, who himself, through the school of Neo-Platonists, exercised a considerable influence on Christian doctrine.

THE utmost extent to which number-worship has ever gone is that reached by the authors and students of the Cabbala, a collection of Jewish mystical writings current in the Middle Ages, which Christian scholars, and even Popes, did not spurn to read. The Cabbalists attached little importance to the actual meaning of the sacred biblical texts. For them, their written form was everything. Every letter of the Hebrew alphabet was made to correspond to a number, and the most complicated calculations were made on this basis. The future was predicted by this method, while Christians sometimes found in it the justification of their doctrine.

It is not surprising that, human beings having at all times attached to numbers both a hidden significance and a sacred character, innumerable superstitions should have grown up concerning them. The most sweeping, perhaps, of all these is that which holds any odd number to be preferable to an even number.

'That's eight times to-day you've kissed me before.'
'Then here goes another,' says he, 'to make sure.
For there's luck in odd numbers,' says Rory O'More.

The Romans thought likewise. 'Numero Deus impare gaudet' ('God rejoices in an odd number'), says their poet Vergil. And before him the Pythagoreans proclaimed the same view. If one has an even number of units and divides them into two, they said, what remains but a void? But if an odd number of units be divided, one always remains. And one is the first of all numbers! The reasoning is plain enough. No one who wishes to be convinced can fail to be so.

BUT there is no doubt that, in our own time, the most widespread superstition about numbers is the taboo on 13. Blocks of flats are constructed where you will seek in vain for the flat with the fatidical number. Perhaps between No. 12 and No. 14 you will find a discreet No. 12A—or else nothing at all. There are streets without a No. 13. From no Flemish fishing village has ever sailed a smack numbered 13. At The Hague there are thirteen tramcar services. They are numbered from 1 to 12, and the next is—Line A. In the air race for the King's Cup in July, 1931, there were 41 entrants. Their numbers began at 1 and ended at 42. This was due to the fact that the list contained no No. 13.

These, on the whole, are relatively new superstitions. The real taboo was on sitting thirteen at table. The belief that this was bound to result in the death of one of the thirteen table-fellows within the year is, of course, based on the story of the Last Supper. Christ sat at a table with his twelve apostles. Of these thirteen, the Master died within three days. Judas, by the way, is said to have died soon after. So the superstition is not entirely consistent, for two deaths ought to be expected within the year that gathers the unlucky thirteen round the table. Further embroideries upon this theme are the notion that the victim will be the person who sits under the looking-glass, or, as others will have it, opposite it, or nearest the door.

There have, of course, always been people who braved the superstition and who attached no importance to it. The English nineteenth-century writer Matthew Arnold one day arrived at a table where twelve guests were already seated. He sat down, nevertheless, and died before the end of the year. No doubt for every similar confirmation of the popular belief one could give an instance in which it remained inoperative. But these instances do not strike the popular imagination.

IN America there are clubs whose members deliberately flout every current superstition, and from the fact that these clubs are known as 'Thirteen Clubs' one can gauge the rank this numerical superstition takes among all similar beliefs. There is at least one such club in London—see page 416. Their proceedings are really a tribute to superstition. For just as health does not consist in permanent vigilance against disease and a continual preoccupation with it, so the person who is genuinely free from a superstition does not go out of his way to keep it alive, even by challenging it. To walk systematically underneath every ladder is as superstitious as to make it a rule of life never to pass under one.

Lambert Quetelet, the Brussels astronomer and statistician, calculated that if thirteen adults of various ages sit down together round a table, the probability of a death among them within a year is about 1 to 1. Therefore if the unlucky thirteen, as is often done, call in an outsider to make up fourteen, they merely increase the chance of a fatality among themselves within the year.

It is worth while giving some further attention to the question of sacred numbers, for it is remarkable to what extent they have affected our everyday life. We are, for instance, so used to our seven days' week that we find it difficult to imagine our existence suddenly moulded upon a different numerical pattern. The perennial recurrence of six working days, followed by a day of rest, is several thousand years old. Yet neither the Greeks nor the Romans knew it. It is of Jewish origin, and the Jews learned it from the Babylonians. The most surprising thing about our seven days' week is that it is based upon the sacred number four. The matter, indeed, requires some elucidation.

Four is the basic figure, the prime sacred number of mankind. As soon as our first ancestors ceased to be cave men and became hunters who roved across the vast plains without a fixed place of abode, it became necessary for them to find their direction. They invented the four cardinal points. Why, we may well ask, should they have chosen four, when the circle of the horizon might equally well have been divided into three, five, or seven directions, or six or nine, for that matter? An imaginative reconstruction of the feelings of the ancient hunter in our northern hemisphere will easily answer this question. When he woke up, he turned involuntarily towards the rising sun, source of light and of warmth, and noted the Orient as the first fixed point in a variable world. Soon he learned to know that he had, behind him, the West, where the sun disappears, on his right the South, where it reaches its zenith, on his left the North, where it never appears. There were four sides to him, and he divided the world's circle into four.

THUS it was that the four winds became known. 'Come forth from the four winds, O breath,' said Ezekiel 'and breathe upon these slain, that they may live.' All the nations of the earth have known of the four winds and the four directions: the myths of ancient Iran tell of the celestial fountain that sends four rivers towards the cardinal points; the Tibetans had a sacred mountain with a sacred tree from which flowed the self-same four streams, and the Chinese had their mountain Ku-an-tun, the Germanic Edda its Asaheim, the Brahmins Mount Meru, the Parsees Mount Albors. The whole American continent has known the worship of four and of the cardinal points. The Inca of Peru enjoyed, among other titles, that of 'Lord of the Four Cardinal Points of the Earth.' When the Red Indian smokes his pipe of peace he first blows a puff towards each cardinal point, and the Tatars of Siberia have exactly the same custom.

The sacred four was an obsession with early men. They represented the figure by drawing two lines that ran in the direction of the cardinal points, and thus they devised the symbol of the cross, which has become so significant in the eyes of Western humanity. When the Spaniards arrived in Mexico they were astounded to find that the pagan Aztec venerated the cross. To them, of course, the fact was miraculous. The cross at a later stage became associated with sexual symbolism, which still further increased its significance. There is also our division of the year into four seasons, a division which is entirely arbitrary.

But we have still to establish the connexion between the sacred four and our seven days' week. It is simple enough. The first division of time, apart from the day, which is self-evident, that occurred to early man was the lunar month of twenty-eight days. Automatically he divided it into four equal periods. Thus was our week born, and with it the new sacred number seven. And if today Roman Catholics have seven sacraments, if we speak of the seven lamps of wisdom, the seven deadly sins, if seven is the age of discretion, all that is because the early hunter considered the figure four to be sacred!

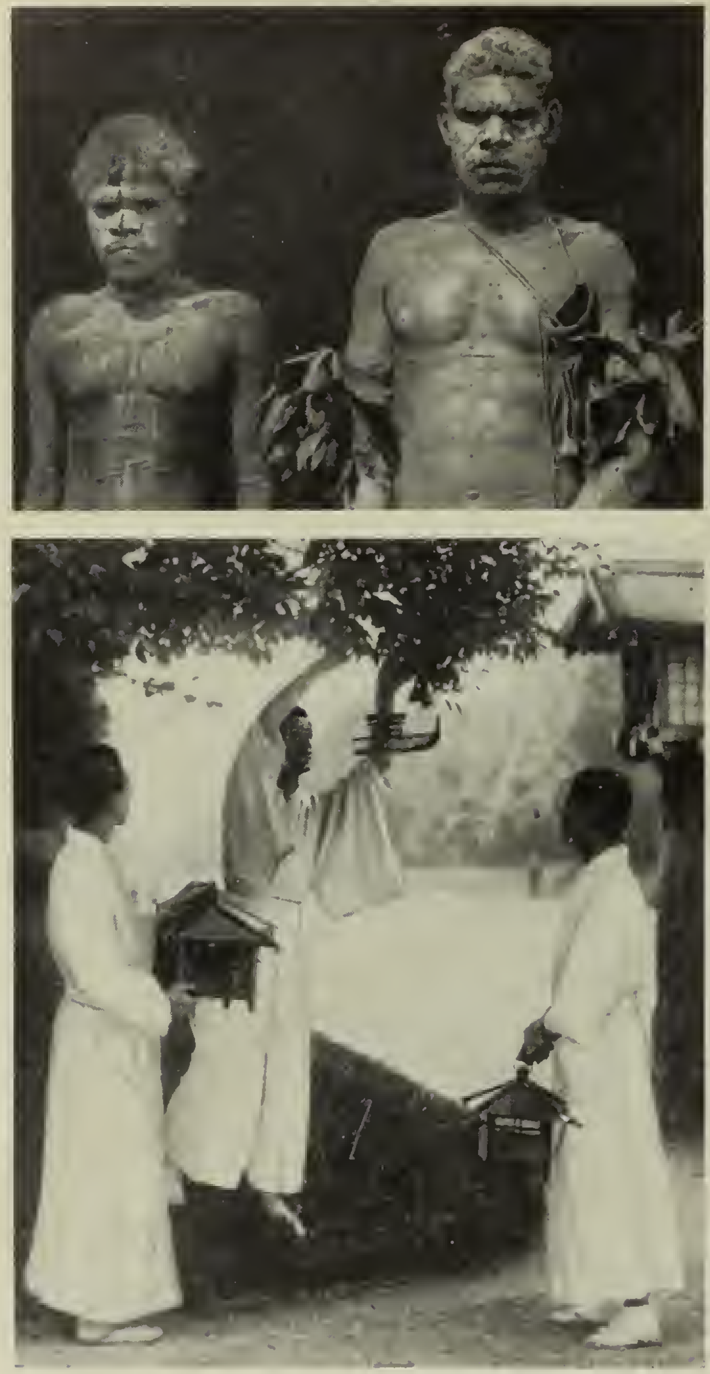
From four the number forty evolved, and received a reflected character of sacredness. It is the sum of the first four members of the arithmetical series built upon four: $4 + 8 + 12 + 16 = 40$. Thence the forty days' fast and our word 'quarantine,' because in former ages people believed that a disease contracted from another person was bound to break out within forty days.

THERE are a few other figures that are significant in our civilization. Three, which acquired an importance much later in the course of history, represents the necessary process of all deductive argumentation: 1. All men are mortal. 2. I am a man. 3. Therefore I am mortal. In the Cabbala we are told that Yahweh, the Lord, has one voice, which consists of three elements, warmth, breath and humidity. This is the idea of the Trinity which exists among the Brahmins, as well as among the Christians, and which recalls the 'thrice holy' of Isaiah vi, 3.

Three holds in our language and in our habits a place that is almost as important as seven. 'Three times blessed,' we say; 'three times for luck'; 'third time lucky.' There is also the superstition, entirely unfounded on fact, that a person who falls into the water rises to the surface three times before drowning. How often do we read in the news: 'as he came up for the third time he was seized by P.-c. Smith and brought ashore.'

Twelve, the number of articulations and the basis of an earlier numerical system, has also kept a special significance. If we count eggs by the dozen, this is due to the fact that there used to be a duodecimal system, just as the fact that in some parts of England eggs are still sold by the score, and that we speak of three score years and ten is due to a former vicesimal system. The English money system (12d = 1/, 20/- = £1) involves both these systems. But twelve is still a significant number in other ways. The author of The Guide to English Juries, written in 1682, says: 'In analogy of late the jury is reduced to the number of twelve, like as the prophets were twelve to foretell the truth; the apostles twelve to preach the truth; the discoverers twelve sent into Canaan to seek and report the truth; and the stones twelve that the heavenly Hierusalem is built on.'

SUPERSTITIONS about colours are at least as widespread today as those about numbers, and although they form an equally fascinating study, it is not so easy to discover their origin. In one way only are we able to establish a connexion between figures and colours. We have to refer once more to the cardinal points. The primitive men who divided the horizon into four regions were in the habit of attributing a specific colour to each of them. The East was yellow, like the golden morning; the South red, like the blazing fire; the West black, like the night; the North white, like the snow.



Francis Birtles and Keystone

COLOUR SYMBOLIC IN MOURNING CUSTOMS

Aborigines of the Northern Territory of Australia (top) when mourning smear their faces with yellow clay as intimation of their own recent contact with a corpse and consequent possible contagiousness. The Japanese Shinto priests below wear white vestments because they are participating in ritual commemorating the Emperor's death and white is the mourning colour in both Japan and China.

Throughout Oriental symbolism this colour scheme recurs, and there are cities in China where those gates that open towards the cardinal points are painted in the appropriate colour.

Black, the colour of night, is worn for mourning. But not everywhere; in China, indeed, the colour of mourning is white. The habit of wearing a distinctive colour in cases of bereavement is probably due to a taboo that used to rest on those who had been in contact with the dead. Primitive tribes, though not aware of the exact process of infection, believed that death was catching, and wished therefore to avoid the company of those who had been near a dead body. They compelled them to wear a special colour in order to warn off other people.

In the Roman Catholic Church, which has transmitted to us so many ancient customs of which the significance nowadays entirely escapes us, colours play an important part. The vestments used for the Mass vary in colour according to the nature of the day. Red is worn when martyrs are celebrated, and the connexion is obvious. White is worn to celebrate virgins, violet on fast days; indeed, violet is a subsidiary mourning colour that may be worn, quite apart from religious symbolism, by people who are in the later stages of mourning. Gold is worn at Mass on festive occasions, and green on days that have no specific character. Cardinals wear red, and in all episcopalian churches violet is the distinctive colour of bishops.

White, as we saw, is connected with virginity. It is therefore the bride's colour par excellence. There are other colour superstitions in connexion with weddings. An old English saying tells us that on her bridal morn a girl should wear

> Something old, and something new,
> Something borrowed, and something blue.

Brides must on no account wear green, so it is said, or their marraige will be as unlucky as if the wedding had been in May. Indeed, green is considered unlucky not only for brides. 'If you wear green,' the saying goes, 'you'll be wearing black before the year is out.'

Colours are also connected with birth. 'Blue for boys and pink for girls' is the rule for the ribbons for infants in arms. Blue and white, which in Catholic countries are the colours of the Virgin Mary, are often used to distinguish children who are devoted to her in a special way. In France a mother whose child is ill will often promise the Virgin that she will dress it exclusively in her two colours if her child is cured.

In Scotland there is a belief, which has penetrated into England but is unknown on the Continent, that when the first person who crosses one's threshold in the New Year is dark the year will be lucky. On the Continent there is often a prejudice, entirely non-existent in England, against red-haired people, and it is said that Judas was red-haired. Black cats are lucky in England, and must on no account be shooed away if they walk into the house. On the contrary, they must be coaxed right through the house and shown out by the back door. But on the Continent a black cat brings ill-luck: witches were in the habit of changing into black cats, and most old people still remember how someone threw a stone at a black cat, whereupon an old woman was found in her house with a broken leg.

Yellow used to be the imperial colour in China, and no one outside the imperial family was allowed to wear it. But those above the age of sixty could wear yellow because of the dignity of age. The theatrical profession, which treasures its many superstitions, considers yellow to be unlucky.

DWELLERS IN CAVES AND CLIFFS

In the chapter on Custom in Housing and Furniture something has been said to show how man's customs are reflected in his architecture. Here the subject is traced to its beginnings, and the interesting fact emerges that an intimate association actually exists between such apparently opposite manifestations of man's constructional genius as the cave-dwelling and the skyscraper.

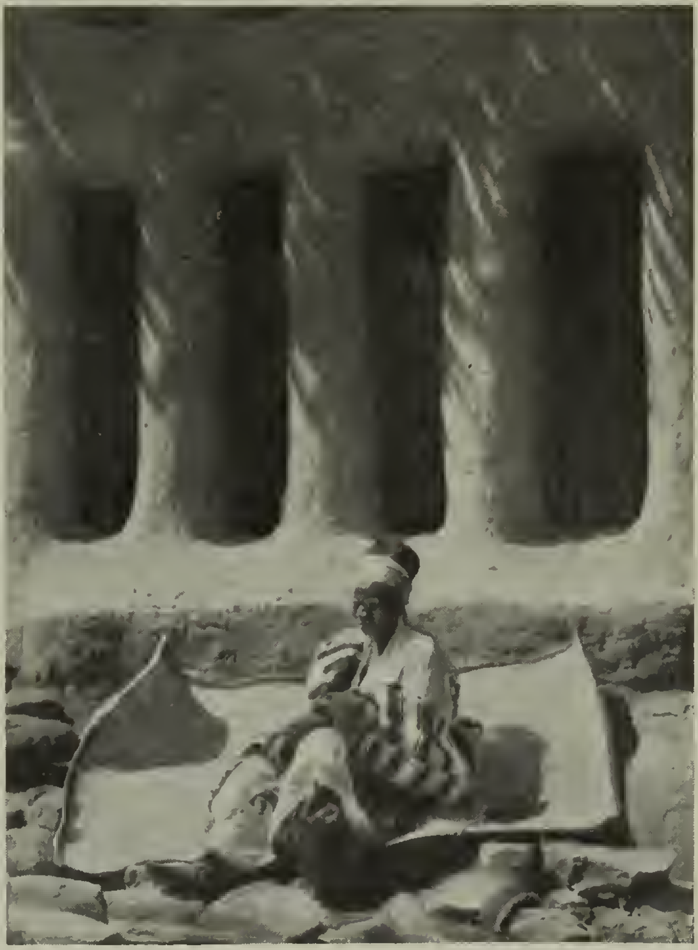
It is a far cry from the cave, the earliest form of permanent habitation adopted by man, to the skyscraper of the modern city, the latest achievement of his constructional genius. Yet it is not entirely incongruous, as it may seem at first sight, to link the two in thought when entering upon a survey of certain types of dwelling in use among the less advanced races. While the cave and certain classes of habitation closely related to the cave are still occupied by various peoples, not all of them by any means primitive, other forms of dwelling emulate the skyscraper, though it may be on a lower scale. When viewed typologically, the cave and these many-storeyed buildings, as they are found among peoples of relatively backward culture, are not so far apart as might be assumed.

Further, the builders of the latter have been inspired by the necessity of solving the same problem as confronts the modern architect, though the motive may be different. Whether it be in Arizona or Colorado among the Pueblo Indians, in ancient Rome, or in modern New York, the need has been identical—to provide accommodation for a large number of individuals with a minimum extension of the area to be covered at ground level.

However much the fact may be obscured by the amenities of modern civilization, man is still very much at the mercy of his environment. He must have food and a measure of protection against the weather—clothing in greater or less degree according to the climate, and shelter from sun, wind and rain. In communities of highly organized structure, such as an industrial or commercial city, in which labour is specialised and facilities of transport make it unnecessary to rely on the resources of the immediate neighbourhood, man's ultimate dependence on nature ceases to be obvious ; but as we descend in the scale of complexity in culture, the relations of man to the material conditions of his habitat become closer and closer, until in the lower stages they are seen to be immediate and direct. Hence in providing himself with shelter from the more normal variations of climate and weather primitive man has been coerced into making the best use of the material afforded by his environment, however limited in range this may be.

The simplest form of human habitation is the cave —simplest, that is, in the sense that it requires least adaptation to fit it for man's requirements. The utilisation of this type of shelter depends necessarily on the character of the country—the nature and conformation of the rocks must be such as to afford the cavities and fissures suitable for such use. From western Europe to China and Japan, from Britain to the Cape of Good Hope, innumerable caves have yielded evidence of occupation by early man as places of permanent, or at least of seasonal habitation.

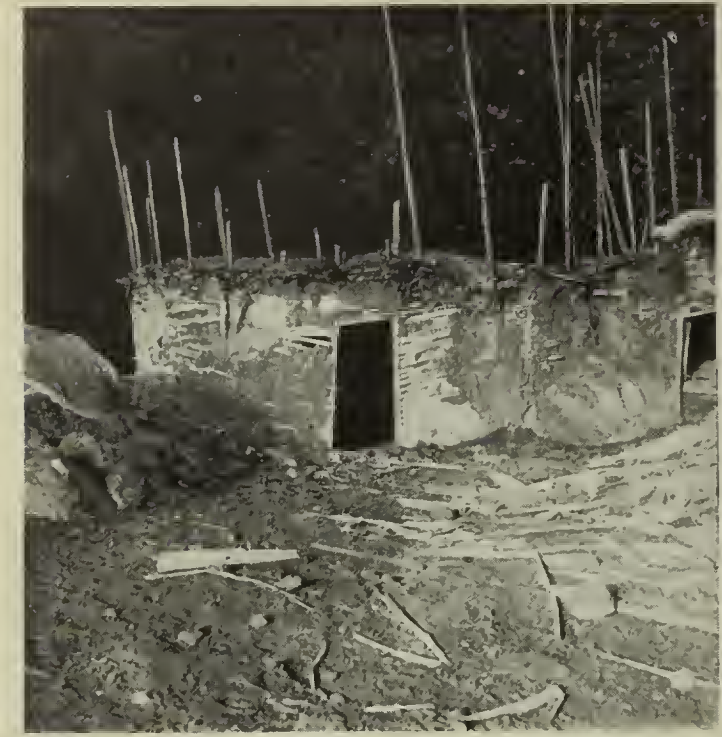
Some caves which are still occupied as dwelling-places have undoubtedly afforded man shelter from very early times. In the cliff-dwellings of Cappadocia in Asia Minor man has burrowed for many centuries. The present inhabitants in their mode of life are following a precedent which, in all probability, goes back as far as the days of the Hittites. An almost equally ancient tradition of cave-dwelling lies behind the practice of the Buddhist priesthood of China and Tibet. Many Buddhist anchorites live in caves, some, it is said, for forty, sixty, and even seventy years. They are following what was once general custom. The numerous cave-burials of Chinese dignitaries and highly placed votaries of the Buddhist faith, dating from early times, which have been found in the



Wide World Photos

TEMPLE-DWELLING OF AN AFRICAN CAVE MAN

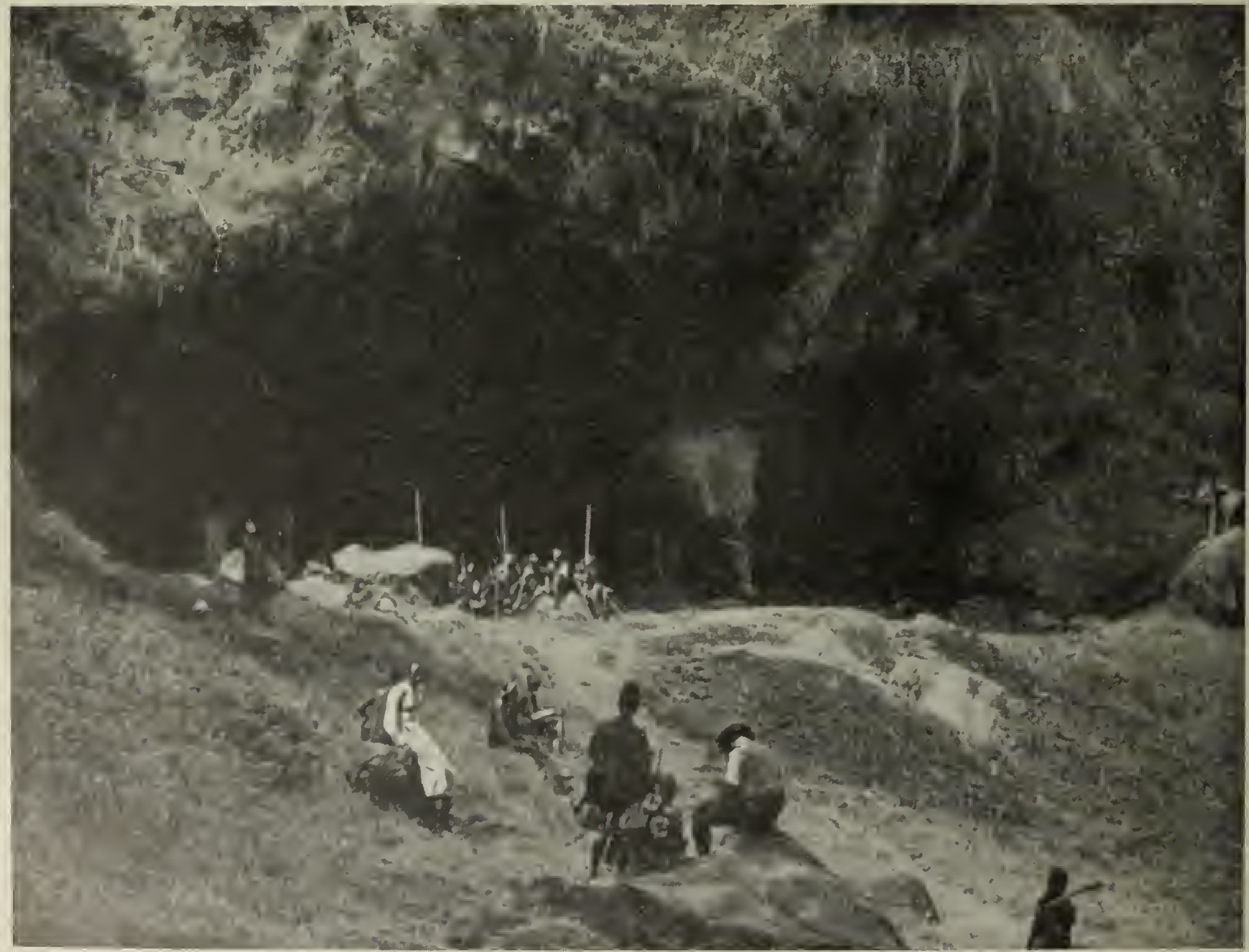
A cavern that serves the double purpose of a home and of a temple lies behind this dignified carving on the cliff face at Anu. The religion of the Habbé people—see also pages 1336 and 1337—is a complicated medley of fetishism and monotheistic theology.



remoter hill-country of China, point to the one-time use of the cave as a place of habitation. The ancient type of dwelling was the most sacred form of sepulture.

In South Africa some of the caves, in which there are paintings including figures of Europeans and other indications of contact with white civilization, may quite possibly have been in occupation by Bushmen as late as the beginning of the last century, and the same applies, though the date may be somewhat earlier, to the Bushmen caves in Tanganyika Territory. In Tanganyika and Kenya caves are possibly still in more or less permanent occupation. They are certainly used on occasion by some of the tribes. Suk tribes, for example, were said, earlier in the present century, to be dwelling in caves; while some of the Nandi, a neighbouring people of Kenya, at that time had recently lived in the caves of Mount Elgon with the Bagesu.

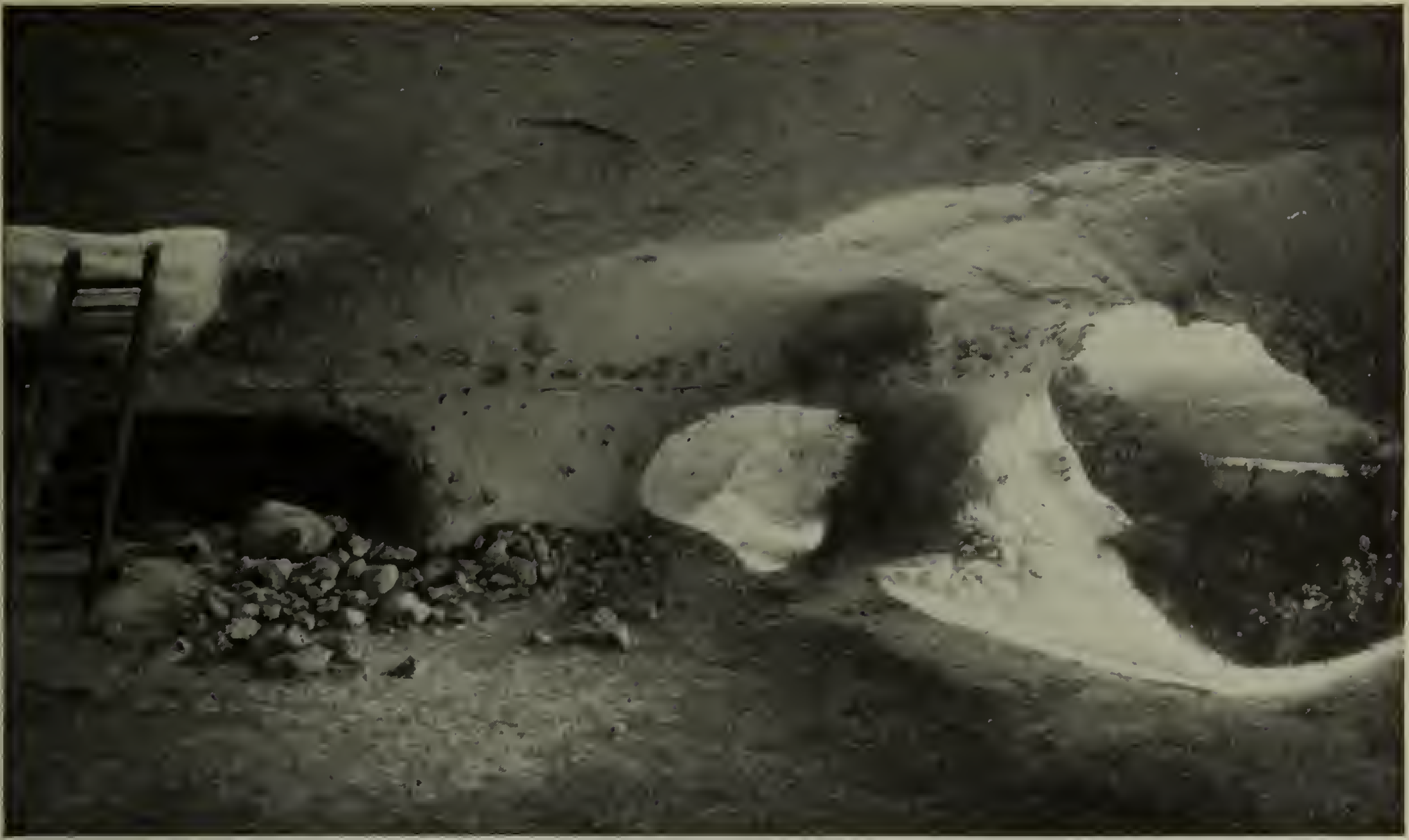
The Bagesu, a cattle-keeping people of Mount Elgon, who have been described as one of the most primitive peoples of Africa, are said to live in the

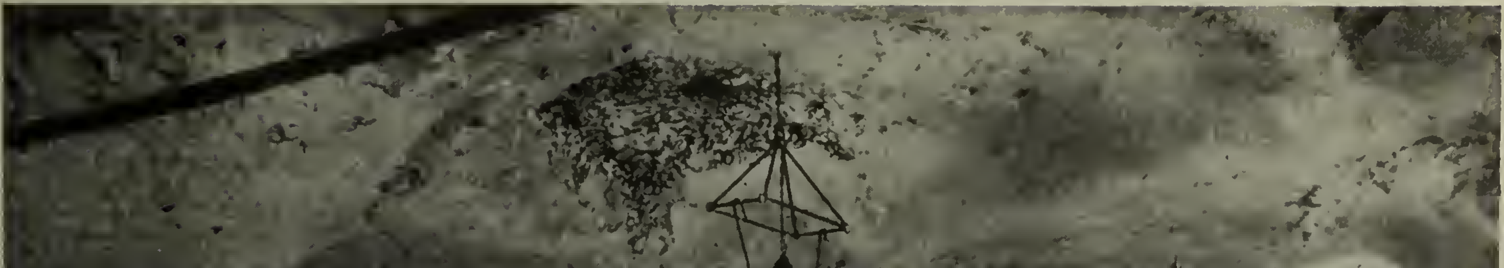


American Museum of Natural History and James L. Clark

NATURAL SANCTUARIES IN THE HIGHLANDS OF UGANDA

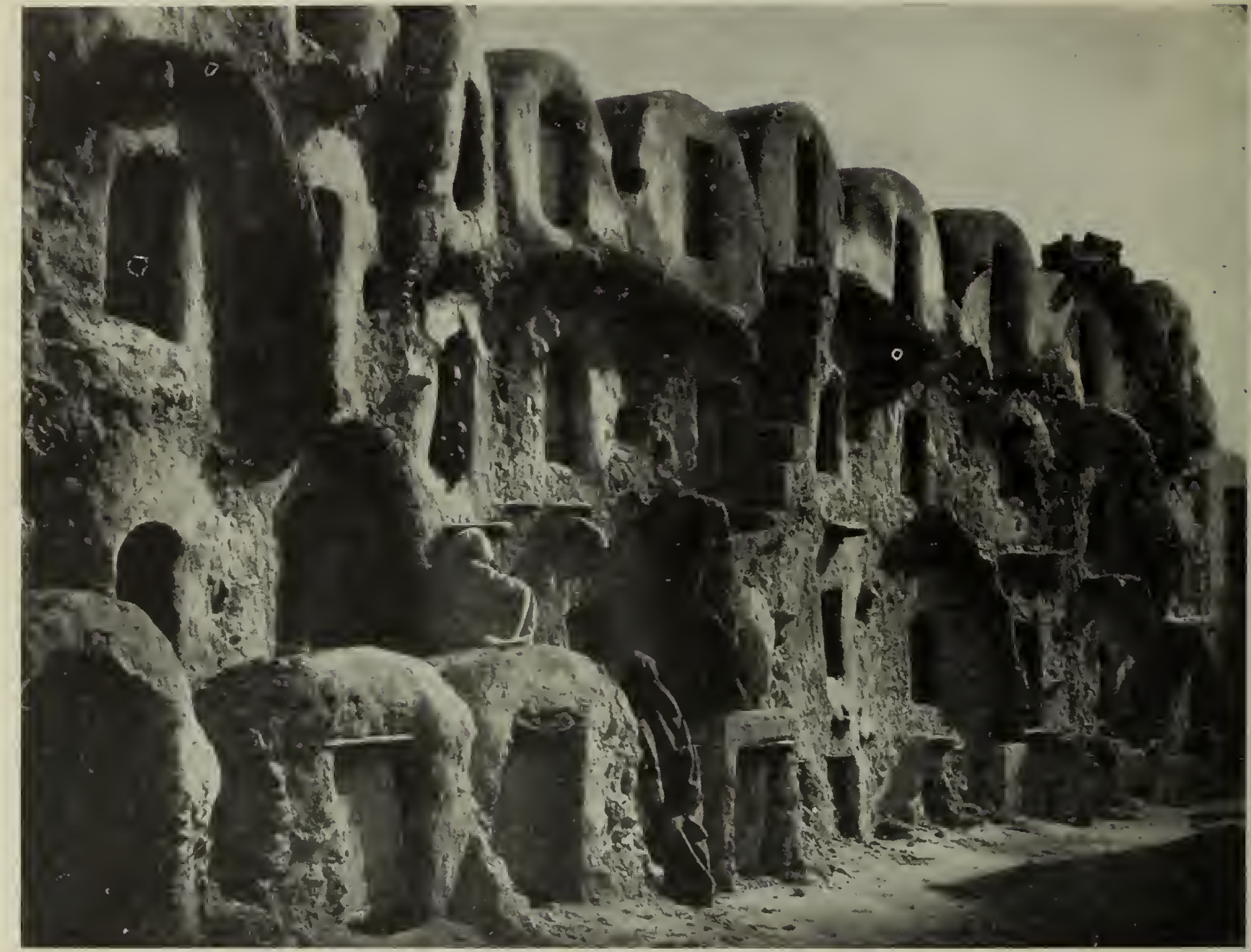
Mount Elgon is a high crater in Uganda, and its eastern slopes are the homeland of the Bagesu, a primitive Bantu-speaking people. They are split up into a number of clans, between which, notwithstanding their exogamous principles (see pages 1927, 1928), a state of constant hostility exists. Their upland villages are composed of poor wattle and daub huts (top), but when raided by hostile tribes they take their families and cattle into the caves with which the mountain side is riddled and which are provisioned and maintained for permanent occupation.





CAVES THAT HAVE BEEN MEN'S HOMES SINCE MAN FIRST TROD THE EARTH

An astonishing example of perhaps unbroken human association with the very remote past is to be seen at Haute Isle near Mantes, forty miles from Paris. The caves here were the permanent shelter of palaeolithic man forty thousand years ago at a modest computation; they were certainly occupied at the beginning of the Christian era; and for centuries the Norman peasants have made of them dry and comfortable homes, with curtained recesses as bedrooms and ledges for shelves, but otherwise, save for smoothed floor, as nature fashioned them.



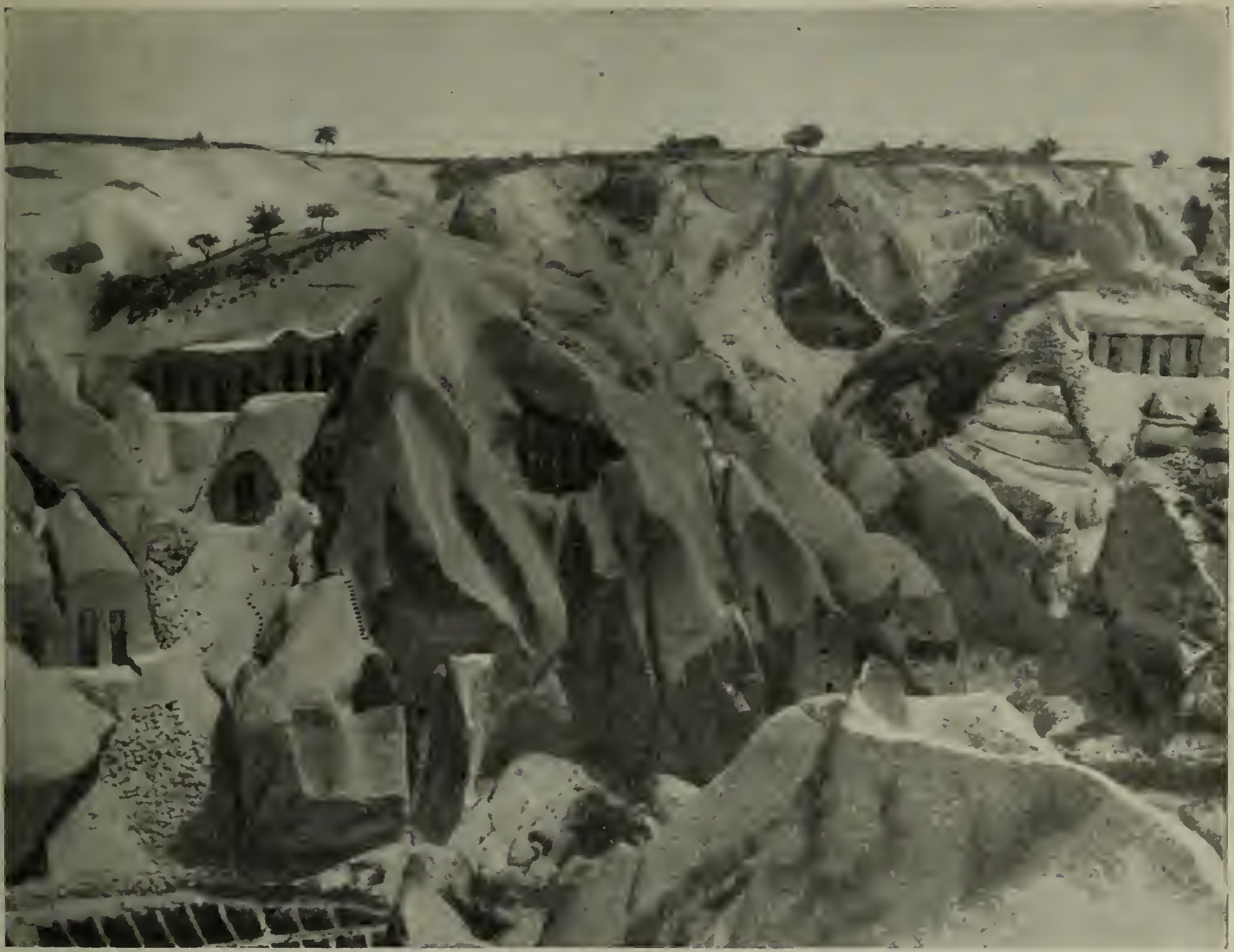
Mondiale

RESIDENTIAL FLATS IN MEDENINE, 'TUBE-TOWN' OF TUNISIA

Tunisian domestic architecture in and about the Matmata country is derived from the excavated dwelling places in the Matmata Hills. Thus Medenine is composed of mud-built blocks of barrel-vaulted tubular chambers piled up to the height of three or four storeys and reached by steep and, to the unaccustomed visitor, perilous staircases built on the outer façade. The general effect is rather like a sandbank perforated by sand martens' holes set in regular rows.

caves on the slopes of the mountain, although it is not clear as to how far their occupation is to be regarded as permanent. The caves show signs of having been inhabited; but some of the Bagesu, when interrogated, denied that either they or their ancestors had occupied the caves permanently. It is possible that there may be a variation in custom which would not be generally known to all the groups, owing to the standing state of hostility between them. Among the Bagesu who were visited by the Rev. J. Roscoe a few years ago it was stated that the caves were used as places of refuge when they were raided by other tribes, among whom the Nandi were the chief aggressors. Abandoning their almost inaccessible upland villages, they would then take to the caves, which normally were used as storehouses, and were kept provisioned against such emergencies. Each cave could accommodate several families and two or three hundred head of cattle. Here they remained, pasturing their cattle at night, until the attackers withdrew. A similar use is made of the caves of the plateau by the Nuba of southern Kordofan in the Sudan. A people suspicious and difficult of access, in time of inter-tribal trouble or when difficulties arise with the administration they withdraw to the caves, where their position is almost impregnable.

In prehistoric times France and northern Spain were pre-eminently the home of the palaeolithic cave-dweller, as the spade of the archaeologist has revealed. We know from historical records that many of the innumerable caves of France served as places of refuge in the troubled times of the Middle Ages, especially during the Hundred Years' War; and in modern Europe it is again to France and northern Spain that we must look to find caves in normal and regular use as dwelling-places. Some are even within easy reach of Paris; they are especially numerous in the valleys of the Loire and its tributary Le Loir. In the neighbourhood of Tours they can be seen from the railway, clustered on the precipitous sides of the ravines. A few of them are still in the condition of the simple cave with at most the addition of a door; but most of them have been given a frontal wall, and some are built out so that the cave forms only the



E. Ritter

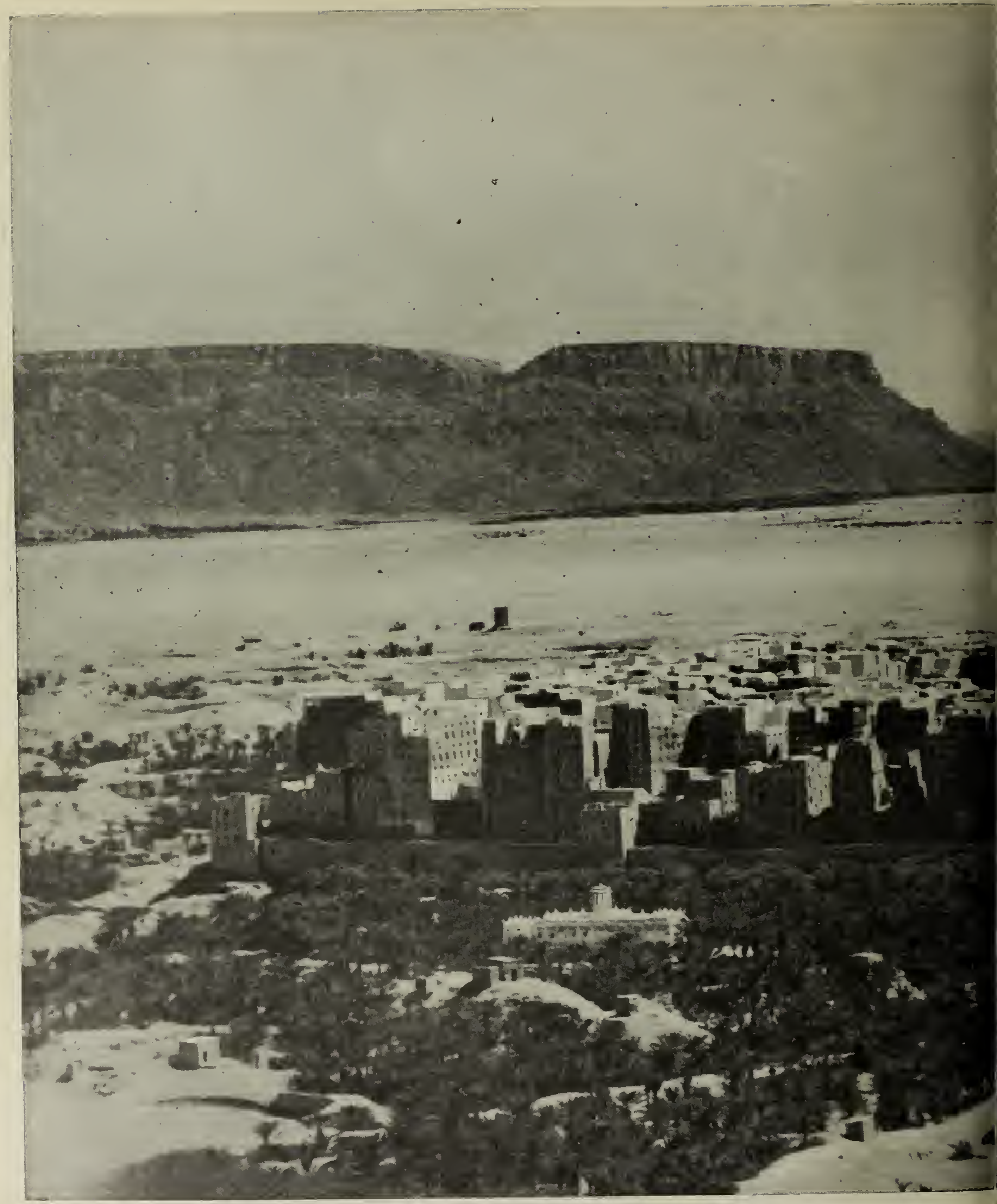
FANTASTIC SCENERY AMID WHICH CAPPADOCIA'S CLIFF-DWELLERS LIVE

In the cliff walls that border the valley of Gorome in Cappadocia a large colony of Christian monks became established in the eighth to the thirteenth century. In the dark interior of these sandstone rocks they fashioned cells for themselves and chapels for their devotional exercises. Many of these caves—which are reached by steep flights of steps hewn in the rock face—are still inhabited by the poor Greek peasantry of the district, while the larger ones are used as granaries, cellars and store-houses.

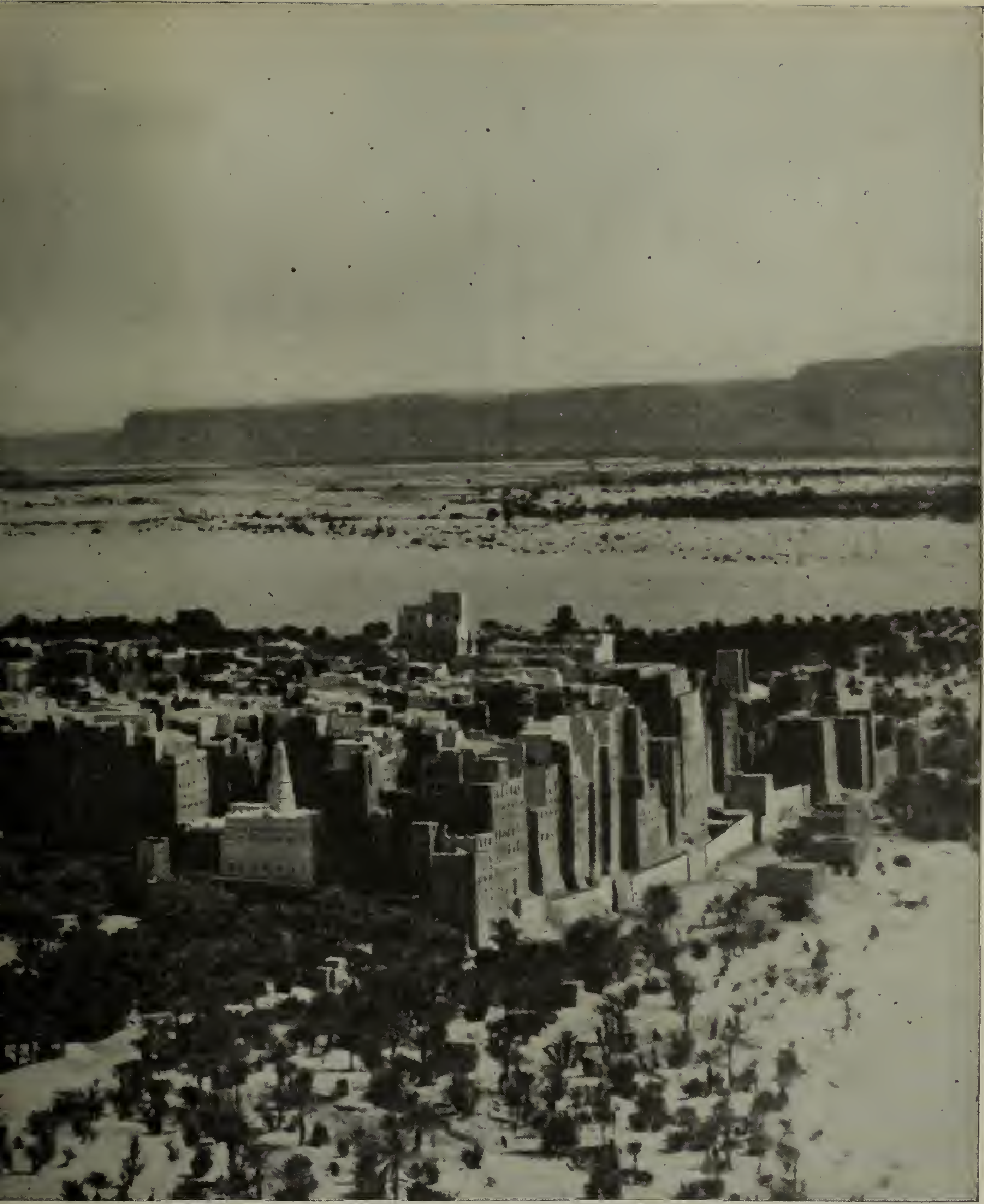
rear of the dwelling or, it may be, the storehouse. The interiors show a corresponding elaboration, and many have been adapted for use as summer villas by the well-to-do. The normal population of these cave villages, however, has been of the criminal or outlawed classes, or, at best, the less prosperous peasant.

The elaboration of the cave until the front elevation assumes something of the character and appearance of an ordinary dwelling-house of the more normal type, according to our modern idea, is no more than a development on logical lines of simple and obvious measures taken at an early stage to improve the means of defence and protection against the weather and, still more, the amenities of the cave as a dwelling-place. This elaboration is to be seen in its initial stages in the simpler of the cliff-dwellings of the Pueblos and in some of the cliff-caves of Cappadocia, to which we have referred. It reaches an even more advanced state, resembling that of the French caves, in the cave monasteries of the East—such, for example, as the Monastery of the Great Cave in Achaia in Greece, and the Convent of S. George in Palestine, where ordinary dwellings have been added to the caves hollowed in the rock which originally housed these communities.

A cave-dwelling population in the midst of a modern civilized society such as that of France is an anomaly and a curiosity. When we cross the Mediterranean to Algeria, Tunis and Cyrenaica we find the cave-dweller living in an environment which is not so entirely incongruous. In North Africa, too, is found the artificial cave, with which we are already familiar in the form of the souterrains, or prehistoric underground dwelling-chambers, of Great Britain and Ireland. Groups of dwellings of this character, of a somewhat special interest in relation to the evolution of the dwelling from the earliest times to the present day, have been described recently by a visitor to the troglodytes of the Matmata Hills, 25 miles south of Gabes. He was much impressed with the strangeness of the approach to their town, for no town is visible. The dwellings are entirely underground, being dug out of the soft, but firm, rubbly soil. The



ORIENTAL VARIANTS OF THE STEEL AND CONCRETE SKYSCRAPERS OF THE WESTERN WORLD—While carrying out an air reconnaisance over the Hadramaut Valley of southern Arabia, a British air patrol under Squadron Leader the Hon. R. A. Cochrane, A.F.C., discovered some surprising examples of lofty building. Three storeys was the height of most of the well-built houses in the villages, and particularly interesting features of the valley were the castles—some of them remote from any cultivation—rising to a height of six storeys and in form bearing a close resemblance to the skyscrapers of New York and Philadelphia.



Royal Air Force Photo, Crown copyright

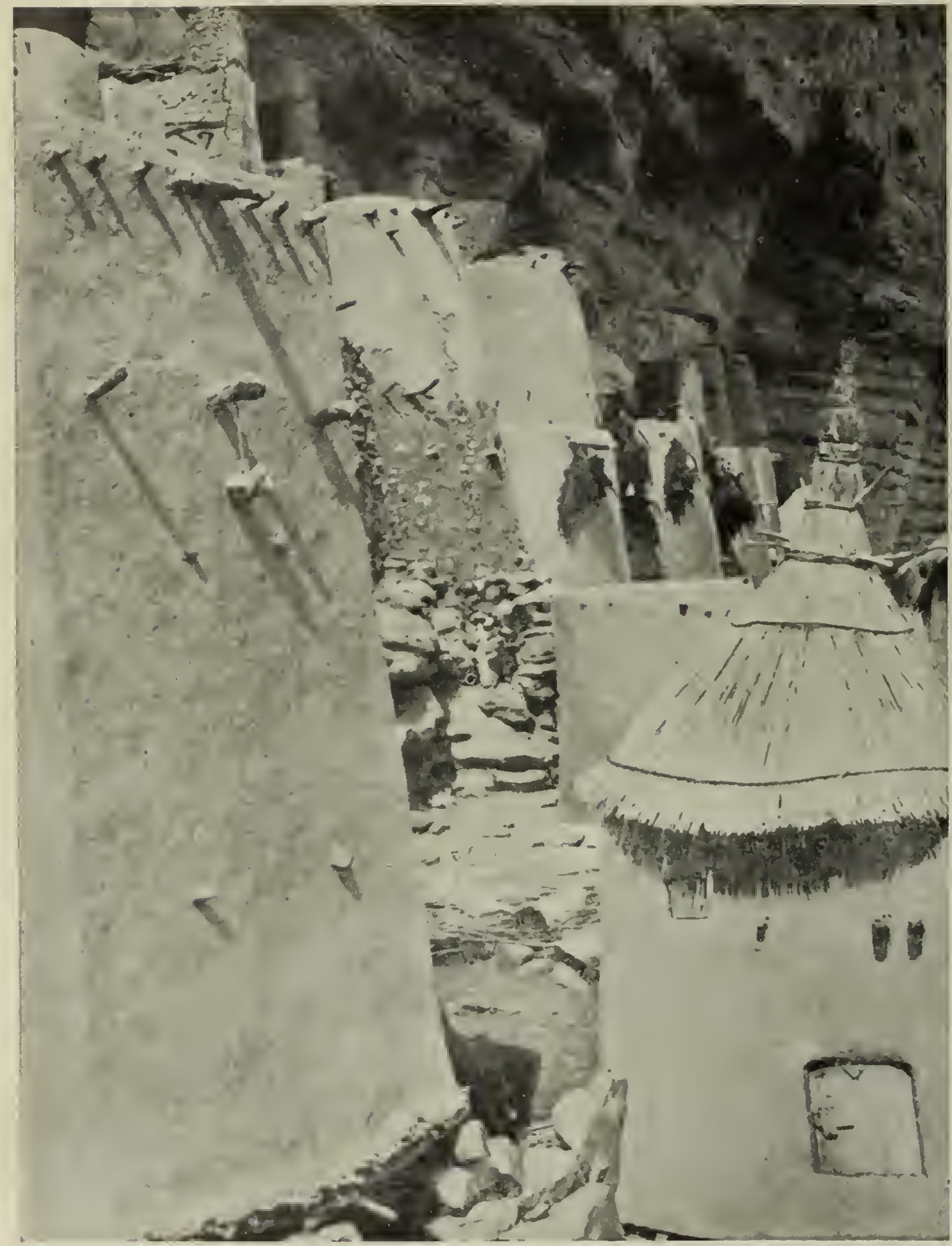
—MUD EDIFICES IN THE HADRAMAUT VALLEY THAT RECALL THE CLIFF TRADITION

The most remarkable photograph secured during this reconnaisance was this air view of Shiban, the chief town of the Kutaiti. The town is described as standing four square between high walls on a slight rise in the Wadi bed, and close inspection shows that the need for protection can make houses grow tall quite as effectively as high ground rents. When one considers that the houses are mostly built of mud it seems an amazing feat to design and construct them to withstand the weight of seven storeys.

has several living-rooms, at least one kitchen, and a fowl-house.

It is obvious that these excavated dwelling-chambers have their prototype in the cave; and it has been suggested that they are to be related to the interment and habitation caves of Majorca, which date from the Bronze Age. These also have barrel-shaped roofs and show other similarities to the caves of the Matmata Hills. It is, in fact, not improbable that certain distinctive prehistoric monuments, some subterranean and others obviously closely related to a subterranean chamber, which are found in Malta and other parts of the Mediterranean may be a dimly reflected memory of the cave-dwellings which were the original habitation of Mediterranean man.

It is ultimately from primitive man's custom of burying his dead in the caves in which they lived that we may derive the wonderful cave and rock-cut temples of the East, to be seen in such elaboration at Petra in northern Arabia (where the cave-dwellings of the former inhabitants are still to be found in the cliffs), and in Kashmir, in northern India at Elephanta and Ellora, and in Ceylon. A connecting link in the chain may be discerned in the sanctuaries of cults, such as that of Mithra, Christianity's great rival in the early centuries of our era, of which the rites were performed in subterranean chambers and caverns, as, indeed, were also the services of the early Christian Church on occasion.


Wide World Photos

COTTAGES AND CAVES OF THE HABBE CLIFF-DWELLERS

The Habbé are a race of pure-blooded negroes who live in the gorges of the Bandiagara Falaise, about 180 miles south of Timbuktu. Their houses are built of mud, the walls panelled, the roofs thatched with straw, but the people also make homes in caves which they excavate in the face of the cliff close up against which they erect their houses.

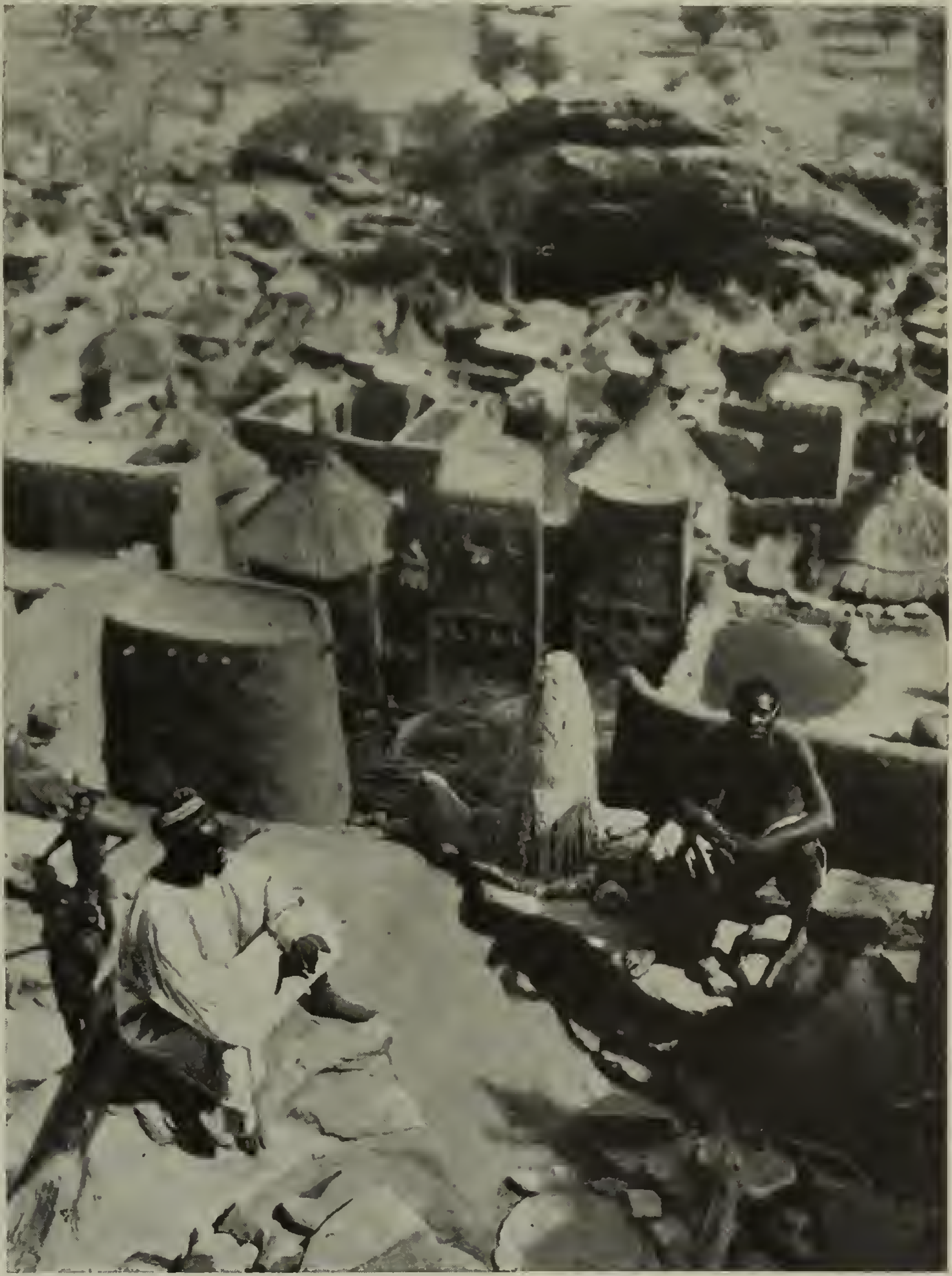
living-rooms are grouped round a central depression, compared with a bear-pit, to which access is gained by a narrow passage with side chambers for stabling donkeys and camels and storing fuel. Each living-room is closed by a wooden door. The excavations which form the living-rooms have barrel-vaulted roofs and shelves along the side for the large storage jars characteristic of North Africa and the East, and occasionally for beds. Other shelves have shallow cup-shaped depressions into which fit smaller vessels, and there is a dresser similar to the old English dresser. A loom faces the door, and behind this is the bed-place of clay raised three feet from the floor on clay legs. A side chamber with a bucket-shaped pit for water serves as a bathroom. Each 'bear-pit'

The influence of the subterranean dwelling-chamber of the Matmata Hills on the prevailing style of architecture in the surrounding district is apparent not only in the huts erected by the shepherds, which are translations into stone of the barrel-vaulted chamber, but also in the houses of the towns. In Medenine the houses are no more than such barrel-vaulted chambers piled one on top of another to the height of three and four storeys. They are usually grouped around courtyards which essentially reproduce the 'bear-pit' of the subterranean dwelling.

A still more striking example of the survival in type of the cave or underground chamber is to be seen in the ' trulli ' of Apulia in Italy. The trulli, homes of the countryman and not of the town dweller, be it noted, are conical, single-chambered dwellings, approximately eight feet high, with walls from five to seven feet thick, built of flat stones, unmortared, which have been gathered from the land surface of the district. They have been compared with the prehistoric nuraghi of Sardinia, the only difference being that in the trulli the conical roof springs from a low, circular stone wall. If a larger house is desired, two or more trulli are erected side by side and joined by a passage leading from one to the other. In one town only, Alberobello, are this style of architecture and method of building employed. There an attempt has also been made to add a second storey, but the effect is not successful. It would seem that in the development of the multicellular house the governing concept was a cave approximating to a rectangle rather than a circle or ellipse.

Recent excavations among the Pueblo peoples on sites of the arid area of the southwestern United States of America, especially in Arizona and Colorado, have thrown much light on the development of the many-storeyed community house, built of stone or sun-dried brick, which forms one of the most characteristic features in Pueblo culture, both in the past and as it exists in the Pueblo villages of today. Without going into details of their cultural history, it must suffice to say here that the various tribes, collectively known as Pueblo Indians from their custom of living in settled villages when they were encountered by the Spaniards, first appear above the archaeological horizon as a nomad non-agricultural people living at times in caves. Under the influence of culture contact they became agriculturists and learned to build; and under pressure from hostile tribes, as well as owing to the economic necessity of water for their crops, they settled in river valleys, in ravines and on plateaux from which water was readily accessible. Further hostile pressure forced them to consolidate their scattered villages on easily defensible and almost inaccessible sites, sometimes so lofty that the villages can hardly be discerned from plain level with the naked eye. As a result, partly of this hostile pressure, partly of the restricted nature of their village sites, separate dwellings were gathered into one community house (see illustration in page 865), though this is never occupied communally, each family having its separate chamber or dwelling-place. This building expanded as need grew, by the addition laterally and the superposition of other dwelling-chambers, until a height of many storeys was attained and accommodation provided for a large number of individuals, sometimes running into hundreds.

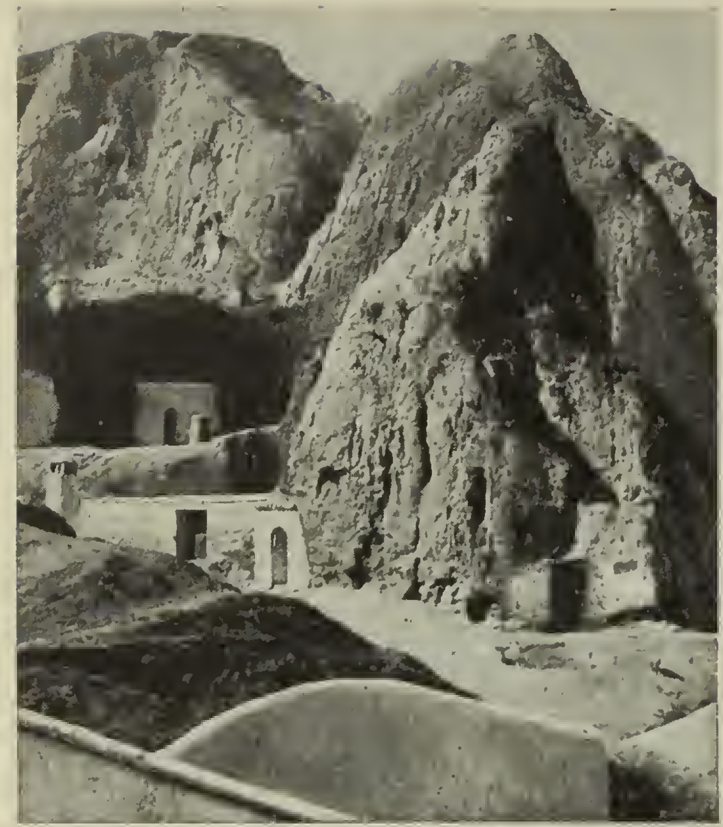
It is now possible to trace most of the stages of the transition from the single underground chamber, closely related to the original cave, which survives



Wide World Photos

BIRD'S-EYE VIEW OF THE HABBE CLIFF-MEN'S CAPITAL

Queerer jumbles than the Habbé villages of Ireli and Anu it would be difficult to imagine, especially when viewed, as here, from a height. There is no planning in the layout of the streets, no straightness of line or symmetry of curve in the architecture, and dotted about anywhere are altars with phallic symbols of their one god, in whom they believe both sexes are comprised



Topical

MODERN TROGLODYTES IN SOUTHERN SPAIN

Near Guadix in Granada quite a large colony of troglodytes is established among the hillocks of the Sierra Nevada. Some of these caves are isolated, but most are arranged in tiers in the face of the soft rock. Though gloomy—lacking windows—they are dry and by no means uncomfortable dwellings.

as the tribal ceremonial underground ' kiva,' to their elaborated cliff dwelling and finally to the Pueblo house, as it is still in use today, rising in terraces to a height of many storeys, but with the straight back which recalls its origin in the cluster of dwellings on the face of the cliff. Access to the various storeys is gained either by steps on the party wall, or by external ladders which lead from terrace to terrace, in the manner of an earlier mode of access, although at the base a still earlier method is employed and entrance to the lowest chambers is gained through the roof. In the cliff-dwellings of Cappadocia, which in their general appearance and arrangement strongly recall the cliff dwellings of the Pueblos, access to the loftily situated entrances of the caves, which may be at anything from fifty to three hundred feet above ground level, is still gained by climbing poles reaching from one vantage point to another, a method superseded among the Pueblos by the ladder.

Like the cave-dweller all the world over and in all time, the Pueblo woman makes use of the space in front of the entrance of her dwelling—in her case the flat roof-terrace—rather than the dwelling itself for her domestic occupations, grinding corn, making pottery, weaving and the like.

Even if no archaeological evidence were available it would be possible to deduce from internal evidence that Pueblo culture is of mixed origin. A similar conjunction of cultural strains of varied origin has produced the strongly characteristic cave and cliff-dwelling culture of the Habbé of the French western Sudan, lying to the south-west of Timbuktu. According to their tradition the Habbé were originally a forest-dwelling people who migrated from somewhere beyond the Niger and after prolonged wanderings reached the mountains and cliffs of their present habitat. Here they found a cave-dwelling people among whom they settled. They now live in villages or towns built on the cliffs and at their foot. The cliff-dwellings are either built on to natural caves or chambers hewn from the rock, or are substantial houses of clay and stone erected against the face of the cliffs. The spaces in front of the caves or dwellings have been walled in to make terraces or courts, and the frontages of the houses are often elaborate, sometimes with columns of stone or clay. The style of the buildings lends some support to the tradition of the forest origin of one element in the people; but the employment of clay or mud in construction shows the influence of the oasis culture, which, like that of the arid Pueblo area of America, is forced to employ this material where other peoples in a more favoured situation would use wood or stone. Timbuktu, with its extensive range of mud buildings, is an instance of the height of development of which the oasis culture is capable under favourable geographical and economic conditions.

A STRIKING example of the effect of extreme climatic and geographical conditions combined with social forces—the conditions, in fact, which have been at work to produce Pueblo culture, but are here present in an intense form—is to be seen in the oasis culture of the Wadi Hadramaut in southern Arabia. The Hadramaut valley, which runs along parallel to the coastal mountain range of southern Arabia for a distance of three hundred miles before it breaks through to the sea, was an important trade route in early times; but it has for long been closed to Europeans. Its remarkable culture has been seen by two or three only in recent times. The country is one of extreme difficulty, a maze of precipitous valleys and ravines, the mud-built villages lying at the foot of the cliffs. At one time the whole valley was in the hands of a single tribe, the Kathiri, of southern Arab stock; but as a result of internal quarrels help was called in from outside by one party, with the result that since that time the valley has been divided between two groups. By constant inter-tribal quarrels and raids the inhabitants have been forced to concentrate and to live in mud-walled towns of considerable size. The necessity for strongly organized resistance, perhaps in combination with what may be called the ' cliff-tradition,' caused the mud buildings to be raised to a height remarkable in view of the material employed. Houses are in some cases as much as seven storeys in height, while the palace of the sultan is monumental in its structure. In one of the towns the high encircling wall is surmounted at intervals by lofty towers, while many of the houses within are villas adorned with elaborate colonnades and standing in extensive gardens.

END OF VOLUME FOUR

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List of Errata

CORRECTIONS IN TEXT

Page 93, line 47—*for* Simon Stylites *read* Simeon

CORRECTIONS IN DESCRIPTIONS OF ILLUSTRATIONS

Page 136. The photograph represents a wedding ceremony and not an initiation ceremony.

Page 163, line 1—*for* Smoki *read* Hopi.
„ 164, line 4—*for* Smoki *read* Hopi. *Delete* wearing Antelope horns.
„ 352, line 2—*for* Ramabi *read* Ramabai.
„ 885, line 1—*for* see also opposite page *read* see also page 881.
„ 949, line 4—*for* Linotype *read* Monotype.